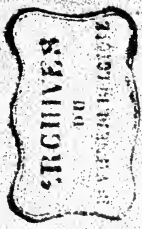


Credo non latere te. Ver prestansissime quod de me statueris. M.
Quam ob rem, tuam dictionem rogatam habeo, id quod dominus Iohannes
ut si mihi si hinc hinc mandatum sit, scilicet apud dominum
commissum si forte dignari velit, de rebus meis quas quibusdam
miseri colidiorum innotuerunt, em pavori in capite minime
opibus spectuo carano, qui sub te fudine non igne augetur.
Caldiorum quod amicum, sed hoc quod per ad ede nemis est. Me
pauca ad carbas referenda. Dum tuis detrahitur. Ca-
detur sit chag. Causa amens quod si mittere velit
habeo quod apud nos propter carbas ex ratione pauca
ad scriptis dicitur. naturam.

solitarii silere. Maxima ante omnia, hanc clementiam
 rogo atque obsecro ut si non agere velit, apud deum
 tamquam quatenus dignum velit mihi concedere
 hanc gratiam, per amantem gubernatorem et rogam hanc
 quae maxime optas, modo cum aut tunc saluta faciat. Deum
 si aliud scribit de me, ceptum est, aut gratiam spernit,
 pateris enim dei spectatus volente, ad gloriam gratia
 mei postulat, omnia sunt semper regat party dea
 in Tindaly.



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

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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.

CONTENTS.

INSCRIPTION, iii.

PREFACE, v.

PROLEGOMENA, xvii.

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

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

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

1. Bibliographical Notice of Lenox Copy, lx.

2. The Present Edition, lxiv.

3. Form and Size of this Edition, lxvii.

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

5. Helps used by Tyndale, lxx.

6. The Notes in this Edition, lxxxiii.

7. Examples of the Notes, lxxxvi.

8. The Collations, xciii.

Example of Variant Spelling, xciv.

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

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

Table in Genesis of 1530 and 1573, cviii.

II.—Marginal Notes in Genesis 1534, cix.

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

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

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

VI.—List of annotated Places, cxxx.

VII.—Glossary, cxxxiv.

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

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

ABBREVIATIONS, cxlviii.

INDEX TO PROLEGOMENA, x.

THE FYRST BOKE OF MOSES.

PROLOGE: WHEN I HAD, 2.

APROLOGE SHEWINGE, &c., 7.

THE TEXT, 15.

PROLOGE IN TO THE SECONDE BOKE OF MOSES, 161.

THE TEXT, 171.

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

THE TEXT, 301.

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

THE TEXT, 401.

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

THE TEXT, 525.

ILLUSTRATIONS.

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

“ “ “ TITLE PAGE OF GENESIS 1530, 1.

“ “ “ GEN., xcvi, xcix.

“ “ “ DEUT., xcvi.

“ “ “ TITLE PAGE OF GENESIS 1534, cxlvii.

INDEX TO PROLEGOMENA.

By DR. ALLIBONE.

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

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

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

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

PROLEGOMENA.

PROLEGOMENA.

CHAPTER I.

BIOGRAPHICAL NOTICE OF WILLIAM TYNDALE.

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

A.iiij. "First touching the birth and parentage of this blessed Martyre in Christ, hee was borne in the edge of Wales, and brought vp from a childe in the vniuersitie of Oxforde, where hee by long continuance grew, and encreafed 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 difosition, and of a life vnspotted. Thus hee in the vniuersitie of Oxford encreafyng more and more in learning, and proceeding in degrees of the schooles, spiyng his tyme, remoued from thence to the Vniuersitie of Cambridge, where, after he had

likewyfe made his abode a certayne space, and beeing now farther rypened in the knowlege of Gods worde, leauing that vniuersitie also, he reforted to one *M. Welshe* a knyght of Glocester sheare, and was there schoole master to his children, and in very good faour 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 benefited 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 practifed 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 sayings. And thus continued they for a season, reasoning, and contending together diuers and fondry tymes, till at the length they waxed wery of him, and bare a secreet grudge in their hartes against hym.

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

"And so he remayned in London the space almost of a yeare, beholding and marking with him selfe the course of the world and especially y^e Demeanour of the preachers, how they boasted them selues, & set vp their auctoritie & kingdome; Beholding also the pompe of the Prelates, with other things that greatly misliked him. Infomuch, as he vnderstoode not onely to be no roome in y^e Bishops house for him to translate the new Testament: but also that there was no place to doe it in all England. And therefore fynding no place for his purpose within the Realme, and hauing some ayde and prouision, by Gods prouidence ministred vnto him by *Humfrey Mommouth* Merchaut, 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 tast and vnderstanding of Gods holy worde, and veritie which the Lorde had endued him withall. * * *

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

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

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

“After that *William Tyndall* had translated the fyfth booke of Moses called *Deuteronomium*, and he mynding to print the same at Hamborough, fayled thitherward: and by the way vpon the coast of Holland, he suffered shipwracke, and lost all his bookes, writings, and cōpyes: 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 cōpyes and tyme, he came in an other shippe to Hamborough, where at his appointment *M. Couerdale* taried 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

Phillippes, which vnto hym was but a mere strainger, did much meruell thereat, and fell into a geloufy, and fupition that this *Phillippes* was but a spye, and came but to betraye *M. Tyndall*, wherefore on a time, the a fore fayd *Thomas Poyntz* asked *M. Tyndall* how he came acquainted with this *Phillippes*: *M. Tyndall* aũswered that he was an honeft man, handfomely learned, and very conformable. Then *Poyntz* perceauing that he bare fuch fauour vnto him, fayd no more, thinking that hee had beene brought acquainted with him by fome frende of his. The fayd *Phillippes* being in the towne .iij. or iij. dayes did then depart to the Court at Bruxelles, which is from Andwarp .xxiiij. myles and did fo 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 firft the fayd *Phillippes* feruaunt came vnto *Poyntz* and demaunded of him whether *M. Tyndall* were there or not, for his mafter would come and dyne with him. And forthwith came *Phillippes* and asked *Poyntz* wife for *M. Tyndall* and ſhe ſhewed him that he was in his chamber, then fayd he, what good meate ſhall we haue to dinner for I intend to dyne with you, and ſhe aunſwered they ſhould haue ſuch as the market would geue. Then went *phylippes* ſtraight vp into *M. Tyndales* chamber, and tolde him that by the way as he came he had loſt his purſſe, 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 fayd *Phillippes* you ſhall be my gueſt here this day. No, fayd, *Tyndall*, I goe forth this day to dynner, and you ſhall goe with me and be my geſt where you ſhall be welcome. And when dynner tyme came *M. Tyndall* and *Phillippes* 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 *phillippes* before him, but *Phillippes* 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 *Phillippes* 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, *Phillippes* 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 fayd that they pitied to ſee his ſimplicite when they tooke him. But *Tyndall* when hee came nere the dore eſpied the officers and woulde haue ſhronke backe: nay fayd *Phillippes* by your leaue you ſhall goe forth, and by force bare hym forward vpon the officers. And affone 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 things: And from thence *Tyndall* was had to the Castell of filforde, xvij. Englishe myles from Andwarpe, where hee remayned prifoner 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 confflyctes: But at the last *Tyndall* prayed that hee might haue some Englishe Deuines come vnto him, for the maners and Ceremonies in Douch land (sayd hee) did much differ from the maners and Ceremonies vsed in England. And then was sent vnto him dyuerse Deuines from Louayne whereof some were Englishmen, and after many examinations, at the last they condemned him by vertue of the Emperours decree made in the assembly at Aufbrough, and shortly after brought him forth to the place of execution, and there tyed him to a stake, where with a feruent zeale, and a loud voyce hee cried, Lord open the eyes of the King of Englande, and then first he was with a halter strangled by the hangman, and afterward consumed with fier. In the yeare of our Lord .1536.

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

“And here to ende and conclude this history with a fewe notes touching his priuate behaiour in dyet, study, and especially his charitable zeale, and tender releuing of the poore: Fyrst he was a man very frugall, and spare of body, a great student and earnest laborer, namely in the setting forth of y^e Scriptures of God. He referued or halowed to hym selfe .ij. dayes in the weeke, which he named his dayes of pastime, and those dayes were Monday the first day in the weeke, and Satterday the last daye in the weeke. On the Monday he visited all suche poore men and women as were fled out of England by reason of persecution into Antwarp, and those well vnderstanding their good exercifes and qualities he did very liberally comfort and relieue: and in like maner prouided for the sicke and deceased persons. On the Satterday he walked round about the towne in Antwarpe, seeking out euery Corner, and hole where he suspected any poore perfon to dwell (as God knoweth there are many) and where he found any to be well occupied and yet ouerburdened with children, or els were aged, or weake, those also hee plentifully releued. And thus he spent his .ij. dayes of pastime as he cauled them. And truly his Almofe was very large and great: and fo it might well bee: for his exhibition that he had yearly 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 proceded so frutefully, sweetely and gently 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 aforesayd 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 righteousnes and iustification depended not there vpon before God, but onely vpon the bloud of Christ, and his fayth vpon the same: in the which fayth constantly he dyed, as is sayd at Filforde, and now resteth with the glorious company of Christes Martyrs blessedly in the Lord, who be blessed in all his faintes Amen. And thus much of *W. Tyndall*, Christes blessed seruauant, and Martyr."

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

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

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

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

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

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

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 Melkham 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 awell 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
Tyndale effigiem, huius olim Aulæ Alumni simul & Ornamenti;
Qui post felices purioris Theologiæ primitias hic depositas
Antwerpiæ 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 domo. sive prioratus Sancti Barthi in Smythfelde Londin. per Rev. prem. Dmn. Thomā Dei gratia Pavaden. epm. aucte Rev. Fris Domini Willem permissione divina Londin. die sabbati iiiior. temporum, viz. undecimo die mensis Martii Ann. Dom. Millmo Quingentesimo secundo. Presbri. Willms Tindale Carlii Dioc. p. li. di. ad tim domus monialium de Lambley.”

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

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

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

The readiness and frequency with which Sir Thomas

¹ Demaus, *l. c.*, pp. 35, 36.

² 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, Œcolampadius, Jerome, and Roye, render it highly probable that Tyndale would have been regaled with them had he deserted the said monastery close to a favorite residence of Henry VIII. The circumstance must have been known to Sir Thomas, and his silence on the subject may be regarded as strong proof that the inscription relates to another person who bore the name of William Tyndale.¹

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Novr. 7, 1881.

DEM RECTOR MAGNIFICUS DER UNIVERSITÄT MARBURG.

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

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

Die betreffende Notiz behauptet dass William Tyndale einer der ersten Studierenden 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.

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.

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 Hessa, die Sie unter den Werken von Tyndale und von Fryth bei Lowndes, in dem Oxford Catalog 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.

Marburg, 26 Nov., 1881.

TO THE REV. DR. MOMBERT.

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

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

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

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

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

GILBERTUS WINRAM, EDINBURGENSIS (CF. CATALOGUS STUDIORUM SCHOLÆ MARPURGENSIS. ED. JUL. CÆSAR, P. I. MARB., 1875, 4, p. 2).

Aber dass Tyndale und Fryth wirklich hier in Marburg gewesen seien, davon habe ich nirgends eine *urkundliche* Spur finden können; in unserm Album kommen sie nicht vor. Was Lorimer in seinem Buch über Hamilton (Edinb., 1857), p. 93 f. erzählt, indem er sich auf Anderson's *Annals of the Bible*, I., p. 139, 167 beruft, habe ich leider bis jetzt nicht controliren können, da wir nur die zweite abgekürzte Ausgabe des Andersonschen Werkes besitzen (das auch in Göttingen nicht vorhanden ist.) Ich weiss nicht wo der von ihm erwähnte Brief von Hermann von dem Busche an Spalatin gedruckt ist. Geht daraus hervor, dass Tyndale bei diesem im J. 1526 in Worms war, so scheint das Weitere, dass er dem im J. 1527 nach Marburg 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 dasu zu gelangen, und die Zeit um die Sache durch Nachfragen an grössere Bibliotheken, oder in England weiter zu verfolgen, doch habe ich sie nicht aus dem Auge verloren.

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

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

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

GILBERTUS WINRAM, EDINBURGENSIS (CF. CATALOGUS STUDIORUM SCHOLÆ MARPURGENSIS. ED. JUL. CÆSAR, P. I. MARB. 1875, 4, p. 2).

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

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

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

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

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

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

Foxe, after his account of the shipwreck and visit to Hamburg, given p. xix., adds in *Actes and Monumentes* after "the whole five books of Moses" the words, "from Easter till December, in the house of a worshipful widow, Mrs. Margaret Van Emmerson, anno 1529, a great sweating 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. Cogitauit 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 Mofes." Or are we to infer that Coverdale was engaged on the work during Tyndale's absence at Antwerp? The case is rather knotty, but perhaps not impossible to solve. Tyndale might have translated at Hamburg and have the printing done at Wittenberg, for the traffic on the Elbe is of very ancient date.

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

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

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

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

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

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

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

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

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

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

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

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

"After this Tyndale corrected the same New Testaments again, and caused them to be newly imprinted, so that they came thick and threefold into England. When the Bishop perceived that, he sent for Packington, and said to him, 'How cometh this, that there are so many New Testaments abroad? You promised me that you would buy them all.' Then answered Packington, 'Surely, I bought all that 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 fortuned 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 acceptable considered your diligence and payns taken in the wryting and sending of the saide boke, as also in the perswading and exhorting of Tyndall to repayre into this realme; yet his Highness nothing lyked the sayd boke, being fyllyd w^t scedyuous, slanderous lyes, and fantastical 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 wordlye thinge³ ye vndoubtedlie in yor l^res do moch allowe and cōmende; whos works being replet w^t so abhominable sclauders and lyes, imaged and onlye fayned to infecte the peopull, doth declare hym bothe to lake grace, vertue, Lernyng, discrecyō and all other good qualytes, nothing ells pretending in all his worke but to seduce . . . dyssayve (that ye in such wise by yr L^res,

¹ Cotton MSS., *Titus*, B. I.

² Originally: "in the accomplishment of his high pleasure and commandment. 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 zeale ye do bere"

³ Originally: "modestie and symplycitee"

praise, set forth and avaunse hym which nothing ells pretendeth) and sowe sedycion among the peopull of this realme. The Kinge hignes therfor¹ hathē cōmaunded me to advurtyse you that is plesure ys, that ye should desiste and leve any further to persuade or attempte the sayd Tyndalle to cum into this realme: alledging, that he p̄ceyuing the malycyous, perverse, vncharytable, and Indurate mynde of the sayd Tyndall, ys in man[er] w^t 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 sedycyous opnyons, which (being out of the realme by his most vncharytable, venomous, 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 lykelohod he wold shortelie (which God defende) do as moche as in him were, to infecte and corrupt the hole realme to the grete inquietacyon and hurte of the cōmen welth of the same. Wherefore, Stephen, I hertelie pray you, in all your doing, proceedinge, and wryting to the King's highnes, ye do iustlye and vnfaynedlie, w^t owt dysstylatyon, shew your self his trew, louyng, and obedyent subjecte, beryng no maner favor, loue, or affectyon² to the sayd Tyndale, ne to his worke, in any man[er] of wise; but utterlie to contempne and abhorre the same, assuring you that in so doing ye shall not onely cause the King's royall maieste, whose goodnes at this tyme is so benignelie and gracyouslie mynded towards you, as by your good dyligence and industrie to be used to serve his Highnes, and extewing and avoyding . . . favor, and allow the saide Tyndale his erronyous worke and opnyons so to sett you forwardes, as all yo^r louers and frendes shall have gret consolacyon of the same; and by the contrarie doing, ye shall acquire the indignacyon of God, displeasure of yo^r sov'eigne lorde, and by the same cause yo^r good frends which have ben euer glad, prone, and redie to bryng you into his gracyous fauours, to lamente and sorow that their sute in that behalf should be frustrate and not to take effecte, according to their good intent and purpose."

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

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

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

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

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

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

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

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

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

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

¹ *Offor'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 sergeant-at-arms, otherwise called a dore-wardore, and the Procureur-General of Brabant." Reckoning backward from the day of his arrest, established by the official statement given in the note² to have occurred on the 23rd or 24th of May, 1535, Tyndale seems to have reached Antwerp sometime in August, 1534.

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

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

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

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

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

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

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

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

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

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

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

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

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

sent to England with letters. And by cause of his long tarrying, he is marvellously afraid lest he be taken and come into Master Secretary's handling, with his letters. Either this Philips hath great friends in England to maintain him here; or else, as he showed me, he is well benefited in the bishopric of Exeter. He 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 furentum Lathomum, eumque domi clausum tenuerunt. Ab eo tempore usque ad postremum spiritum nihil aliud clamavit Lathomus quam 'se condemnatum esse, se a Deo rejectum esse, nec ullam spem salutis aut veniæ sibi amplius esse reliquam, ut qui veritatem agnitam impugnâset.'" The last clause appears to refer to Tyndale. The whole passage is taken from Demaus, *l. c.* p. 456, who says, that it is given by H. Janssen, *Jacobus Præpositus*, on the authority of Diaz.

copy of this photograph of the only known autograph letter written by William Tyndale, kindly sent me by Mr. Fry, has been made the photo-engraving which faces the title page of this volume. But as the handwriting may not be easily read by those unfamiliar with the written characters of the sixteenth century, I sub-join 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: camisee detrite sunt etiam. Camiseam laneam habet, si mittere velit. Habeo quoque apud eum caligas ex crassiori panno ad superius induendum. Nocturna birreta calidiora habet etiam: utque vesperi lucernam habere liceat, 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, grammaticam 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 falute fiat, Verum si aliud confilium de me ceptum est, ante hyemem perficiendum, patiens ero, dei expectans voluntatem, ad gloriam gratie domini mei Iesu christi, cuius spiritus tuum semper regat pectus. Amen.

W. TINDALUS.

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

W. TINDALUS.

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

CHAPTER II.

THE WRITINGS OF WILLIAM TYNDALE,

EITHER PUBLISHED WITH HIS NAME OR ASCRIBED TO HIM.

1. Translations, probably anterior to 1524: a. *Enchiridion Militis Christiani*. b. *Ifocrates, 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 gouerne, wherein also (if thou marke diligently) thou shalt finde eyes to perceauē the craftie conueyaunce of all iugglers.* May and Octob. 2, 1528. 1535. 1561.

6. *An exhortation to the diligent studye of the scripture, made by Erasmus Roterodamus. And trāstlated 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 Fīue 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 Practyse of papisticall Prelates, made by William Tyndall.* ¶ In the yere of our Lorde. 1530. (Title of the reprint in Daye's folio of 1573.)

12. *An aunswere vnto Syr Thomas Mores Dialogue, made by William Tyndall.* 1530. ¶ First he declareth what the Church is, and geueth a 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 necessarīe, contayning the whole summe of the couenaunt made betuene 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 Iohan 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 epyssle to the Corinthians; whereunto is added an Epyssle to the reader. And incidently in the expoficion of the supper is confuted the letter of Master More agaynst Ihon Fryth. 1 Cor. xi. Whofoever shall eate of this bread and drinke of this cuppe of the Lorde unworthely, shall be gyltye of the body and bloud of the Lorde. Anno mcccccxliii. 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 Sauiour 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.* Adfracted out of a Preface that he made to the new Testament, which he fet 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 Iohn Frith, vnder the name of Iacob.* (Title of reprint in Daye's folio of 1573.) 1533. See also below in Wood's List, No. 1.

21. *Preface to Wiclif's Wicket.*

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

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

Psalms, MS. in New college library, Oxford, No. 320.*—Besides these he wrote, 3. A preface to *The prayer and complaint of a plowman*.—4. One to *The examinations of William Thorpe and Sir John Oldcastle*.—5. *Exposition on 1 Cor. vii. with a prologue*, 120, 1529. (See No 6 above.)—6. *A boke concerning the church*.—7. *A godly disputation between a christian shomaker and a popish persone*.—8. *The disclosyng of the man of sin*.—9. *The matrimonye of Tindall*, 1529. TANNER, *Bibl. Brit.* 450.—10. *A brief declaration of the sacramentes expressing the first originall and how they came up and were instituted, with the true and most sincere meaninge and understandyng of the same, very necessarye for all men that will not erre in the true use and receauinge thereof. Compyled by the learned and godly man William Tyndall. Imprinted at London by Robert Stoughton dwellinge within Ludgate at the sygne of the bishoppe's miter*. 8vo. KENNET.—11. *Epistolae 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 Wyckliffe, and am sure that the version in the MS. in the Library of New College is Wyckliffe's and not Tyndale's."

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

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

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

This is the Title, drawn up by Mr. George Ofor, of a Manuscript now (1884) in the Lenox Library, New York, concerning whose acquisition Mr. Ofor 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 $10\frac{1}{4}$ in. \times $8\frac{1}{2}$ 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 Ofor, 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 $3\frac{1}{2}$ 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 mucche people followed him* &c.; 8. Luke vii, *And it fortunated after this* &c.; 9. Matthew xi, *When Iohn beinge in preson*

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

&c.; 10. Luke viii, *The sower wente oute* &c.; 11. Luke xvii, *Iesus toke vnto him the twelue* &c.; 12. Matthew xx, *For: the kyngdome of heauen is lyke vnto a man that is an housholder* &c.; 13. Matthew iv, *Then was Iesus led a waye of J spretre* &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 vþ 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 peopple preased vpon him to heare the worde of god)* &c.; 23. Luke xix, *And when he was come* &c.; 24. Luke xviii, *And he tolde this parable vnto certayne wich* &c. The date 1502 occurs on this page. 25. Luke xvii, *And it chaunced as he wente to Ierusalem* &c.; 26. Iohn i, *When the Iewes sent priestes and Leuites* &c.—Verso of fo. 26 has the usual border but the panel is left blank;—Morton, the bookbinder's receipt for £4. 4.—Verso blank, 1 f.; 1 f. blank; fly leaf, 1 f.—The volume on both morocco covers has in gilt: NEWE TESTAMENT. 1502. W. TYNDALE.

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

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

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

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

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

Luke The .XIX. Chapter.

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

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

37 Et cum appropinquaret iam ad descensum montis Oliueti, cœperunt omnes turbæ discipulorum gaudentes laudare deum voce magna super omnibus quas viderant, virtutibus, dicētes, Benedictus qui venit rex in nomine domini, pax in cælo, & gloria in excelsis.
 38
 39 Et quidam Pharifæorum de turbis dixerunt ad illum, Magister, increpa discipulos tuos. Quibus ipse ait, Dico vobis quia si hi tacuerint lapides clamabunt: ¶ Et ut appropinquauit, videns ciuitatem, fleuit super illam, dicens, Quia si cognouisses & tu, & quidem in hac die tua, quæ ad pacem tibi. nunc autem abscondita sunt ab oculis tuis. Quia venient dies in te: & circumdabunt te inimici tui vallo, & circumdabunt te, & coangustabunt te vndique, & ad terram proferrent 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 Tyn-dale; 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 shewing the vse,” &c., to “thorow him. AMEN.,” in German Black Letter, 4 ff.; in all, 8 ff. of signature A. not marked.—The pages number 30 and 31 lines.—.I. 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: ◼ Empremented at Malborow in the lan | de of Hesse, by me Hans Luft, | the yere of oure Lorde .M. | CCCC.xxx. the .xvij. | dayes of Ianu | arij. | three additional folios, making in all 79 ff., in Dutch or German Black Letter, 32 and 33 lines to a page. The page from head line to signature inclusive measures $5\frac{1}{4}$ in. and crosswise $2\frac{3}{8}$ in. approximately.—One blank leaf.—Title Page: | A PROLO | GEINTO THESECON- | deboke of Mofes called | Exodus. | Verso: | W T | “Of the peface 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 Mofes, cal- | led Exodus. | Verso, blank. Fo. II. |
 ¶ The seconde boke of Mofes | called Exodus. | ¶ The
 first Chapter. | , on signature A.ij, to “The ende of the
 seconde boke of Mofes”: recto of f. LXXVI., verso blank,
 in all 76 ff., in Dutch or German Latin Letter. The
 Prologe and the boke of Exodus contain 28 and 29
 lines to a page and the page from head line to *catch-*
word measures 5*in.* and crosswise 2½*in.*—Title Page dis-
 playing in fancy border: | A PRO- | LOGE IN TO THE |
 thirde boke of Mofes | called Leuiticus. | Recto of sig-
 nature A.i. not marked. Verso: | ¶ T | ¶ A prologe
 in to the thirde boke of Mofes, | called Leuiticus. | “The
 ceremonies which, &c.,” to “with his honoure?” (conclud-
 ing the Prologe) one signature of 8 ff., followed by Title
 Page displaying in fancy border: | ¶ The | Thyrd Bo- |
 ke of Mofes. Cal- | led Leuiti- | cus. | on recto of first
 folio of signature A; verso, blank. | I. Chapter. Fo.
 II. | ¶ The thirde boke of Mofes, cal- | led Leuiticus.
 | ¶ The firste Chapter. | recto of signature A.ij, to |
 ¶ The ende of the thyrd boke | of Mofes. | on verso
 of fourth folio of signature G., in all 52 ff. The Prologe
 and the boke of Leuiticus are in Dutch or German Latin
 Letter, contain 29 lines to a page, and each page meas-
 ures from head line to catchword 5*in.* and crosswise 2½*in.*
 approximately.—Title Page displaying in fancy border:
 | ¶ A prolo | ge in to the fourth boke of | Mofes, called
 Numeri. | on recto of first folio of signature A; verso:
 | W T | ¶ A Prologe in to the fourth boke of Mo- | fes,
 called Numeri. | “In the seconde ad thirde boke, &c.,” to
 “shall teach the all thynges,” 10 ff. of one signature A
 in tens, in Dutch or German Black Letter.—Title Page
 displaying in fancy border: | The four | the boke of Mofes
 called | Numeri. | ; verso, blank. | I. Chapter. Fo. ij. |
 ¶ The .iiij. boke of Mofes, called Numeri. | on signa-
 ture B.ij to | ¶ The ende of the .iiij. boke of Mofes. |
 on verso of f. lxvij., being the third folio of signature K
 in eights, in all 67 ff., in Dutch or German Black Let-
 ter, part of the verso of the last folio being blank; this
 book, like Genesis, is without catchwords, and the page

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


Recapitulation.

The fyrft boke of Mofes, called Genesis.		
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 cādelftücke &c. [F. S. by H.]	“ “	“ XLIIII.
4. The forme of the ten cortaynes [F. S. by H.]	“ XXVI.	“ not marked.
5. The facion of the bordes of the tabernacle &c.	“ “	“ XLVI. verso.
6. The facion of the corner bordes &c.	“ “	“ XLVII.
7. The forme of the alter of the burntoffrynge &c.	“ XXVII.	“ XLVIII. verso.
8. The figure of the orderinge of all the ornamētes &c.	“ “	“ XLIX. verso.
9. The forme of Aaron with all his apparell.	“ XXVIII.	“ L. verso.
10. The forme of the altare of incense &c.	“ XXX.	“ LVI.
11. The figure of the lauer of 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 hebreeufche | veranderinge, naerder hebreeufcer waerheyt | der boeckē die int hebreus zijn, eñ die griecſce | der boeckē die int griecs zijn, eñdinhout voor | die capitelen geftelt, Met ſchoonen figuren | 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.ccccc.xxviiij. |

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

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

2. *The Present Edition.*

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

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

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

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

In the edition of 1530:

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

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

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

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

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

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

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

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

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

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

3. *Form and Size of this Edition.*

Reference to the *Bibliographical Notice* and to the specimen pages presented in this volume will show that the original copy contains 378 ff., or 756 pages of rather small dimensions, viz., $5\frac{1}{2}$ in. \times $2\frac{5}{8}$ 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 Fosuæ Salomonis fil. Israelis Nathanis per Abraham fil. Chajim finita Soncini die II. 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 Pisarensem, impensis Ios. Chaiim Ben Aaron Argentoratensis. Char. textus quadratus cum punctis et accentibus, Targum et Comment. char. rabb. minore.—*Pentateuchus hebraicus absque punctis cum Chal-daica paraphrasi Onkelosi et commentario Iarchi באישאר, videlicet, uti creditur in Insula Soræ anno CCL. Christi MCCCCXC,* in-folio.—*Biblia Sacra Polyglotta, &c., studio, opera, et Impensis Cardinali Francisci Ximenes de Cisneros.* Compluti, 1514, 15, 17, 6vv. in-folio.—*Biblia Hebraica Pisauri MCCCCXCIV sine punctis* in-folio and 4. et cum punctis in-8.

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

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

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

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

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

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

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

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

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

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

quadriennium, cautum est.—Lectori. *ij; verso: Ex Sacris Literis Exhortatio ad Lectores.—Index Testimoniorum &c. 2 ff. *ij. 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 emissione, hæc quoque restituenda annotat Lyranus & Paulus ex antiquis Latinis exemplaribus, quibus & Hebræa consentiunt: quæ partim corrupte leguntur in nostris illis veteribus exemplaribus, partim emendate, cæterum a nobis non fuerunt inter imprimendum 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 spinas, 22, 29 tardabis reddere 23, 20 angelum, qui 24, 4 altare ad radices 27, 21 collocabunt eum Aaron 28, 2 fratri tuo. Et loqueris 28, 4 tunicam lineam, 29, 5 linea tunica 31, 14, sabbathum, sanctum 33, 1 populus quem 33, 13 mihi viam tuam, 35, 25 quæ neuerant,

Leuit. 3, 2 facerdoes, 8, 26 fermento vnum, & 13, 31 capillum

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

non nigrum: 19, 3 Vnufquifque matrem fuam & patrem fuum timeat.

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

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

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

EXODUS XX.

1 And the Lord spak all these wordis, 2 Y am thi Lord God, that ladde thee out of the lond of Egipt, fro the house of seruage. 3 Thou schalt not haue alien goddis bifore me. 4 Thou schalt not make to thee a grauun ymage, nethir ony licnesse of *thing* which is in heuene aboue, and which is in erthe bynethe, nether of tho thingis, that ben in wattris vndur erthe; 5 thou schalt not herie tho, nether thou schalt worschipe; for Y am thi Lord God, a 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 dougtir, and thy seruauant, and thin handmaide, thi werk beeste, and the comelyng which is withynne thi zatis; 11 for in sixe dayes God made heuene and erthe, the see, and alle thingis that ben in tho, and restide in the seuenthe dai; herfor the Lord blessinge the dai of the sabat, and halewide it. 12 Onoure thi fadir and thi moder, that thou be long luyng on the lond, which thi Lord God schal gyue to thee. 13 Thou schalt not sle. 14 Thou schalt do no letcherie. 15 Thou schalt do no theft. 16 Thou schalt not speke fals witnessyng azens thi neizbore. 17 Thou schalt not coueyte the hous of thi neizbore, nether thou schalt desyre his wijf, not seruauant, not handmaide, not oxe, not asse, nether alle thingis that ben hise. 18 Forsothe al the puple herde voices, and siz laumpis, and the sowne of a clarioun, and the hil smokyng; and thei weren afeerd, and schakun with inward drede, and stoden a fer, and seiden to Moises, 19 Speke thou to vs, and we schulen here; the Lorde speke not to vs, lest peradventure we dien. 20 And Moises seide to the puple, Nyle ze drede, for God cam to proue zou, and that his drede schulde be in zou, and that ze schulden not do synne. 21 And the puple stood a fer, forsothe Moises neizede to the derknesse, wherynne God was. 22 And the Lord seid ferthermore to Moises, Thou schalt seie these thingis to the sones of Israel, ze seizen that fro heuene Y spak to zou; 23 ze schulen not make goddis of silver, nethir ze schulen make to zou goddis of gold. 24 ze schulen make an auter of erthe to me, and ze schulen offre theronne zoure brent sacrifices, and pesible sacrifices, zoure scheep, and oxun, in ech place in which the mynde of my name schal be; Y schal come to thee, and Y schal blesse the. 25 That if thou schalt make an auter of stoon to me, thou schalt not bilde it of stoonys hewun; for if thou schalt reise thi knyif theronne, it schal be polluted, *ether defouliid*. 26 Thou schalt not styte by grees to myn auter, lest thi filthe be schewid.

EXODUS XX.

1 Places where Tyndale agrees with Hebrew against all the authorities used: 3 in my fyght 12 geueth the 18 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 nakednesse

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

5 Places where Tyndale agrees with, and has been influenced by the Latin: 1 God [Compl. *deus*, Steph. *dominus*] 24 remembraunce [*memoria*, cf. however Luther's *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 Eggesteyn, 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 Sehönsperger, Augsb., 1487; 12 *Ibid.*, 1490; 13 *Ibid.*, 1507; 14 Silv. Otmar, Augsb., 1518, 14th and last H. G. edition before Luther. *Low German*: 1 Quentel, Cologne, 1480; 2 Steffen Arndes, Lubeck, 1494; 3 Halberstadt, *reprint*, 1522.

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

EXOD. XX.

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

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

- | | | | |
|----|---|--|----|
| 1 | Vnd d. herr redt alle dise wort. | Vnd der Herr redte all dise wort. | 1 |
| 2 | Ich bins d. herr deī got ich dich aus fūrt von dē land egypt: 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 göt vor mir. | Du folt keyn ander Gotter neben mir haben, du folt dyr keyn bildnis noch yrgent eyn gleychnis machen, widder des die do sint auff d. erd nidē: noch d. die do sint ī den waffern vnder d. erd. Nit ambecht fy noch ere fy. Wañ ich bins d. herr dein got starcker recher: heimfuchent die vngangkeit d. vetter in die fun. in dz drit vnd in dz vierd geschlecht d. die mich haffent: | 3 |
| 4 | Nit mach dir bild noch ein iegklich gleichfam die do ist in dē hymel oben vnd die ding die do sint auff d. erd nidē: noch d. die do sint ī den waffern vnder d. erd. Nit ambecht fy noch ere fy. Wañ ich bins d. herr dein got starcker recher: heimfuchent die vngangkeit d. vetter in die fun. in dz drit vnd in dz vierd geschlecht d. die mich haffent: | 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 gelidit, die mich haffen, Vnd thu barmhertzickeit an viel thaufent, di mich lieb haben vnd meine gepot halten. | 4 |
| 5 | vnd thun derbermbde in tauften den die mich lieb habent. vnd behūten meine gebot. | 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 gelidit, die mich haffen, Vnd thu barmhertzickeit an viel thaufent, di mich lieb haben vnd meine gepot halten. | 5 |
| 6 | Nichten nym dē namē deins herrn gotz ī vppig. Wañ der herr laft es nit on schaden. dem d. do nimpt dē namen feins herrn gotz ī vppig. | Dufolt den namen des Herrn deyns Gottis nit vergeblich furen, denn der Herr wirt den nicht vnschuldigh halten, der seynen namen vergeblichfuret. | 6 |
| 7 | Gedenck das du geheilligest dē tag d. feyr. Sechs tag werck vnd thu alle deine werck. 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 Sabbathtags, das du yhn heyligift, Sechs tage foltu erbeyten vnd alle deyne werck schaffen, Aber am siebenden tag ist der Sabbath des Herrn deyns Gottis, da foltu keyn gefchefft thun, noch deyn fon noch deyn tochter, noch deyn knecht, noch deyn magd, noch deyn viech, | 7 |
| 8 | Gedenck das du geheilligest dē tag d. feyr. Sechs tag werck vnd thu alle deine werck. 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 Sabbathtags, das du yhn heyligift, Sechs tage foltu erbeyten vnd alle deyne werck schaffen, Aber am siebenden tag ist der Sabbath des Herrn deyns Gottis, da foltu keyn gefchefft thun, noch deyn fon noch deyn tochter, noch deyn knecht, noch deyn magd, noch deyn viech, | 8 |
| 9 | Gedenck das du geheilligest dē tag d. feyr. Sechs tag werck vnd thu alle deine werck. 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 Sabbathtags, das du yhn heyligift, Sechs tage foltu erbeyten vnd alle deyne werck schaffen, Aber am siebenden tag ist der Sabbath des Herrn deyns Gottis, da foltu keyn gefchefft thun, noch deyn fon noch deyn tochter, noch deyn knecht, noch deyn magd, noch deyn viech, | 9 |
| 10 | Gedenck das du geheilligest dē tag d. feyr. Sechs tag werck vnd thu alle deine werck. 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 Sabbathtags, das du yhn heyligift, Sechs tage foltu erbeyten vnd alle deyne werck schaffen, Aber am siebenden tag ist der Sabbath des Herrn deyns Gottis, da foltu keyn gefchefft thun, noch deyn fon noch deyn tochter, noch deyn knecht, noch deyn magd, noch deyn viech, | 10 |

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

- 22 Vnd dorumb d. herr sprach zu moyfes. 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 fchaff vnd die ochffe an einer iegklichen statt in der do wirt die gedencung meins namē. Ich kum zu dir: vnd gefegen dir Vnd ob du mir machft ein steinin altar nit mach in von gehauwen steinen. Wann ob du authebest dem waffen vber in. er wirt entzeubert. Nicht steig auff durch die staffeln zu meim altar dz dein entzeuberkeit nit werd deroffent.
- war, vnd der Herr sprach zu yhm, Alfo foltu den kindern Ifrael fagen, yhr habt gefehen das ich mit euch vom himel geredt hab, darumb folt yhr nichts neben myr machen, fylbern vnd guldenen Gotter folt yhr euch nicht machen.
- Eyn altar von erden mache myr, darauff du deyn brandopffer vnd fridopffer, deyn fchaff vnd rinder opfferft. Denn an wilchem ort ich meynes namens gedechtnis mache, da wil ich zu dyr komen vnd dich fegenen.
- Vnd fo du myr eynen stein- ern altar wilt machen, foltu yhn nicht von gehawen steinen bawen, denn wo do mit deym meffer drauff fereft, fo wirftu yhn entweyhen, Du folt auch nicht auff stufen zu meynem altar fteygen, das nicht deyne fchame auff deckt werde fur yhm.

Examination yields the following results:

EXODUS XX.

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

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

Of these, the following agree with the Vulgate: 5 coles, zelotes, iniquitatem 7 in vanum, infontem 8 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 (*ἑγχεπίδιον*) 24 holoc. et pacif.

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

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

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

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

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

Lotter's edition of Luther's Old Testament.

Two parts in one vol., in-folio, hog's skin, entitled on back of volume: Das Alte | Testament | i. u. II Theil | Wittenberg | 1523 | Cum Signo M. Lutheri |.—Ornamented frontispiece with title: Das All | te Testa | ment | deutſch. | M. Luther. | 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 Moſi to r. fo. CXIII, verso: blank. Das Funffte buch Moſe, r. fo. CXV, sig. V to verso fo. CXXX: Das ende der bucher Moſe. 1 f., sign. cijj (corrections). 1 f. blank. Title Page: Joshua in coat of mail: Title: Das Ander | teyl des alten | testaments. | Verso: Das register, &c. Fo. I, sig. Aij. Das Buch Iofua to r. fo. XX, Dij, verso and leaf blank.—R. fo. XXI, E, Das Buch der Richter, to verso of fo. XLII. R. fo. XLIII, I, Ruth to r. fo. XLV. Verso:

blank. R. fo. XLVI, Iiiij, Das erste teyl des Buchs Samuel. to v. fo. LXXII. R. fo. LXXIII, O to r. fo. 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, Llij Verso: blank.—R. fo. CXCI, Das Buch Esra. to r. fo. CXCVIII, Nn. Verso: blank.—R. fo. CXCIX, Nnij Das Buch Nehemia. to r. fo. CCX.—Verso: Das Buch Esther to recto fo. CCXVI. | Ende des buchs | Esther. | Ende des ander teyls des | Allten testaments. | Corrections, 6 lines. Then follows Luther's emblems of the Lamb, and the Rose with a heart and a cross, and the subscription:

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

The date 1523 has been added in modern handwriting.

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




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

bosheit, wickedness; 6 *derbermde*, erbarment, compassion; 7 *vppig*, umsonst, in vain; 9 *werck*, imper., 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 $10\frac{1}{8}in. \times 7\frac{1}{8}in.$, showing in the centre a panel $4in. \times 1\frac{3}{4}in.$ 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. | . Efaye .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 lycée.—Verso: These thynges ensuynd are ioyned with thys present volume of the Byble.—A Calendar with an Almanack.—An exhortacyon to the studye of the holy Scrypture gathered oute of the Byble.—The summe and content of all the holy Scrypture both of the Olde and New Testament.—A table for to fynde many of the cheafe and pryncipall matters conteyned in the Byble.—The names of all the bokes of the Byble, wyth the content of the Chapters, and in what leafe euery boke begynneth.—A bref reherfall declarynge how longe*

the worlde hath endured from the creacyon of Adam vnto thys present yeare of oure Lorde M.D.xxxvii.—And in the Margēt of the boke are there added many playne expofycyons of foch places as vnto the fymple and vnlearned feame harde to vnderftande. Then follows: The Kalender, rubricated beginning on f. *ii.—2 ff. ¶ An exhortacyon, &c., recto of *iiii. ending with IR in the ornamental floriated letter known as German *Fraktur*. Verso: ¶ The fumme & content, &c., 2 pages.—Verso of unnumbered folio: ¶ To the mooft noble and 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 *Fraktur*.—¶ “To the Chryften Readers,” a note introducing: A table of the princypall 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 Moſes called Geneſis, &c. fo. .i. not marked, ſig. a to fo. .ccclviii.—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. | Oſeas. *Sophony*. | *Ioel*. Aggeus. | Amos. *Zachary*. | *Abdy*. Malachy. | —[The italicized words are

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

R | The Prophete | Efaye | G
Three leaves

Cut illustrating Ef. vi. b.

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

Efay .XL. a.

¶ The boke of the | prophete Efay, &c. fo. i. sig. A. A., to verso of fo. .xciiij. | The subscription: ¶ The ende of the prophcy 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 reaft of the boke of Hester. The boke of Wyfdome. Ecclesiasticus. Baruch the Prophete. The fonge of the .iiij. Chyldrē in the ouē. The storye of Susanna. The storye of Bel and of the Dragon. The prayer of Manasseh. The fyrst boke of the Machabees. The second boke of the Machabees.* [The italicized words are printed in red.] Verso, ¶ To the Reader, 1 page. ¶ The thyrd boke of Esdras., fo. .ij. sig. Aaa.ij. to ¶ The ende of the seconde boke Machabees. verso f. LXXXI. sig. Kkk. supernumerary unmarked leaf, being the ninth of Kkk. —Then follows the same full-page illustrated frontispiece described in the opening lines of this collation, the central panel with the title: | Emblem. *The newe | Testament of | oure sauyour Iesu Christ | newly and dyligently 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 Gofpell 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
 inchausters.]—to the end of: This is the Table wherin
 ye shall fynde the Epistles and the Gofpels, after the vse
 of Salsbury., 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 vxorem fratris fui nullus accipiat.

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

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

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

Gen. xxi. 9 cum Ifaac filio suo

Num. vi. 2 vt fanctificentur, & fe 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 celi & vsque ad summitatem eius reuelabitur gladius meus.*

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

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

a rendering literally reproduced by *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 Bersabee together,
<i>Luther</i>	arose, and went together to Bersaba,
<i>Tynd.</i>	rose vp and went to gether to Berfeba.
<i>Hebr.</i>	and Abraham dwelt at (or in) Beer Shava.
<i>LXX.</i>	and Abraham dwelt 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 *passfeouer* that the very name it self shuld *put them in remembraunce what it signified, for the signes that god ordained ether signified the benefits done, or promyses to come, and were not domme as are the signes of our domme God the Pope,*" appears in Matthew's Bible (1537) thus: "The lambe was called *the passfeouer*: that the very name it selfe shulde *kepe in memorye what was signyfyed therby, which phrase & maner of speakynge 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 faue them that are good," disappears in Matthew, which gives in its place "Here are shewed .ii. maner of man-quellyng, &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 facryfyces wherunto they were properly appoynted, and lest they shulde by their wepyng geue an occasion to deftroie the beleue of the refurreccion of the dead."

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

Occasionally the notes of Rogers have been taken from Luther.

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

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

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

Gen. xxxv, 18: "Ben Iamin: that is the 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 alwaye in the pefrence and fyghte of the Lorde;" Lev. i. 9: "This fwete odoure is: the sacryfyce of fayth & of pure affeccyon in which God is delited, as a man is delited in the good fauoure of meates, as it is sayd of Noe, Gen. viii, d;" xxv, 10: "Iubelye, of this Hebrewe woorde iobell, which in Englyshe fygnieth a trumpet. A yere of fynguler myrth and ioye and of mocke rest, wher in their corne and all their frutes cam forth wythout fowynge, tyllynge or any other laboures." 15 "By this iubelye is fygnified the restorynge of all thyng to his perfeccion, which shal be after the generall iudgement in that 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 buried, 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 \mathfrak{A} . 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 therē be lyghtes in y^e firmament of heauen to deuyde the daye frō the nyghte, that they may be vnto sygnes, seafons, days & yeares. And let them be lyghtes in the firmament of heaue, to shyne vpon the erth. & fo it was. And God made two great lyghtes A greater lyghte to rule the daye, & a lesse lyghte to rule the nyghte, and he made sterres also. And God put them in the firmament of heauen to shyne vpon the erth, and to rule the daye & the nyghte, ad to deuyde the lyghte from darckneffe. And God sawe y^t it was good: and fo 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*, *seafons*, *dayes* & *yeares*. And let them be *lightes* in the *firmament* of heauē, to shyne vpon the erth: & fo it was. And God made two great lightes: *a* greater lyghte to rule the *daye*, *and* a lesse lyghte to rule the *nyghte*, and he made sterres also. And *god* put them in the *firmament* of heauen to shyne vpon the erth, and to rule the daye *and* the *nyghte*, *and* to deuyde the lyghte from darckneffe. And *god* sawe *that* it was good: and fo of the *evenynge and* mornynge was made the fourth daye.

1537.

Than sayde God: let there be lightes in y^e firmamēt of heauē, to deuyde the daye from the *nyght*, that they may be vnto *sygnes*, *seafons*, *dayes* & *yeares*. And let *the* be lyghtes in y^e firmamēt of heauē, to shyne vpō the erth: *And* fo it was. And God made two great lyghtes: A greater lyghte to rule the daye, & a lesse *lyght* to rule the *nyght*: and he made sterres also. And God put them in the firmamēt of heauen to shyne vpon the erth, and to rule the daye & the *nyght*: & to deuyde the *lyght* from darckneffe. And God sawe *that* it was good: and fo of the *evenynge 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; firmament, firmament, fyrmamēt, firmanēt; kynde, kinde, kȳde, kīde*. The contractions are mostly simple and besides *j* for *the*, *ſ* 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*, *ſ se* for *these* are very rare. The contractions in German are complicated, for they are introduced over vowels and consonants, but as the latter have not been used in this volume, it is unnecessary to discuss the matter.

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

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

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

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

" [*Title*]. ¶ The fyrste | parte of the Bible | called the .v. bookes of | Mofes translated by W | T. wyth all his prologes | before 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 dwellyng ouer | Alderfgate. | beneth Saint Martins. | Anno Domi. M.D. | (·) L.I. (·) Cum priuilegio ad impri | mendum solum. |

" [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:ti:



Hese be the wordes
which Moses spake vnto
to all Israel, on the o-
ther syde Iordayne in
the wildernesse and in
the felde by the red
see: betwene Phara ad
Tophel, Laban, Haze

roth and Disahab. xij. dayes iurney from Ho-
reb vnto Cades bernea, by the waye that lea-
deth vnto mount Scir. And it fortuneth the fo-
rtit daye of the. xi. moneth in the fortieth yere,
that Moses spake vnto the childern of Israel
accordinge vnto all that the Lorde had genen
him in commaundment vnto them, after that
he had smote Sihon the kynge of the Amori-
tes 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 sa-
yenge the Lorde oure God spake vnto us in
Horeb sayenge: Ye haue dwelt longe ynough
in this mount: departe therefore and take you-
re iurney and goo vnto the hilles of the Amo-
rites and vnto all places nye there vnto: both
feldes, hilles and dales: and vnto the south and
vnto the sees syde in the londe of Canaan. and
vnto libanon: euen vnto the 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
and Simeon / Levi / Juda / Zsachar / and Zabulon
The sonnes of Rachel: Joseph and Ben Jamin.
The sonnes of Bilha Rabels mayde: Dan and
Nephtali. The sonnes of Zilpha Leas mayde
Gad and Aser. These are the sonnes of Jacob
which were borne him in Mesopotamia.

Then Jacob went unto Isaac his father to
Mamre a principall cite / otherwise called Be-
bron: where Abraham and Isaac sojourned as str-
ungers. And the dayes of Isaac were an hun-
dred and xxx. yeres: and than fell he sick and
was put onto his people: beyng olde and full
of dayes. And his sonnes Esau and Jacob bur-
ied him.

The xxxv. 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 Heitane / and
Libama the daughter of Ana / which Ana was
the sonne of Zibeon an heuyre / And Basmath
Zsimaels daughter and sister of Nebaiosh. And
Ada bare unto Esau / Eliphaz: and Basmath
bare Reuel: And Libama bare Icus / Ja-
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. Thes are the sonnes of Iacob which were borne him in Mesopotamia,

† deich
of Isaac

Then Iacob went vnto Isaac his father to Mamre the cyte of Arbe. otherwise called Hebron: where Abraham and Isaac so georned as straügers. And the dayes of Isaac were an huudred and. lxxx. yeres; and when he fell he leke & 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 Aechite; and Ahilibama 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 Eliphaz; and Basmath bare Reguel: And Ahalibama bare Ieus, Iaelam and korah, These are the sonnes of Esau which were borne him in the lande of Canaan.

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

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 fonne, and Simeon, Leui, Iuda, Ifachar, & Zabulon. The fonnes of Rahel: Ioseph & Ben Iamin. The fonnes of Bilha Rahels mayde: Dan & Nepthali. 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 fageorned as ftraungers. And the dayes of Ifaac were an hundred & .lxxx. yeres: & than fell he feke & dyed, and ° was put vnto his people beyng olde and full of dayes. And his fonnes Efau and Iacob buried hym.

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

☞ *The wyues of Efau. Iacob & Efau are ryche. The genealogie of Efau. Efau dwelleth in the hill Seir.*

☞ The .XXXVI. Chapter.

THEse are the generacions of Efau A. which is called Edō. Efau 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 fonne of Zibeon an Heuyte, and Basmath Ifmaels * daughter and sifter of Nebaioth. And Ada bare vnto Efau, Eliphas: and * Basmath bare Reguel: And Ahalibama bare Ieus, Iaelam and Korah. These are the fonnes of Efau whych were borne him in the lande of Canaan.

** Gen. xxviii. a.*

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

And Efau toke hys wyues, hys fonnes & daughters & all the soules of hys houfe: 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 [Genefis. Cap. xxxv] [fol. Hj recto.]
 cobs eldest sonne, and Symeon, Leui, Iuda: Ifachar, and zabulon. The Sonnes of Rachell: Ioseph & Ben Iamyn, The sons of Bilha Rachels mayde: Dan and Nephthali, The sons of zilpha Leas mayd, Gad & Afar. These are the sones of Iacob whiche were borne him in Mesopotamia. Iacob.

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

The .XXXVI. Chapter,

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

A. [fol. Hj verso.] 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 Heuuite.
Ge. xxviii. a. And Basmath Ifmaels * daughter and yfster of Nebaioth. And Adabare vnto Esau Eliphaz: and * Basmathe bare Reguell: And Ahalibama bare Ieus, Iaelam and Korah. Theefe are the Sonnes of Esau whyche were borne hym in the Lande of Canaan.

Basmath o-
t her wyfe
called Ma-
heleth.

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

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

I.

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

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 ^e thyrd &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 comferte	11 3	And this lerninge and com- ferte

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 Henoch lyved a godly lyfe	24	And Henoch walked with god
Mathufala (vv. 21, 26, 27)	25	Mathufalah (vv. 21, 26, 27)
had begot	30	hath begot
.v. hundred	30	.v. an hundred
And sayd	6 : 7	And the lorde sayd
vnto the	21	v̄to the
in to (vv. 9, 13)	7 : 7	into (vv. 9, 13)
Iapheth	13	Iaphet
and all maner	8 : 20	and of all maner
bōd	9 : 10	couenaunte
bonde	11	couenaunte
bōde	12	couenaunte
waters	15	water
Iapheth. (v. 23)	18	Iaphet. (v. 23)

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

† Of this volume.

Iaphetn	10: 1	Iaphet
Dodanim	4	Sodanim
Where of came	9	And therot came
the begynnyng	10	the cheffe
Enanum	13	Enanim
whence came the Philystyns and the Caphtherynes.	14	whence the Philistins and the Caphthorynes came.
Gerera	19	Gerera
Iapheth	21	Iaphet
east lande	30	eastelande
shall 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 houfe	16	And she . . . into the houfe of Pharao
the wife	19	thy wife
frō	13: 9	fro
fo departed the one brother	11	fo the one brother departed
Thydeall	14: 1	Thydeal
fubiecte	4	fubiectes
Raphayms . . . Karnaim . . . Su- fims . . . Emyms . . . 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
bodey shalbe	4	bodey, he shalbe
And fayde	5	And he fayde
a thre yere olde ram	9	a ram off thre yere olde
Amorites	16	Amorytes
made couenaunte	18	made a couenaunte
Pherezites. Raphaims	20	Pherezytes. Raphaites
Canaanites	21	Cananites
Egyptian (v. 3)	16: 1	Egyptian (v. 3)
by means of her	2	by her
Thou dost me vnrighte,	5	the wronge I fofre, be on thine heed,
fared foule	6	was to cruell
And yet shall he	12	And he shall
Ifmaell	15	Ifmael.
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 fervauntes	12	all the fervauntes
testament . . . bonde	13	couenaunt . . . couenaunt
testamēt.	14	couenaunt.
bonde . . . bonde	19	couenaunte . . . couenaunte
And as concernyng	20	And concernyng

bonde	17: 21	couenaunte
left of talkyng	22	left talkyng
Ifmaell	23	Ifmael
for even therfore ar ye	18: 5	feinge ye be
and they ate.	8	and they fate.
That herde Sara	10	And Sara hearked
doore which was behind	10	doore behind
stode vp from thence	16	stode vp to departe thence
and all	18	and that all
Sodom	20	Sodome
foūde .xxx. there?	30	foūde .xxx.?
with his face.	19: 1	vpon his face.
at doores	6	at the doores
for therfore came they	7	for as moch as they are come
Wherfore	13	And therfore
this	21	the
fone was vppon	23	fone was vp vppon
Ammi	38	Ammy
therfore sayde	20: 4	therfore he sayde
innocent handes haue	5	innocent haue
in pureneffe	6	in the pureneffe
men and an excufe	16	men an excufe
Egyptian	21: 9	Egyptian
a mockyng.	9	a mocker.
Egypte.	21	Eghypte.
Phicoll . . . Philistines	32	Phycoll . . . Phyliftines.
Phelistinlāde	34	Philistinlande
Ifaac whome	22: 2	Ifaac whō me
hande and a knyfe	16	hande ana knyfe
Milcha (v. 23)	20	Mylcha (v. 23)
Kemuell . . . Sirians	21	Remuell . . . Sirians
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
lackfam	2	Iacfam
Letufim	3	Letufym
Kethura	4	Rethura
ynough	8	a full age,
Ifmael	12	Ifmaell
Kedar . . . Abdeel	13	Redar . . . Abeel
Kedma	15	Redma
Sirian	20	Syrian
Sirien.	20	Syrien.
a tyllman	27	atyllman
y ^e	30	that
fe	26: 9	beholde
y ^t	9	the (<i>misprint.</i>)
y ^e	10	that

Abimelech	26: 11	Abymelech
y*	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>
Sirië	20	Syrië
ryuers	21	ryuer
Siriã	24	Syriã
wentest	27	fleyft
to .ii.	33	to the .ii.
awaye now	42	now awaye
a bonde	44	appoyntemât
floones	46	floone
Gylead	48	Gilead
And they ate breed	54	<i>omitted.</i>
faue it fêlfe	32: 8	efficape.
de all	9	deall
foorde Iabok.	22	foorde of Iabot.
Ifraell.	28	Ifrael.
vntil	33: 3	yer
y*	16	that
Salem to y*	18	Salem y*
Ifraell.	20	Ifrael.
y*	34: 4	that
Ifraell	7	Ifrael
Sichem	13	Sychem
they	22	thy
Ifraell.	35: 10	Ifrael.
thy	11	they
Ifraell	21	Ifrael
a präcipall 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* 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
Iraell	13	Israell
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
Egyptian	39 : 2	Egyptian
	2	the houe of his mafter the Egyptian, (<i>repeated</i>)
Egyptians	5	Egyptians
& well	6	& a well
And	12	and And
Hebrues	17	Hebruishe
tel me	40 : 8	tel it me
in good	14	in a good
fervauntes. And reftored	20, 21	fervauntes; reftored
dreamed	41 : 1	dreamed
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
becaufe that the	57	becaufe the
Egipte (v. 3)	42 : 1	Egypte (v. 3)
Israell	5	Israell
aftoyned and	28	aftoyned amoge them felues and
one to a nother	28	<i>omitted.</i>
Israell (v. 8)	43 : 6	Israell (v. 8)
Egipte	15	Egypte
Egyptians	32	Egyptians
vnto	34	to
not yet	44 : 4	yet not
vnto (v. 16)	6	to (v. 16)
oh my lorde, let	18	oh my, let
vnto (v. 32)	31	to (v. 32)
Egipte	45 : 13	Egypte
Ben Iamins	14	Ben Iamyns
Iofephs	16	Iofephs
vnto (v. 22)	17	to (v. 22)
Israell	21	Israell
he affes	23	affes
the 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>)
Egipite	5	Egigte
Iosephes	8	Iosephs
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 shoters haue envyed	23	Though the shoters angred
and yet	24	yet
come an herde mā a flone	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
Egipite.	26	Egypte.
Mofes.		Mofes, called Genefis.

A TABLE EXPOUNDINGE CERTEYNE WORDES, P. 153 sqq., OMITTED IN EDITION OF 1534, BUT FOUND IN DAYE'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
fkyes	154	9	fkky
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	Meffias
y ^t all y ^e		23	all y ^e

* Of this volume.

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

II.

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

- | | |
|--|---|
| 1 : 3 The .i. daye. | 5 : 21 henoeh. |
| 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 allowe
the harte of him. |
| 14 The .iiij. daye. | 9 : 13 The rayne bowe is a fac-
rament, a signe, a wit-
nesse and a sure earnest
of the couenaūt made
betwene vs & god. |
| 20 The .v. daye. | 10 : 8 Nērod. |
| 24 The .vi. daye. | 11 : 1 The wisdome of man is fore
punyshed of god with
the diuisiō off tongis. |
| 2 : 3 Bleffed and sanctified: ded-
icated and appoynted it
to preach the worde of
God in to prayer ād to
doe all maner workes
of mercye in. | 9 Babel. |
| 8 Eden. | 12 : 1 Abram |
| 11 Heuila. | 2 A promyse. |
| 19 Adā named all creatures. | 7 A promyse. |
| 24 Wedlocke. | 10 Abram goeth to Egipte. |
| 3 : 1 The serpent. | 14 : 18 Melchisedech |
| 14 A couenaūt that christ
whch came of eue &
was hir feed, shuld
ouer come the power
of the deuell & de-
liuer all true beleuers
ī Christ and haters of
the deuells workes, frō
all daūger of satā, of
sinne and of hell. The
womās curfe is, to beare
hir childern with paine
ād to be vnder the geu-
ernaūce of hir hufbād. | 22 See the answēr of Abrā to
the kynge of Sodome
as touchinge the spole. |
| 4 : 1 Cain. | 15 : 1 A promyse to Abram. |
| 2 Abel. | 6 Rightwisenes. |
| 3,4 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 ad laye with
 his two doughters
 20 : 6 god deliuer his from evyll.
 12 Sara was Abrahās sifter by
 the father.
 17 The praier of Abraham
 21 : 4 Ifaac.
 31 Abrahā and abimelech ded
 fwere togeter.
 22 : 9 godly loue putteth awaye
 all fleshly loue.
 17 promife
 23 : 2 the deythe of Sarai.
 24 : 3 Othe geyuen bi Abraham
 to his feruant.
 12 note the gret fayth of the
 feruaunt.
 15 Rebecca.
 35 * God bleffeth vs whē he
 geueth vs his bene-
 fites, ad curfeth vs, whē
 he taketh thē a waye.
 51 who wonder fully god pro-
 uide for his fethfull
 60 To bleffe &c. (as in edition
 of 1530.)
 25 : 34 Esau 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 mefopo-
 tamia.
 12 the dreame of Iacob
 14 promife
 15 god fulfill hys promife
 17 god ys wyth his chofyn in
 eueri place.
 20 se Iacobos vowe what it was
 22 the stone was a wytnesse
 of the goodnesse of god
 fhowde to Iacob.
 29 : 6 Rahel:
 10 Affone.
 32 Ruben.
 33 Simeon
 35 Iuda.
 30 : 2 The āfwere of Iacob to
 Rahel.
- 30 : 6 Dan.
 8 Nephtall.
 11 Gad,
 13 Affer.
 18 Ifachar
 20 Zabulō
 24 Ioseph.
 30 the bleffing of the lorde.
 31 : 19 Labans ymages or his
 goddess.
 21 Ryuer Euphrates.
 46 the heape of stonyes was a
 fyng betwixt Iacob &
 Laban.
 32 : 1 the angell of God.
 4 *sg.* Trobill make vs to call
 to God wyth prayer.
 9 *Prayer is, &c., (as in edi-
 tion of 1530)
 24 the wraftelyng 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 Ifrael.
 11 promife to ifrael
 18 Benjamin.
 19 the dethe of Rahel
 22 the fynne of ruben.
 29 y^e deith of Ifaac
 36 : 8 Edom.
 12 amalek
 20 Seir.
 31 *sg.* Edom.
 37 : 6 Ioseph dreamyd.
 21 *sg.* where be now fuch
 rubens.
 26 *sg.* the wōder prouisiō of
 god for his electe.
 28 Madyantes
 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 *sg.* the accusation of Ioseph.
 23 The prouision of god for his.
 40 : 12 the interpretation of y^e
 buttlars dreame
 18 of the baker.
 41 : 5 the dreame of pharao
 25 Ioseph interprete Pharaos
 dreame.

- 41 : 39 *sg.* god delyuer his elect to
hys honor.
- 43 Abrech ys as moche to fay
as tender father.
- 51 Manaffe.
- 52 Ephrai
- 42 : 1 *sg.* all turne to good for
the electe.
- 5 *sg.* rede this stori in thi
harte.
- 9 the dreame Ioseph ys ful-
filled.
- 21 *sg.* Conscience beginneth
to awake out of hir
dreame in tyme of trib-
ulacion.
- 36 *sg.* fatherli loue off Iacob.
- 43 : 11 *sg.* the rythwyfe doying of
Ifraell
- 18 *sg.* Lacke of feythe mak-
eth to distrust all thig
- 43 : 32 the egiptias might not eat
with the Hebrues.
- 45 : 1 Low [Loue] must vtter
5 They y^t know god, knowy^t
al thinges are his work-
inge & prouidence
- 26 *sg.* Loue must breke out
in workis
- 46 : 3 promife.
- 32 shepardys.
- 47 : 9 pilgremage
- 48 : 14 *sg.* the blyffing of ephrai
and manaffes.
- 21 Ifrael was certayne of godes
promife.
- 49 : 33 the dethe of iacob.
- 50 : 19 the anfwer off Ioseph to
hys brethre
- 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
fuere dye.	2 : 17	dye the dethe.
Ah fyr, that God hath sayd	3 : 1	ye, hath God sayd in dede
for to make wyfe.	6	for to geue vnderstondyng.
cryeth	4 : 10	cryed
beste	9 : 10	bestes
the wife	12 : 19	thy wyfe
Sodome agaynst him vnto the	14 : 17	Sodome to mete him in the
vale		vale
out at the doores	15 : 5	out of the doores
one over agenst a nother	10	one agaynst another
parties	16 : 13	partes
God: na, Sara . . . a fonne,	17 : 19	God: Sarah . . . a fonne in
ad		dede &
ran agenst them	18 : 2	ran to mete them
vp agaynst them	19 : 1	vp to mete them
beholde he . . . men and an	20 : 16	beholde this thinge . . . men
excuse		an excuse
bare.	17	bare chyldre.
had spoken.	21 : 1	promysed.
lande of Moria	22 : 2	lande Moria
fyffe	24 : 17	fuppe
an earynge	22	a golden earyng

Than they broughte Rebecca their sifter on the waye and her norfe	24 : 59	So they let Rebecca their yfster go with her norfe
fyppe	25 : 30	fuppe
y ^e	26 : 12	that
fpringynge water.	19	lyuyng water.
y ^e	32	that
bleffige, Iacob & Iacob ranne agaynst him . . . in to his houfe.	27 : 30 29 : 13	bleffing, Iacob rāne to mete him . . . to his houfe.
fhall I geue the ?	30 : 31	fhall I then geue the ?
the partie and spotted	32	the partye, and the spotted
And then fuch fhالبة	33	& the fame fhالبة
And Iacob went awaye vnknowynge to Laban . . . & tolde him	31 : 20	And Iacob stale awaye the hart of Laban . . . in y ^t he tolde hym
was fled.	22	fled
y ^t (that)	25	y ^e (the)
done 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 ranne agaynst him	28 33 : 4	God & haft ranne to mete him
me frely. And	11	me. And
And Iacob went to Salem to y ^e citie 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 feall, necklace, and	38 : 18	fygnett, thy bracelet, and
and is	25	feall, bracelet, and
are .vii. yeres	41 : 26	and it is
nor of	27	are .vii. eares
agayne with you in youre handes, peraduenture	39 43 : 12	or of agayne wyth you, peraduenture
foughte for to wepe lordes audyence	30 44 : 18	fought where to wepe lordes eare
.x. he affes	45 : 23	.x. affes
Semnon	46 : 13	Semfon
xxx. and .vi.	15	.xxx. and .iii.
went agaynst Ifraell	29	wēt to mete Ifrael
For an abhominacyon vnto the Egiptians are all that feade shepe.	34	For the Egiptias 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 mydwife to the womē
and also drewe	2 : 19	& fo drewe

cometh out agaynst the	4:14	cometh to mete the
Egyp̄te dyd	7:12	Egyp̄te: 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 plage	10:7	fhall we be thus euell intreat-
vs? . . . God, or els wilt		ed? . . . God: wilt thou not
thou fee Egyp̄te firft de-		yet knowe that Egyp̄t 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 foden . . .
		both the head
hande and a remembraunce	13:9	hande a remembraūce
matrice, and all	12	matryce, all
made for the to dweld in	15:17	made for to dwell in,
water	25	waters
of this difeafes	26	of thefe difeafes
at euen he fhall	16:6	at euen ye fhall
Sixe	26	Sixe
al moft	17:4	all moft
with fwerde	22:24	with y ^e fwerde
And as I haue fhewed	25:9	And I fhall shewe
And hundred	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		yern alfo lyke a net of
nette .iiii rynges: euen in		braffe, vpon whofe .iiii.
.iiii. corners of it, and put		corners fhالبة .iiii. bra-
it beneth vnder the com-		fen rynges: and the gred-
paffe of the altare, and		yern fhall reache vnto the
let the net reache vnto		myddes of the altare.
the one half of the altare,		And thou fhalt make
And make ftaues		ftaues
fhall Aaron ād his fonnes	27:21	& Aaron & hys fonnes fhall
drefse		drefse
breftlappe of enfample	28:15	breftlappe of iudgemēt
brodered	27	bordered
breftlappe of enfāple; fo v. 30	29	breftlappe of iudgement; fo
		v. 30
lighte and perfectneffe	30	Vrim and Thumin
maunde with the oyle	29:3	maunde with the oxe
reconcyle his hornes	30:10	reconcyle vpon the hornes of
		it
after the holye fycle	13	after the fycle of the fanctuarye
make attonement	16	make an attonement
Bezabeel	35:30	Bezaleel
forboden	36:6	forbidden
vp the firft moneth	40:17	vp the fyrft daye in the fyrft
		moneth
they iornayed.	36	they had iornayed.

Leviticus.

then take of that	2 : 14	then take that
Lorde talked with	4 : 1	Lorde spake vnto
apon the oxes heade	4	vpon the ox heade
the oxes bloude	5	the ox bloude
shepe . . . bringe a yewe	32	lambe . . . bringe a female
that wherein that he hath	5 : 5	that wherin he hath
an yewe	6	a lambe
fycles after the holy fycle	15	fycles after the fycle of the fanctuary
fifte parte moare there to	16	fifte parte more to
fcoured and plunged	6 : 28	fcoured and rynefed
amonge the childern of Aarō	29	amonge the Preatfes shall
shall		
lighte ād perfectneffe.	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 difeafe (so v. 17)	13	iudge the difeafe (so v. 17)
fretē	55	freat
ciprefse or cypreffe (so vv. 6,	14 : 4	cedar (so vv. 6, 49, 51, 52)
49, 51, 52)		
ouer an erthē	5	in an erthen
put of the oyle	28	put on the oyle
byrdes ouer	50	byrdes in
renfed in the water.	15 : 12	rynefed in water.
lyeth apō as longe as	20	lyeth or fytteth vpō as longe as
aparte as well	24	aparte was well
tyme: whether out	25	tyme: out
And when ſhe is clenfed of	28	But yf ſhe be cleane of
with a yonge ox	16 : 3	with a bullock
oxe (so vv. 11, 14, 15, 18, 27)	6	bullock (so vv. 11, 14, 15, 18, 27)
Ifraell, and all their	21	Ifraell, and their
offerynges they offer . . . thē	17 : 5	offerynges y ^t they offer . . .
for peafeofferynges		the peace offerynges
nexte kyn. (v. 13)	18 : 12	nexte kynfwoman. (v. 13)
open	14	vnouer
apon his houffholde	20 : 5	vpon hys generacion
turne vnto them that worke	6	turne him to enchaūters or expounders of tokens
with ſpirites or makers		
of dyfemall dayes		
his bloude on his heed	9	his blond on his head
with the mankynde . . . heed.	13	with mankynde . . . heades.
vnheale hir ſecrettes and vn-	18	vnouer her ſecrettes and
couer		open
fathers fyfters	19	father fyfter
or a maker of dyfemall dayes	27	or that expoundeth tokens
prefe	21 : 17	preace

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

Numbers.

stōde . . . in Rubē	1 : 5	flande . . . of Ruben
In Simeon	6	of Simeon
In . . . of Iuda	7	of . . . of Iuda
In Ifachar	8	of Ifachar
In Sebulō	9	of Zabulon
In Ephraï . . . In Manaffe	10	of Ephraim . . . of Manaffe
In Bē Iamin	11	of Ben Iamin
In Dan	12	of Dan
In Affer	13	of Afer
In Naphtaly	15	of Nephthali
.Liii.	43	thrye and fyfty
fyxe hundred thousande	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
witnesse: Tyndale omits from	4 : 4	witnesse. This shalbe the of-
<i>This shall &c. to most</i>		fice of the chyldrē of
<i>holy.</i>		Kahath in the tabernacle
		of witnesse which is mooft
		holy.
amōge which I dwell.	5 : 3	amōge which ye dwell.
& an oxe	7 : 15	& an bullock
<i>omitted</i>	19	and both full of fyne floure
		myngled with oyle for a
		meatofferynge:
oxe (so vv. 33, 39, 51, 57, 63,	21	bullock (so vv. 33, 39, 51, 57,
69, 75, 81)		63, 69, 75, 81)
harde fyluer	10 : 2	beaten fyluer
y ^e first	13	they first
Selumiel the sonne (Tyndale	19	Salamiel y ^e sonne 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 sonne 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
ftode vpp all that nyghte and on the morowe	32	ftode vp all that daye & all that nyghte
place, the graues of luft	34	place kibrath hathauah
graues of luft	35	kibrath hathauah
Iofeph: In the trybe of Man- affe, Gaddi	13 : 11	Iofeph: that was of Manaffe, Gaddi
Efcøl	24	Nehel Efcøl
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 wood
Whofoeuer twicheth	13	Whofouer toucheth
<i>omitted.</i>	20	holy place of y ^e Lorde, & is not fprynkled with fprink- lyng water therfore is he vncleane. 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 strenght	8	Egypt his strenght is as the ftrenght
Cittim	24	Chittim
Zur and heed	25 : 15	Zur a heed
Tola . . . Tolaites	26 : 23	Thola . . . Tholaites
Aabrim	27 : 12	Abarim
y ^e maner of the lighte	21	the iudgemēt of Vrim
offer vnto me y ^e offryng	28 : 2	offer vnto the offering
.ii. bollockes	19	two younge bullockes
yerelynges & pure	29 : 23	yerelynges pure
acordyng to their nūbre	24	acordyng 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
ftede, the encrease . . . , to augmente	14	ftede, to y ^e encrease . . . & to augmēte
ftonge cities	17	fenced cyties
Betharan ftonge 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 laecon . . .	33 : 32	from Bane Iakan . . . Hor gad-
Hor gidgad . . . Hor		gad . . . Hor gadgad
gidgad		
londe of Moab.	37	land of Edom.
Igim Abarim (v. 46)	44	Iehabarim (v. 46)
playne of Sitim	49	Abelfatim
their Ymaginacions	52	their chappelles
these which	55	those which
Demuel	34 : 20	Semuel
lordayne Iericho	35 : 1	Iordan ouer against Iericho
iudge of bloude	19	iustice of bloude
the bloudvenger	26	the auēger of bloud
bloude of it	33	bloude of hym
I also dwell, for I am y ^e Lorde	34	I also dwell amonge the chyl-
which dwell amonge the		dren
childern		
when the fre yere . . . where	36 : 4	when the yere of iubelye . . .
they are in		wherin they are

Deuteronomy.

.xii. dayes . . . bernea	1 : 2	.xi. dayes . . . barne
Sihon . . . Edrei.	4	Sehon . . . Edrai.
for the lawe	17	for the iudgement
bernea.	20	barne.
Bolde	38	Boldē
acordinge vnto the tyme that	46	<i>omitted.</i>
ye there dwelt.		
Emymes.	2 : 11	Emims.
Horimes	12	Horims
bernea	14	barne
Zamzumyms.	20	Zamzumims.
Enakyms.	21	Enakims.
Sihō	24	Sehon
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	9: 3	caſt thē out, and brynge them
them to noughte		out, and brynge them to
		noughte
Thabeera	22	Thaberah
Bernea	23	Barne
in the table	10: 2	in y ^e tables
mount out of the fire . . .	4	mount of the fire . . . people
people were gathered		gethered together
Beroth Bē Iakē	6	Beroth of the childrē of Iakani
Gudgod (<i>dis</i>)	7	Gadgad (<i>dis</i>)
all theſe nacions both greater	11: 23	all theſe nacions & ye ſhall
		conquere thē which are
		both greater
Grifim	29	Garizim
Gilgal beſyde moregroue.	30	Gilgal beſyde the groue of
		Moreh.
thy fyrſt borne	12: 6	the fyrſt borne
deſtroye it	13: 15	deſtroye 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	16: 15	handes, & therefore ſhalt thou
together gladneſſe.		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
ſeten	17: 18	fett
all thy trybes	18: 5	all the trybes
doughter go thorow fyre,	10	doughter to go thorow the fyre,
ether a bruterar or a		or that uſeth withcraft,
maker of diſmale dayes		or a choſer oute of dayes
or that vſeth witchcraft		or that regardeth the flyēg
or a forcerar		of foules, or a forcerar
or a charmar or that ſpeaketh	11	or a charmar, or that coun-
with a ſpirite or a ſoth-		celeth with ſpretes, or a
fayer or that talketh with		prophecjar or that aſketh
them that are deed.		the aduſe of the deed.
herken vnto makers of dyfe-	14	herken vnto choſers oute of
mall dayes and bruterars.		dayes and prophecjars.
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	vngodly
fyfterlawe (v. 8)	7	fyfter in lawe (v. 8)
maner weyghtes	13	maner of weyghtes
Grifim	27: 12	Garizim
at none daye . . . the right	28: 29	at none dayes . . . y ^e ryght
waye.		awaye.

betrowthed	28 : 30	betrawthed
for the locustes	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	aduētūre
worde	29 : 9	wordes
fayenge: I feare it not, I will	19	fayinge. I shall haue peace. I
ther fore walke . . . that		will therfore worcke . . .
the drownen deftroie		that the dronckē may per-
the thurfie.		yſh with the thryfye.
falt, that it is	23	falt, & y ^t it is
And than all	24	And then ſhall all
The ſecrettes perteyne vnto	29	The ſecrettes 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	ſchon
ād Ifrael is	32 : 9	and Iacob is
whett the lyghtenyng of my	41	whett the edge of my ſwerde
ſwerde		
Reioyfe hethen wyth hys	43	Prayfe ye hethen his
Paran	33 : 2	Pharan
tempteft at Mafa ād with	8	tēptedeſt at Maſah wyth whom
whom thou ſtruedſt		thou ſtryuedſt
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	Phaſgah . . . Galaad
datetrees	3	paulmetrees

IV.

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

Notes on *W. T. to the Reader.*†

The reason that the papistes make agaynst the translation of the scripture into English.	P.	L.
A subtile shift of the popes clergy to couer their euill.	2	5
How the Papistes were vexed with Tindals translation of the new testament.		13
The Papistes shamed not to wrest the scriptures.		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 gifte of God.		9
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
Churche of England, | collected and compiled in one Tome to-
gether, 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 Alderfgate . . | 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 finne and desperation.		30
Howe we ought to prepare oure felues, to the reading of the ſcriptures.	12	3
Fayth oure ſureſt 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 wyl be our God, & help vs, but other- wiſe he wyl plague vs as he plagued the vnthankeful 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 dearly 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 finne.		18
The law was geuen by God to ſhewe what finne was.		31
Ceremonies are not geuen to iuſtify the hart, but to ſigni- fie our iuſtificatiō by Chriſt.		40
Ceremonies cannot iuſtify.	167	4
The new Teſtament are the euerlaſtyng promiſes made to vs in Chriſt.		16
Faith only iuſtifieth.		21
Good workes ſpryng out of the loue we haue to God.		27
Where true faith is, there good workes do flow and abound.		40

* Misprinted breadeth

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

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

Mās wifdome is playn Idolatry, it scattereth, diuideth, and maketh sectes.	289	3
Ceremonies to the Ifraelites and Iewes were as good schole-masters are to young scholers.		12
All thynges were first reueled in ceremonies and shadows vntill it pleased almighty God, to reuele hys sonne Iesu Christ.	289	20
Small and litle giftes geuē by the parentes to their children, caufeth 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 cōteine wholesome and profitable doctrine.		29
Ceremonies ordeyned to confirme our fayth.		37
Gods secretes were opened but to a fewe.	291	2
The ceremonies them selues faued not, but faith in Gods promise.		12
Our nature is so weake that we must be holpen by outward signs 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 wafeth away finnes.		18
The difference betwene a sacrifice, and a Sacrament.		35
What state we dye in the fame 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 frend and good helper of the masse.		23
Hipocrites prayers cā neither profite them selues, nor any mā els.		27
Those 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 confciences.		34
In allegories is both hony & gall, that is to say, both good & euil.	297	5
All good dedes are gods workmanship, & wee hys instrumētēs wherby he doth them.		22

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

Freewill and vnbeliefe were the ouerthrow of oure forefathers.	385	5
Then cannot they be the childrē of God, which put more trust in their owne workes, then in y ^e bloud of Iesus Christ.		16
Faithlesse workes.	386	1
The Pharifes by their freewill excluded them selues from the saluatiō in Christ.		7
Blasphemy to christes death.		23
O subtle Foxes thorow pouerte made themselues Lordes of all.		28
Wilfull chastitie is wilful wickednes.		40
The Papistes wilful obedience, is cōmon difobedience to all princes.	387	5
Our righteoufnes 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 Pharifes for their holy and hipocritical dedes.		29
The pharifes 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 pharifes, and the doctrine of our papistes do well agree.		34
The Papistes cannot away with iustification by fayth.	389	13
Of vowes.		16
God accepteth for vs none other sacrifice, but onely Iesu christ his sonne.		28
All holines in our own imaginatiō is a robbing of christes honor.		37
Faith foloweth repentaunce of sinne.	390	22
Repentāce goeth before fayth, and prepareth the way vnto Christ.		30

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

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

This boke is a preaching of fayth and loue.	4
Here thou mayest learne a right meditation or contemplation.	8
The workes of God are supernatural.	17
We must abstaine frō outward euill though not for loue yet for feare of the vengeance of God.	27
Vnto the law of god, we may neither add nor minish.	31
We are cōmaunded to abstayne from Images.	518 4
God is merciful to them that repent.	12
Christ hath deliuered vs, & therefore we ought to serue him & our neyghbour for his sake.	20
Loue onely is the 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 witnesfes.		22
Christ our fauour 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 searchyng of Gods secretes, but rather study to vnderstand & to do our duety toward god and our neighbour.		9

V.

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

1530.

1573.

W. T. To the Reader.

¶ The Preface of mafter William Tyndall, | that he made before the fiue bookes of | Mofes, called *Genefis. An. 1530, Ianua. 17.*

	P.	L.	
their both	2	9	both their
wifdom.	3	25	wifdom:
vttmoft		27	vtttermoft
biffhope	4	9	Byfhops
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 Willia Tyn- dall, ſhewing the vſe of the Scrip- ture, which he wrote before the fiue bookes of Mofes.
other for	7	17	other in
invencon		18	invencon.
y ^e		19	<i>omitted.</i>

	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
fynnes.		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
becaufe 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 thē		40	of
this	166	3	his
punishment		6	punishments
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>
bleffynges		20	bleffynges
naturall		23	<i>omitted.</i>
curfes		24	curfe
ceafon		40	tyme
theſe		41	thoſe
this	169	6	theſe
this		8	theſe
			A Table expounding cer- tayne wordes of the ſec- ond booke of Genefis (<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 faye, as I am that I am. 3. Chap.

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

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

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

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

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

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

Bruterer, prophesies or southfayers.

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

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

Horims, a kynde of Giauntes, and signifieth noble, because that of pride they called themfelues 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.

Zanzumins, 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
enfample		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 forfwere 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
apposse		27
curfes	521	6

1573.

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

loofeth	
untithed	
hifh	
afke	
Baptifme	
haue God	
promife to	
example	
no other	
an other	
But thou peradventure wilt	
another	
24, 25, 26, 30 another	
afke	
fonnes	
fome	
vfe remedy	
An other	
booke	
either	
as God	
neither	
<i>omitted.</i>	
neither	
an other	
A Prologue into the fyfte booke of Mofes called Deu- teronomy.	
booke	
wit	
booke	
<i>omitted.</i>	
then	
oppofe	
curfe	

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

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

VII.

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

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

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

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

- apparell, *the heavenly bodies*, Gen. 2:1.
- apoffe, *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 . . . fo 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, attonce, *at once, immediately, once for all*, often, p. 13, l. 29; Deut. 9:16.
- "And all attonce her beastly body rais'd
With double forces high above the ground."
Sp. F. Q. II, i. 42. H.W.
- at the left waye, *at least*, p. 164, l. 17; p. 517, l. 26.
- awaye, *s., a way*, p. 161, l. 32.
- B.
- bagge, *badge*, p. 294, ll. 30, 34.
- bakemeates, *cakes, pies*, Gen. 40:17; also bak'd meat, see Sherwood's definition (in Cotgrave's *Dict.*) of *pastisserie*: all kinds of pies or bak'd meat, H. W.
- baptim, *baptism*, often, p. 294, ll. 15, 16, &c.; also baptime, baptyme, baptem, bapteme, baptyme, *pl.* baptyms, baptimys, Wic.
- be fore, *before*, Gen. 2:4.
- be gile, *beguile*, p. 297, l. 6.
- Belial, *poynce of, wickedness*, Deut. 15:9, see note.
- beeffe, *beasts*, Num. 20:8.
- bewepe, bewepte, *to weep over, or for*, cf. Germ. *bewein*, Lev. 10:6.
- blaynes, *pimples, pustules*, Ex. 9:9.
- bloudvenger, *avenger of blood*, Num. 35:27.
- blynded, *darkened as to the mind*, Num. 14:44.
- boke, *book*, almost constant; *boke, book*, Wic.
- boket, *bucket*, Num. 24:7; *boket, bokat*, Wic.
- bolde, *v. t., to encourage, strength-*
- en*, Deut. 3:28; to bolden, *render bold*, Lear, v. 1, H. W.
- boldye, *firmly*, p. 518, l. 40.
- bond, bonde, *covenant*, Gen. 9:9.
- bonde, band, Ex. 28:32.
- boogges, bugges, p. 167, l. 38; *objects of terror*; bugbear, terrifying spectre, Skeat.
- Ps. 91:5: "Thou shalt not nedo to be afrayed for eny bugges by night."—*Matthew's Bible*.
- borne, burn, p. 6, l. 18.
- bothe two, *both*, Lev. 9:3.
- bouled, *grown into buds*, Ex. 9:32.
- boundes, *ties, obligations*, Num. 30:14.
- bowe from, *decline from, turn aside*, Deut. 28:14.
- brede, *breadth*, Gen. 48:7.
- breche, *sing. of breeches*, Lev. 16:4; see Richardson, who cites Chaucer, *Cant. Tales*, &c. The word appears to have denoted any kind of garment to cover the loins. It is used by Wiclif and Purvey in Gen. 3:7, and in *Gold. Leg.* (Caxton's ed. 1484).
- brente, *burnt*, Gen. 38:24; brenne, *p. t. brente, p. p. brent, Wic.*
- 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 caufe, *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.
- cheuefaunce, *bargain*, Deut. 21:14; enterprise, achievement, see H. W., *s. v., chevisaunce*, al-

- so Blackwood, and Old French Dictionaries.
 childers, p. 290, l. 7.
 chose, *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; comeny-
 ynge, Gen. 18:33, 23:8; comon,
 comoned, (often,) comyned, *to*
commune, *converse*, *speak*, Ex.
 25:22; Lev. 5:14; comyne, com-
 unen, comenyng, comynynge,
 Wic.
 comynalte, Lev. 4:13.
 corage, *v.*, *to encourage*, Ex.
 35:21, Deut. 3:28.
 corofye, corefyes, *corrosive*, p.
 166, ll. 20, 39; see H. W.
 "Whereas he meant his *corrosives* to apply,
 And with streight diet tame his stubborne
 malady."—*Sp. F. Q.*, l. x. 25.
 coniuere, *adjure*, Num. 5:19.
 coorfe, *corpse*, Gen. 23:3; cors,
 Wic.
 coude, cowl, cowde, *could*, often.
 couerynge, *screening from ob-*
servaion, Gen. 20:16.
 courage, *s.*, *the heart, as the seat*
of the affections; cf. Low Latin
coragium, p. 167, l. 39.
 curtesie, *kindness*, p. 164, l. 28.
 curtesie, *a small quantity*, Gen.
 43:11.
- D.
- dayefmen, *judges*, Ex. 21:22;
 daysman, an umpire, or arbi-
 trator, 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. Ger-
 man *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.
 difcouer, *uncover*, Lev. 18:7,8.
 dome, domme, *dumb*, often, p.
 292, l. 30; p. 296, l. 32.
 dowry, *gift*, Gen. 30:20; *pre-*
sent, 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, mar-
 gin.
 enceedinge, *exceeding*, Ex. 1:7.
 ende, vp an, *upright*, Gen.
 28:18.
 endote, *endow*, Ex. 22:16.
 enfample, *example*, Wic., of-
 ten, 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.
 fantafye, *liking*, *fondness*, Deut.
 21:11.
 fast, *adv.*, *near to*, Ex. 14:9;
 Num. 2:27.
 faul, *v.*, *to fall*, p. 395, l. 33.
 faute, *fault*, p. 392, l. 18.
 fayre, *adv.*, *gently*, *quietly*,
 Gen. 33:14.
 "Go faire and softlie."
 Holland, *Liby*, p. 83.

- faytes, *feats*, works well done, Ex. 31:4.
- faythes, *pl.* of *faith*, often, p. 290, l. 38; p. 291, l. 38; p. 392, l. 8.
- feare, *v. t.*, to make afraid, often, p. 8, ll. 16, 23.
- feders, *feathers*, Gen. 7:14.
- felashippe, a, Num. 22:6.
- feldedeuels, *satyrs*, Deut. 32:17.
- fellowshipe, a good, *peaceably*, Num. 20:17; comp. citation from Shakesp. in Webster's *Dict.*, 1883, Unab. Ed., *s.v.*, fellowship.
- fett, *v.*, to fetch, often.
- feythe, *faith*, 1534, Gen. 43:18; margin.
- fiſte, fyfte, *fifth*, often.
- finde, to support, p. 5, l. 22.
- firſtborneshipp, Deut. 21:17.
- fleth, *fleeth*, Deut. 4:17.
- folk, folke, *nation*, cf. German *wolk*, 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 thinges pertaining to this presente lyfe ye haue a witte and a forecaſte."—Udal, Luke xii., Richardson.
- forgeten, forgotten, *forgotten*, cf. German *vergessen*, *p. p.*, Gen. 41:30; Deut. 31:21.
- forloren, *lost*, *undone*, cf. German *verloren*, *p. p.* of *verlieren*, Num. 21:29.
- freat, freten, fretynge, *eaten away*, cf. German *fressen*, and note, Lev. 13:51.
- for foke, *forsook*, p. 14, l. 16.
- ful onlike, *very unlike*, Num. 27:16, margin; ful, *very*, Wic. often.
- furmentye, *pottage made of wheate*, Minshew, Lev. 23:14.
- "In Fraunce and Spaine, bruers steep their wheate or *frument* in water," Holland, *Plin.*, xviii. 7: "*Frument* with venyson," Fabyan, v. II, an-1530.—Richardson.
- furiouffer, p. 388, l. 28.
- furres, *skins*, Lev. 15:16.
- G.
- gardes, *fringes*, Num. 15:38.
- gate, *p. p.* of *get*, p. 5, l. 20.
- geſte, *acts*, p. 11, l. 9; gestis, *pl.*, *deeds*, Wic.
- geſtyngeſtocke, *laughing stock*, Deut. 28:37.
- geuernaūce, 1534, note, Gen. 3:14.
- gile, *guile*, so Wic. Ex. 21:14.
- 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 feelings, p. 297, l. 17.
- Richardson: "His gall did grate for griefe and high disdain."—Sp., *F. Q.*, I, 1.
- grounded, *established*, *founded*, Ex. 9:18.
- H.
- hande brede, Ex. 37:12; handi-brede, Wic.
- hanfaſt, *p. p.* of hanfaſt, A. S., *handfaſtan*, to betroth, Deut. 22:23.
- "A gentleman, being *handfaſted* to a gentlewoman."—Wilson, *Arte of Rhetorique*, p. 144, Richardson; see also Todd's *Johnson's Dict.*
- harde, *heard*, Gen. 39:15.
- harde vnder, *immediately under*, Ex. 25:27.
- happe, *v.*, to happen, Deut. 23:1, margin.
- hare, *v.*, to hear, p. 520, l. 29.
- harnesse, *s.*, *armor*, Num. 32:20, 21; *ordinary clothes*, p. 591, note.
- harnessed, *armed*, often, Ex. 13:18.
- harte, hert, herte, *s.*, *the heart*, of-ten; phrase, "His harte laye," Gen. 34:3.
- heares, *heirs*, p. 416, note.
- herde fauored nacion, *adj.*, *Bishops' Bible: a nation of shamelesse and cruel countenance; A. V.*, 1611: *a nation of fierce countenance*, Deut. 28:50.
- himward, to, Deut. 32:5.
- hijſh, *v.*, to hiss, to express contempt, p. 388, l. 32.
- hit, *it*, Gen. 3:15.
- hole, *a.*, *whole*, often, Lev. 4:13; in the hole, in the whole, *i. e.*, the principal, Num. 5:7; hol, hoel, hool, hoole, *wholly altogether*, Wic.

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

I.

iacyncte, *hyacinth, blue*, often, Ex. 25:4; iacynt, iacynkt, Wic.
 idolatryffe, *idolatrous*, p. 143, margin.
 imagerye, *figures, statues, or effigies*, p. 518, l. 5.
 "An altar, carv'd with cunning imagery." Sp., *F. Q.*, l. 8.
 inclofers, *settings*, Ex. 39:14.
 in deade, Deut. 21:16.
 instruct, *instructed, p. p.*, p. 589, note.
 inlesse, *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, *carriion*, p. 348, margin.
 kepte, *imperative*, 3 p. *pl.*, Gen. 41:35.
 knowlege, *knowledge, 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.*, luffie, *adj.*, *delight, affording pleasure*, Gen. 3:6; *earnest desire*, Deut. 18:6; *adj.*, *strong, hale, good*.
 lyfte, *p. t.*, *lifted*, Gen. 18:2; 21:16; lyfte, *imperat.*, Gen. 21:18.
 lyne, *lain, p. p.* of to lie, *v. i.*, Gen. 26:10.
 lyuehode, *s.*, *livelihood, means of supporting life*, p. 416, note; lijfode, lifode, lyuelod, *pl.* lyuelodis, *a living sustentance*. 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, murderer*, p. 565, note, p. 583, note.
 manquellare, manquellere, mankiller, *man slayer, (mansleer)* p. 583, note; Wic. *murderer, executioner*.
 marre, *v.*, to hurt, injure, damage, Deut. 4:16; marred, *p. p.*, Deut. 9:12.
 marye, *marrow*; p. 290, l. 23; mary, merow, and seven different forms, Wic.
 maunde, *hand basket*, cf. German *mande*.
 maftres, *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.
 meynny, *s.*, Gen. 22:3, *men of his household*; meine, meyne, meynnee, *pl.* meynes, meyneses, *household, family*, Wic.
 mischefe, for a; phrase; for *evil*, Ex. 13:12; compare: *Abi in malam rem*, go hense with a mischief; Eliote's *Dict.*, 1559, H. W.; and *to cheve* or *achieve*, to bring to an end, to finish; also Trench, *meschef, bonchef*. Richardson.
 moare, *more*, often; moare lower, Lev. 13:34.
 moo, *more*, often.
 moo, *else, besides*, Deut. 4:39.
 moren, *murrain*, p. 168, l. 25.
 more stronger, p. 290, l. 11.
 more ouer, Num. 20:2.
 moulte, *p. p.* of *to melt*, Ex. 16:22.

N.

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

not withstondynge, Deut. 12:15.
 nurter, *v. t.*, *to bring up, educate*, Deut. 4:36.

nurter, *s.*, *discipline*, p. 517, l. 30.

O.

obedience, the, *i. e.*, Tyndale's *Obedience of a Christen man*, &c.; see p. liiii, 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.
 ouerscaped, *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.
 piffle, *epistle*, often.
 pither, pyther, *pitcher*, Gen. 24:17
 plecke, *speck*, Lev. 13:4; cf. German *flecken*; *speckid, specked*, Wic.
 pollar, *s.*, *plunderer, robber*, p. 293, l. 21.
 polled, *plundered, robbed*, Deut. 28:29.
 pope holyneffe, p. 387, l. 24.
 porteffes, *s.*, *pl.* of *portesse, a por-*

tasse, a portable prayer book or breviary, p. 4, l. 16; the word is also spelt *portise*, *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.

poynte 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*, *ap-proche*, *come nigh*.

prophefie, *v.*, to *divine*, *A. V.*, Gen. 44:5; Wic. *wonte to dy-uyne*; *Bishops'*, 1572: *consult-eth 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.

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

rauefhyng, *taking away by violence*, Gen. 49:27; Wic. *raump-ynge*; Purvey, *rauyschyng*; *Bishops'*, 1568, '72: *rauifhe*; *A. V.*, 1611: *rauine*.

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

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

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

rightwyfe, *righteous*; often in dif-ferent spelling; Wic. *rightwis*, *ryghtwisness*, *wis* and *wis-ness*, denoting *wise* and *wis-ness*, or *wisdom*.

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

Rochestre, *i. e.*, Fisher, bishop of Rochester, p. 162, l. 27. Pro-fessor Walter, *Doctrinal Trea-tises*, &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 vultus Dei pro nobis*: To appear before the face of Almighty God for the people, 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 Avij, and verso of Bj.

roudier, *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.

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

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

faint thomas fhyrne, *the shrine of Thomas a Becket in Christ Church, Canterbury*; see Erasmus *Colloquia*, Lugd. Bat., 1655, pp. 368, 387; and 'wal-fingham' in this list, and p. 393, l. 14.

scrales, *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.
- shetto, *shut to, close*, Deut. 15:7.
- sheyppe, *ship*, p. 295, 11.
- shope, *created, made*, cf. German *schaffen* and deriv., Gen. 2:7.
- shorte, *v. t.*; phrase: to prolonge the tale, to shorte the tyme with all, p. 4, l. 33.
- shrode, *evil*, Ex. 5:19; Wic. *yuel*; *Bishops'*, 1568, '72: *worse*.
- smoten, *p. p. of to smite*, Num. 33:4; Wiclif has *smoten*, as *pl. p. t.*
- Sodomeward, to, Gen. 18:22.
- so far forth as, *as far as*, p. 396, l. 34.
- sofly, *adv., at a gentle pace*, Gen. 33:14.
- fondrie, *adj., distinct, separate*, Gen. 40:5.
- foule health, p. 293, l. 17.
- fowre, *bitter*, Ex. 12:8; Purvey, *margin, in Ebrew it is with bitterness*; *A. V.*, 1611: *bitter*.
- fprete, fprite, fprites, *spirit, spirits*, often.
- stampe, *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. *streyne, streyne*, *streyne*, 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 silfe, Num. 36:6.
- this is that Dathan and Abiram, Num. 26:9.
- thrift, *thrust, thirst*, p. 616, note, Deut. 28: 48; *thryfy*, *thryflye*, *thirsty*, p. 616, notes.
- thryd, *third*, Gen. 42:18; *thyryde*, Num. 2:24.
- thyn, *thin*, Num. 16:38.
- to dafh, to *thrust through*, Ex. 15:6.
- to gedder, *together*, p. 4, l. 29; Wic. *to-gider*, *to-gidre*, *to-gideres*, *to-giderys*, &c., *together*.
- tole, *tool, chisel, knife*, Ex. 20:25.
- too, *s. pl., tooes, toe, toes*, Lev. 8:23, 24.
- totehill, *watch tower, or beacon*, Gen. 31:49; Wic. *toot-hil*, *tote-hil*, *tute-hil*, *a citadel, a watchplace*.
- trompe, *v., to sound with a trumpet*, 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*.
trouth, 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 vehemement, adj.*, p. 297, l. 10.
vnderstande, *p. p.*, *understood*, p. 316, note; vnderstande, p. 576, note; vnderfonde, p. 294, l. 26; 297, l. 17.
vnderfonge, s., *understanding*, Deut. 32:29.
vnheale, *uncover*, Lev. 18:7; Wic. vnhole, *to uncover*.
vnrighte, *not right, wrong*, cf. Germ. *Unrecht*, Gen. 16:5; Wic. vnrizt, *unjust, also vnriztfulli, vnriztfulness, &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 wilfuli*. See *ware*.
vre, to put in, *to put to use*, p. 545, note. See H. W., under Vre.
ufe, to, one's self, *to behave toward, deal with*, p. 161, ll. 11, 13; Wic. vsen, *to deal with*.

W.

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

and that of Thomas à Becket, and for a description.
ward, in, *inseparate confinement*, Ex. 12:6; Wic. warde keeping, custody.
ware, was not, *knew not* (wist not) Lev. 5:18; warre of, *aware of, i. e.*, to be conscious, Lev. 5:2; Wic. war, ware, *wary, prudent, aware*.
ware, were, p. 11, l. 21.
wafell, *fine bread, cake*, Lev. 24:5; "The *simnel* bread and *wastel* cakes, which were only used at the tables of the highest nobility." Sir W. Scott.
wayte, s., *watch, service, charge*, cf. German *Hut*, Num. 4:28; Wic. waiten, v., *to keep watch*; wayte s., *a spy*; waitere, weyter, *a spy, a watcher*.
welth, *prosperity, happiness, weal, welfare*, Deut. 6:24; 10:13.
wenft, *wentest*, Gen. 49:4.
wete, v., *to know*, often. Wic. wite, *to know*.
where to fore, *where before*, Deut. 28:62.
whether, *whither*, Ex. 21:13.
whett on, v., *to sharpen, discipline, stimulate*, Deut. 6:7.
whitter, *whiter*, Gen. 49:12.
whone, *one*, Lev. 15:18.
whope, whoope, s., *hoop*, Ex. 38:10, 11; whoped, *hooped*, vv. 17, 19.
whote, *hot*, often, Num. 11:10, 33.
whyned, *wept*, cf. German *weinen*, *to weep*, Num. 11:18; this word retained as late as in the Bishops' Bible of 1572 'your whynyng is in the eares of the Lorde,' is rendered in A. V. 1611: 'you haue wept in the eares, &c.:' the Latin version of the Chaldee in *Complut.* has *plorastis*.
wife, wyfe, wyves, *woman, women*, Gen. 18:11; Num. 5:18, often; wife, *consort*, Gen. 24:39, also common.
with, *besides*, Ex. 20:23.
with all, *withal*, often, p. 389, l. 36.

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

Y.

- yer, *ere*, *before*, often, p. 10, note, l. 12.
- yerlee, early, Num. 14:40.
- yerwhile, *before*, p. 447, margin.
- ymaginacions, *columnar images*, Num. 33:52.
- ynowe, *enough*, p. 163, l. 3; Wic. ynow, ynowz, ynewz, *enough*.
- y^o fe, contraction of *these*, Num. 3:18.

VIII.

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

	1530.	1884.		1530.	1884.
	<i>Prologue to Genesis.</i>		c. v.		
P. L.			11 : 11	an	and
11, 14	bettter	better	12 : 20	wyfc	wyfe
11, 21	ſcripture	ſcripture	13 : 4	rec eaue,	receaue
			14 : 2	Sodōh	Sodome
				9	Synear
	<i>Genesis.</i>		20 : 17	Abimeleh	Abimelech
c. v.			22 : 17	th	the
1 : 27	femalc	female	23 : 17	Fo. XXXIII.	Fo. XXX.
4 : 4	offeynge	offrynge	24 : 14	they	thy
6 : 4	che	the		14	yec
	15	length		35	Fo. XXXI.
	15	heyth		60	emnies
7 : 18	preuayled	preuayled	25 : 20	ſaban	Laban
10 : 31	o	of	27 : 29	leffed	bleffed
11 : 10	Arphach-fad	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	laclam	laelam
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.

P.	L.		
161,	25	doctine	doctrine
162,	9	what <u>h</u>	what
	38	confermeth	confermeth
165,	34	Deuteromii	Deuteronomii

Exodus.

c.	v.		
1 :	11	byl-	byl <u>te</u>
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	ycre	yere
	39	thy	they
14 :	10	Ifreal	Ifrael
	28	housemē	horsemē
15 :	8	fyll	ftyll
16 :	6	childerē	childerē
	10	wilderueffe	wilderneffe
	12	murmurig	murmurig
	35	inhakited	inhabited
18 :	6	alfo	alfo
	10	Fo. XXXI.	Fo. XXXII.
	13	chaunched	chaunced
	18	greuous	greuous
	22	mar.receaned	receaued
19 :	<i>title</i>	Chaptre.	Chapter.
	6	and <i>and</i>	and an
	7	Ifrael	Ifrael
21 :	4	Fo. XXAV.	Fo. XXXVI.
22 :	1	steake	steale
	21	vexe	Vexe
	25	vferye	vferye
23 :	3	a fyde-	a fyde
	25	ouertrowe	ouert <u>h</u> rowe

	1530.	1884.
c. v.		
24 : 2	peopl <u>e</u>	people
	10 worde	worke
25 : 28	wor <u>e</u>	wod
26 : 5	fyftic	fyftie
	5 loupp <u>e</u> s	louppes
	25 folettes	fokettes
27 :	<i>cut</i> ornamet <u>e</u> s	ornamēt <u>e</u> s
28 : 34	goldem	golden
	35 <i>second</i> in	<i>omitted</i>
29 :	41 <i>shall</i>	<i>shall</i>
30 :	13 Fo. LIVII.	Fo. LVII.
	23 cynamome	cynamone
	32 aft <u>e</u> r	after
32 :	20 Fo. XLI.	Fo. LXI.
33 :	11 <i>whem</i>	when
	16 know <u>n</u> c	knowne
	16 Fo. XLIII.	Fo. LXIII.
34 :	9 Fo. XLIII.	Fo. LXVIII.
	11 <i>th<u>e</u></i>	the
	20 neck <u>e</u>	necke
	25 blou <u>d</u> c	bloude
35 :	27 Epod	Ephod
	28 Fo. XLVII.	Fo. LXVII.
36 :	2 <i>ab</i>	as
	8 Fo. XLVIII.	Fo. LXVIII.
40 :	36 Ifrael	Ifrael

Prologe to Leviticus.

P.	L.		
289,	23	ceremonics	ceremonies
293,	9	faffe	faffe
	29	forgeueffe	forgeueneffe
294,	38	finner	synnes
295 :	3	signyfgeth	signyfyeth
	26	lyftedvpp	lyfted vpp
296 :	10	wordly	word <u>d</u> ly
	13	wordly	word <u>d</u> ly

Leviticus.

c.	v.		
6 :	2	trespac <u>e</u> th	trespaceth
	7	preft	preaft
	7 : 7	peo <u>l</u> e	people
11 :	10	Fo. XVII.	Fo. XVIII.
12 :	5	maydehilde	maydechilde
14 :	43	nom	now
	48	futher	further
15 :	10	bat <u>e</u>	bathe
18 :	28	<i>w<u>h</u>ere</i>	were
19 :	30	fauctuary	sanctuary
	33	foioure	foiourne
20 :	4	<i>mar.</i> wordly <u>e</u>	word <u>d</u> lye
	6	wil <u>t</u>	will
	13	man <u>c</u> r	maner

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

Prologe to Numbers.

P.	L.		
387,	34	vn/ithed	vntithed
388,	34	scriptu	scripture
391,	40	edefyng	edefyng

Numbers.

c.	v.		
1: 22		from	from
32		genracion	generacion
2: 3		cast	east
3		Aminadab	Aminadab
14		ouer	ouer
3: 38		sonnes	fonnes
4: 15		santuary	sanctuary
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	chaunced
15: 6		myngled	myngled
7		thyrd	thyrd
19: 20		clothes	clothes
21: 28		ciite	ciite
26: 8		an	and
23		kynrdes	kynrdes
48		Ginites	Gunites
29: 2		burnt of- feryge	burnt offer- yng
11		burnt offer- yng	burnt offer- yng
31: 30		fy/tye	fyfye
32: 29		fyghte	fyghte
33: 55		dryne	dryue
34: 13		Isracl	Israel
35: 29		after	after

1530. 1884.
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	thit/er
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		shat	shat
24		shewed	shewed
6: 10		borught	brought
8: 14		forgett	forgett
9: 1		loadayne	lordayne
4		in to the	in to
6		stiffenecked	stiffenecked
10: 16		sciffnecked	stiffnecked
11: 22		comaund- mentes	cōmaund- mentes
26		sect, or fet	fett
12: 17		of of	of
14: title		VI.	XIII.
27		forfake	enheritaunce
27		enheritaunce	enheritaunce
28		whitin	wit/in
29		harh	hath
16: 1		passcover	passcover
17: 17		godlde	golde
18: 19		kerken	herken
19: 1		Gad	God
19		tought	thought
24: 8		t/each	teach
25: 3		stirpes	stripes
28: 52		in in	in
63		shabe	sha/be
29: 12		shulddest	shulddest
23		ouertrow- enge	ouertrow- enge
30: 16		multipte	multipte
16		man	maye
31: 29		we/kedness	wekedness
32: 31		thugh	though
33: 7		he	be
23		Nephali	Nephali
34: 2		period(.)be- fore, Dan	omitted

CHAPTER IV.

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

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

The book of Genesis in the Bristol copy bears the title: *The firste | Boke of 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.

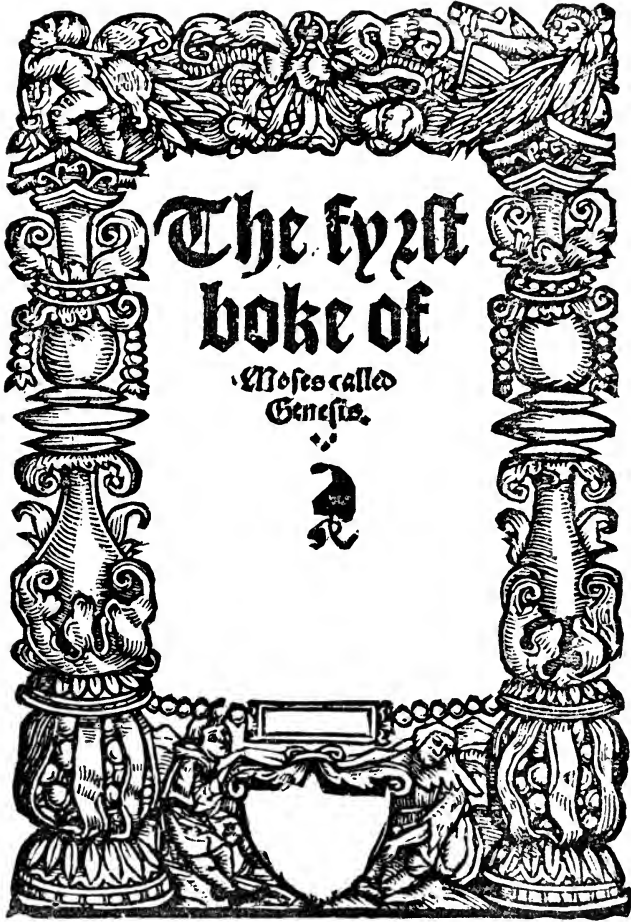
¶. denotes the Text, ¶. ¶. N. the Marginal Notes, in *Matthew's Bible*, 1537.

¶. 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 .P̄.

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.; ŷ denotes *the*, and ŷ̇, that.



* W. T. To the Reader.

WHEN I had translated the newe testament, I added a pistle vnto the latter ende, In which I defyred them ŷ were learned to amend if ought were founde amyffe. 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
10 their both lyvinges and doinges are rebuked with the trouthe) 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
15 mother tonge, some, that it wold make them all here-tykes, as it wold no doute from many thinges which they of longe tyme haue falsly taught, ad that is the whole cause wherfore they forbyd it, though they other
clokes pretende. And some or rather every one, saye that it wold make them ryse ageynst the kinge, whom they
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 heresyces, 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 fayne haue it and to their awne im-
aginations and iugglinge termes, and to haue some what to rayle at, and vnder that cloke to blasphem

* 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 loked 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 vayne ſuperſtition and falſe doctrine, to ſatiſſy their
 15 fylthy luſtes, their proude ambition, and vnſatiſſable covetuouſnes, and to exalte their awne honoure aboute kinge & emperoure, yee & aboute god him ſilſe

¶ A thouſand boke had they lever 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 vnlearned 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 new 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 such a sence as is impossible to gether of the texte, if thou see the processe ordre and meaning therof.

¶ And even in the bisshope 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 silfe, this I suffre because the prestes of the contre be vnlearned, as god it
 15 knoweth there are a full ignorant forte which haue fene no more latyn then that they read in their portesses and missales which yet many of them can scacely read, (excepte it be Albertus de secretis mulierū in which yet, though they be never so soryly 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, mortuaries, offeringes, customs, and other pillage, which they calle, not theirs, but godes parte and the deuty of
 25 holye chirch, to discharge their consciences with all: for they are bound that they shall not dimynysh, but encrease all thinge vnto the vttmost of their powers) and therefore (because they are thus vnlearned thought
 30 I) when they come to gedder to the ale house, which is their preachinge place, they afferme that my saynges are heresy. And besydes y they adde to of thir awne heddes which I never spake, as the maner is to prolonge the tale to shorte .P. the tyme with all, and accuse me secretly to the chauncelare and other the
 35 bishopes officers, And in deade, when I cam before the chauncelare, he thretened me greuously, and reuyled 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 y contre were y fame 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 liſteth upp aboute the ſtarres whoſeuer
 geveth him a litle exhibition) prayſeth exceedingly
 5 amonge other in his annotatyons on the new teſta-
 ment for his great learninge. Then thought I, if I
 might come to this mannes ſervice, I were happye.
 And ſo I gate me to london, & thorow the accoynt-
 aunce of my maſter came to ſir harry gilford the
 10 kinges graces countroller, ad brought him an oration
 of Iſocrates which I had tranſlated out of greke in to
 Engliſh, and defyred him to ſpeake vnto my lorde of
 london for me, which he alſo did as he ſhewed me, ad
 willed me to write a piſtle to my lorde, and to goo to
 15 him my ſilf which I alſo did, and delivered my piſtle
 to a ſervaunt of his awne, one wyllyam hebilthwayte,
 a mâ of myne old accoyntaũce. But god which know-
 eth what is within hypocrites, ſawe that I was begyled,
 ad that that counsell was not the nexte way vnto .P. my
 20 purpoſe. And therefore he gate me no favoure in my
 lordes ſight ¶ Wheruppõ my lorde answered me, his
 houſe was full, he had mo thẽ he coude well finde, and
 adviſed me to ſeke in london, wher he ſayd I coude
 not lacke a ſervice, And ſo in london I abode almoſte
 25 an yere, and marked the courſe of the worlde, and herde
 oure pratars, I wold fay oure preachers how they boſted
 them ſelves and their hye authorite, and beheld the
 pompe of oure prelates and how beſyed they were as
 they yet are, to ſet peace and vnite in the worlde
 30 (though it be not poſſible for them that walke in
 darkeneſſe to cõtinue longe in peace, for they can not
 but ether ſtõble or daſh them ſelves at one thinge or
 a nother that ſhall cleane vnquyet all togedder) & ſawe
 thinges wherof I deferre to ſpeake at this tyme and un-
 35 derſtode at the laſte not only that there was no rowme
 in my lorde of londons palace to tranſlate the new teſ-
 tament, but alſo that there was no place to do it in all
 englonde, as experience doth now openly declare.

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

testacyon shuld I make in soch a matter vnto oure
 prelates those stubburne Nimrothes which so mightely
 fight agenste god and resiste his holy spirite, enforceynge
 with all crafte and sotelte to qwench the light of the
 5 everlastinge testament, promyses, and a-**P**. poyntemente
 made betwene god & vs: and heapinge the firce wrath
 of god vppon all princes and rulars, mockinge thē
 with false fayned names of hypocryfye, and servinge
 their lustes at all poyntes, & dispenfinge with thē even
 10 of the very lawes of god, of which Christe him silf
 testifieth Mathew v. **ȝ** 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**, **ȝ** 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 satiffaction for all their weked lyvinge,
 to tormēt soch as tell thē trowth, & to borne the worde
 of their soules helth, & sle whosoever beleve theron.

20 **¶** Not withstōdinge yet I submytte this boke and
 all other that I haue other made or trāslated, or shall
 in tyme to come, (if it be goddes will that I shall fur-
 ther laboure in his heruest) unto all them that submytte
 thē selves vnto the worde of god, to be corrected of
 25 thē, yee and moreover to be 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 fo moch, yet if we know not the use of it, and wherfore it was geuen, and what is therin to be fought, it profiteth vs nothinge at all. It is not ynough therfore to read and talke of it only, but we must also defyre god daye
 10 and night instantly to open oure eyes, ad to make vs vnderfond 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 phantafyes of oure awne invencyon

** ☞ Paule, in ꝑ thyrde of ꝑ secōde epistle to Tymothe

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

Vnto the reader ☞. T.

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

Paule in the third of the seconde epistle to Timothe faith, that the scripture is good to teache (for that ought men to teache] and not dreames of their awne makinge, as the pope doth,) and also to improue, for that scripture is the twichstone that tryeth al doctrines, and by that we know the false from the true. And in the .vi. to the 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.*

fayth, ȳ the scripture is good to teache (for ȳ ought
 mē to teach & not dreames of their awne makige, as
 ȳ pope doth) & also to improve, for ȳ scripture is ȳ
 twichstone ȳ tryeth all doctrynes, ad by ȳ we know
 5 the false from ȳ true. ¶. And in the .vi. to the ephesians
 he calleth it the swerd of the spirite, by cause it killeth
 hyppocrites, and vttereth ad improveth their false in-
 ventyons. And in the .xv. to the Romayns he fayth
 all that are wryten, are wryten for oure learninge, that
 10 we thorow pacyence and cōforte of the scripture myght
 have hope. That is, the enfamples 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 lustynge
 and doinge of evill.

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

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

Seke therfore in the
 scripture as thou readest it, chiefly and abo-
 ue all, the conuenautes made betwene god
 and vs. That is to saye; the lawe and coma-
 undementes which God commaūdeth vs
 to do. And then the mercie promysed vnto
 all them that submitte them selues vnto the
 lawe. For all the promyses thorow out the
 hole scripture do include a couenaūt. That
 is: god byndeth him selfe to fulfil that mer-
 cie vnto the, onlye if thou wilt endeuoure
 thy selfe to kepe his lawes: so that no man
 hath his parte in the mercie of god, 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 vnderstōde this to be the finall ende of

as thou readeft it firft the law, what god cōmaundeth vs to doo. And fecundarylye the promyfes, which god promyseth us ageyne, namely in Chrifte Iesu oure lorde. Then feke enfamples, firfte of comferte, how god purg-
 5 eth all them that submitte them felves to walke in his wayes, in the purgatorye of tribulatyon, delyveringe them yet at the latter ende, and never foferinge any of them to perysh, that cleave faste to his promyfes.

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 silfe and as Chrifft loued the. Because thy neybour is the sonne of god also and created vnto his lyknes as thou arte, and bought with as dere bloude as arte thou. Whofoeuer feleth in his herte that euery man ought to loue his neybour as Chrifft loued him, and consenteth therto, and enforseth to come therto: the same onely vnderfondeth the lawe aryght and can interprete it. And he that submyt-

A iij.]

teth not hī selfe in the degre he is in, to feke his neyboures proffite as Chrifft did his, cā neuer vnderfonde the lawe, though it be interprete to him. For that loue is the light of the lawe, to vnderfonde it bye.

And beholde how righteous, howe honest and howe due a thinge it is by nature, that euery man loue his brother vnfaynedly euē as him selfe, for his fathers sake. For it is the fathers great shame and his hie displeafure, 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 conuerfacion of one with another, they must aduenge. If they will not auenge, but rather mayntene wronge, and be oppressers them selues, then must we tarye paciently tyll God come which is euer readie to reape tirauntes from of the face of the erth, affone as theyr finnes are rype.

Confidre also what wrath, vengeance

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

and plagis 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 mē 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 warneth 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 couēsel, so shall it be with vs vntill the worldes ende. As it wēt with the ir kinges & rulers, so shall it go with oures. As it was with their comē people, so shall it be with oures. As it was with theyr spirituall officers, so shall it be with oures. As it was wyth theyr true prophetes, so shall it be with oures vntill the worldes ēde. As they had euer amōge thē false prophetes & true: & as their false*persecuted the true, & moued the prynces to sle thē, so shall it be with vs vntyll the ende of the worlde. As there was amōge thē but a fewe true herted to god, so shall it be amōge vs: & as their ydolatri was so shall ours be vntyll the ende of the worlde. All mercy that was shewed there, is a*pro-]

A iiij.]

myse vnto the, if thou turne to god. And all vengeance and wrath shewed there, is threatened to the, if thou be stoubourne ād refiste &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 comferte shalt thou evermore finde in the
playne texte and literall sēse. Nether is there any
5 storye so homely, so rude, yee or so vyle (as it semeth
outwarde) wherin is not exceadinge greate comferte.
And when some which seme to them selues great
clarkes saye: they wott not what moare profite is in
many gestes of the scripture if they be read with out
10 an allegorye, then in a tale of robenhode, saye thou:
that they were wryten for oure consolacyon and
comferte, that we despayre not, if soch like happen
vnto vs. We be not holyer then Noe, though he were
once dronke. Nether better beloved then Iacob, though
15 his awne sonne defyled his bedde. We be not holyer
than lot, though his doughters thorow ignorance de-
ceaved him, nor peradventure holyer then those dought-
ers. Nether are we holyer then David, though he
brake wedlocke and uppon the same commytted ab-
20 homynable murther. All those men have witne- .P. sse
of the scripture that they pleased god and ware good
men both before that those thinges chaunced them
and also after. Neverthelesse soch thinges happened
them for oure ensample: not that we shuld contrafayte
25 their evill, but if whyle we fight with oure selues
enforfyngē 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 sēse the tyme of Christes death of
30 virgins that have bene brought vnto the comē stues,
and there defyled, and of martyrs that haue bene
bounde and hores haue abvsed their bodyes. Why?
The iudgemētes of god are bottōlesse. Soch thinges
35 chaunced partely for ensamples, partely God thorow
synne healeth synne Pryde can nether be healed nor
yet appere but thorow soch horrible deades. Parad-
uēture they were of ŷ popes secte ad reioyfed fleshly,
thinkinge that heaven came by deades and not by
40 Christ, and that the outwarde dead iustifyed them &
made them holy and not the inward spirite receaved

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

¶ As thou readeste therefore thinke that every fillable pertayneth to thyne awne filf, and sucke out
 5 the pithe of the scripture, and arm thy filf 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 feest that though the deades of the evel apere outwardly as gloryous as the deades of the good: yet in the sight of god which loketh on the harte, the
 15 deade is good because of the man, and not the man good because of his deade. In the .vi. God fendeth Noe to preach to the weked and geveth them space to repent: they wax hard herted, God bringeth them to nought And yet saveth Noe: even by the same water
 20 by which he destroyed them. Marke also what folowed the pryde of the buyldinge of the toure of Babel

Confydre how God fendeth forth Abrahā out of his awne countre in to a strange lande full of weked people, and gave him but a bare promesse with him that he
 25 wold bleffe him and defende him. Abraham beleved: and that worde saued and delyuered him in all pallelles: so that we se, how that mannes life is not mayntayned by bred onlye (as Christe sayeth) but moch rather by belevinge the promyses of god. Behold how soberly and
 30 how circūspectly both Abraham and also Isaac behaue them selves amōge the infideles. Abraham byeth that which might have ben geven him for nought, to cutte of occasions. Isaac when his welles which he had digged were taken from him, geveth rowme and resisteth not.
 35 More over they ere and so- .ᵑ. we and fede their catell, and make confederacyons, ād 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 geven him: and yet not truste therin: 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 things also resisted the promesses of god to Iacob? And yet Iacob coniureth god with his awne promesses sayenge? O god of my father Abraham: and god of my father Ifaac, O Lorde which saydeste vnto me returne vnto thyne awne contre, and vnto
10 the place were thou wast borne and I wil do the good I am not worthy of the leste of those mercyes, nor of that trowth which thou haste done to thy seruant I went out but with a staffe, and come home with .ii. droves, delyver me out of the handes of my brother
15 Esau, for I feare him greatly &c. And god delyvered him, and will likewyse all that call unto his promesses with a repentinge herte, were they never so great synners. Marke also the weake infirmities of the mā He loveth one wife more than a nother, one sonne
20 more than a nother. And se how god purgeth him. Esau threteneth him: Laban begyleth him. The beloved wife is longe baren: his .ᶑ. 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 gloryous was hys ende? Note the wekenesse of his Children, yee and the synne of them, and how god thorow their awne wekednes saved them. These ensamples teach vs that a man is not attonce perfecte the firste daye he be-
30 ginneth to lyve wel They that be stronge therefore muste suffre with the weake, and helpe to kepe them in vnite & peace one with a nother vntill they beströger

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

the 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 than a nother, ād how grevous .ᵑ. murther folowed in their hartes? These are enfamples 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 enfamples wrytē for oure learnige (as paule fayth) to teach vs to truste in god in ⁊ 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 comferte, 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. I-9. The fyrft Chapter.

- I** **T**HEN 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: & deuyded 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 fyrft daye see were made
 6 And God sayd: let there be a firmament by the worde
 7 the waters, ad let it deuyde 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 sayde, and so throughout the chapter. lyght, *bis* 4 lyght, nyght, and often. 5 the day, the night. 7 mornyng 9 lande

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

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

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

10 may appere: And it came so to passe. And god called
the drye lande the erth and the gatheringe togyther
of waters called he the see, And God sawe that it was
good

11 .P. And God sayd: let the erth bringe forth herbe
and graffe that sowe feed, and frutefull trees that bere
frute every one in his kynde, havynge their feed in
them selves vpon the erth. And it came so to passe:
12 ad the erth brought forth herbe and graffe sowenge
feed every one in his kynde & trees berynge frute &
havynge their feed in thē selves, every one in his kynde.
13 And God sawe that it was good: and thē of the evenynge
and mornynge was made the thyrde daye.

14 Than sayd God: let there be lyghtes in ŷ firmament
of heaven to devyde the daye frō the nyghte, that they
15 may be vnto fygnes, seafons, 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 ŷ 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
kundes, ad all maner of federed foules in their kyndes.
22 And [Fo. II] God sawe that it was good: and God
bleffed them saynge. Growe and multiplie ad fyll the

¶. 14 lightes 22 sayinge

¶. 10 maria 12 habens vnumquodque fementem 14 et diuidant
diem ac noctem 16 vt præffet. nocti: & stellas. & posuit 21 omne
volatile 22 benedixitque eis

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

¶. ¶. N. 22 *Bleffed*, here is bleffynge takē for encreafynge &
multiplenge.

- waters of the sees, & let the foules multiplie vpo the
 23 erth. And so of the evenynge & 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 geven yow all herbes that
 fowe seed which are on all the erth, and all maner
 trees that haue frute in them and fowe seed: to be
 30 meate for yow & for all .P. beastes of the erth, and
 vnto all foules of the ayre, and vnto all that crepeth
 on the erth where in is lyfe, that they may haue all
 maner herbes and grasse for to eate, and even so it
 31 was. And God behelde all that he had made, ad loo
 they were exceedynge good: and so of the evenynge
 and mornynge was made the syxth daye

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

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

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

℞. ℞. N. 26 *Lycknesse of God*, that is after the shape and ymage whyche was before appoynted for the sonne of God: The chesepart of man also, whyche is the soule 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 ſ̄
 ſeuēth daye god ended hys
 worke which he had made &
 3 reſted in ſ̄ ſeuēth daye frō all his workes
 which he had made. And God bleſſed ſ̄
 ſeuēth daye, and ſanctyfyed it, for in it
 he reſted from all his workes which he
 had created and made.
- 4 ¶ Theſe are the generations of heaven
 & erth when they were created, in the
 tyme when the LORde God created heaven
 and erth and all the ſhrubbes of the felde
 5 be fore they were in the erthe. And all
 the herbes of the felde before they ſprange:
 for the LORde God had yet ſent no rayne
 vpon the erth, nether was there yet any
 6 man to tylle the erth. But there aroſe a
 myſte out of the ground and watered all
 7 the erth: Then the LORde God ſhope
 man, even of the moule of the erth and
 brethed into his face the breth of lyfe. So man was
 made a lyvyng ſoule.
- 8 ¶ The LORde God alſo planted a garden in Eden
 from the begynnyng, and there he ſette [Fo. III.] man
 9 whom he had formed. And the LORde God made to
 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 foure floudes of paradyſe: The ſettyng in of man in paradyſe: the tree of knowl- edge is forbyden hym: how Adam named all creatures: the creacyon of Eua: the inſtitutyon of maryage. apparell, the heavenly bod- ies

shope, created moule, earth

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

¶. 4 Gepurt 7 vnd blies ynn ſeyn angeſicht eyn lebendigen odem, vnd alſo wart der menſch eyn lebendige ſeele. 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. ſanctyfyed, Sanctifyēg in this place is as moche to ſaye as to dedicate & ordayne a thing to his awne uſe as Ex. xiii, a and .xx, b. 7 moule, Slyme: duſt or claye.

the fyghte and pleafant to eate, and the tree of lyfe in the middes of the garden: and alfo the tree of knowledge of good and euell.

10 ¶ And there fpronge 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 thyrde river is Hidekell, which runneth on the eafte 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 fhalt 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 names.

20 And Adam gave names vnto all maner catell, and vnto the foules of the ayre, and vnto all maner beaftes

¶. 10 fpronge 16 faynge 17 dye the dethe. 19 made

¶. 13 omnem terram Æthiopiæ 14 Tigris 17 morte morieris.
18 faciamus

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

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

¶. ¶. ¶. 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 Affyria 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 afhamed:

The .III. Chapter.

- 1 **B**UT the serpent was sotyller than all the beastes of the felde which ſ LORde God had made, and sayd vnto the woman. Ah fyr, 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 ſ is in the myddes of the garden (sayd God) se that ye eate not, and se that ye touch it not: left ye dye.
- 2 *M. C. S. The serpent deceaueth the woman. The serpent the woman & the man are cursed, and dryuen out of Paradise. Christ oure sauynour is promysed.*
- 3 *Ah fyr, ah surely*
- 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. 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 beyn iii. 1 Ja, soltt 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 pleasant tre for to make wyfe. And *ing pleasure*
 toke of the frute of it and ate, and gaue vnto hir huf-
 7 band also with her, and he ate. And the eyes of both
 of them were opened, that they vnderstode how that
 they were naked. Than they sowed fygge leues to-
 gedder and made them apurns.

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

14 ¶. And the LORde God sayd vnto the serpet
 becaufe thou haste so done moste curfed 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 seed and hyr seed.

¶. 6 for to geue vnderstondynge

¶. 8 ad auram post meridiem.

¶. 7 wurden yhr beyder augen wacker

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

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

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

16 And vnto the woman he sayd: I will fuerly encrease thy sorow ād 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 faynge: 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 ād thyftels vnto the. And thou
19 shalt eate the herbes of ſ̄ feld: In the swete of thy face shalt thou eate brede, vntill thou returne vnto the erth whēce thou wast takē: for erth thou art, ād 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 left 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 beyffen

℞. ℞. N. 15 *on thy heed*, The heed of the serpent signifieth 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 synnes. 22 *Loo*. Here thys worde *lo* is taken as a mocke as it is in iii Regu. xviii, c.

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

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

¶ The .IIII. Chapter.

- 1 **A**ND Adam lay wyth Heua ys *M. C. S. Cayn kyleth hys ryghteous brother Abell. Cayn diſpayreth & is curſed. The generacyō of Enoch, Mathuſael, Tuball, Lamech, Seth and Enos.* wyfe, which conceived and bare Cain, and ſayd: I haue gotten a mā of the LORde.
- 2 And ſhe proceded forth and bare hys brother Abell: And Abell became a ſheperde, and Cain became a ploweman.
- 3 And it fortunēd in proceſſe of tyme, that Cain brought of the frute of the erth:
- 4 an offerynge vnto the LORde. And Abell, he brought alſo of the fyrſtlynges of hys ſhepe and of the fatt of them. And the LORde lokēd vnto Abell and to his
- 5 offrynge: but vnto Cain and vnto hys offrynge, looked he not. And Cain was wroth exceadingly,
- 6 and loured. And the LORde ſayd vnto Cain: why art thou angry, and why
- 7 loureſte thou? Woteſt thou not yf thou 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 flammēum gladium atque verſatilem. iiii. 5 et concidit vultus eius 8 Dixitque Cain ad Abel fratrem ſuum, Egrediamur foras
L. 24 vnd eyn glentzendes ſewrigs ſchwerd. iiii. 1 ich hab vberkomen den man des Herren

M. M. N. 4 *lokēd 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: & therfore he ſaith that he lokēd not therto, the ſame vſe of ſpekyngē 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 ſame ſeyn, da der herr vō gefagt hatte, das er der ſchlangen kopff zutretten wurde.

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

*rennagate, re-
negade, i. e.
wanderer, fu-
gitive.*

13 And Cain sayd vnto the LORde: my synne is greater,
 14 than that it may be forgeven. Beholde thou castest
 me out thys day from of the face of the erth, and frō thy
 syghte must I hyde myselfe ad I must be wandrynge
 and a vagabunde vpon the erth: Morover whosoever
 15 syndeth me, wyll kyll me. And the LORde sayd vnto
 hī Not so, but who so ever sleyth Cain shalbe punyshed
 vii. folde. And the LORde put * a marke
 vpō Cain that no mā † 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.

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

17 And Cain laye wyth hys wyfe, which
 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,

¶. 10 bloud cryed vnto me


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

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

¶. ¶. 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 *myschef they doo. The crowne is to thē a licence to do what they like a protectiō & a sure sentu- ary.* =sentu- ary, protection
 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 brassē and yeron. And Tubalcains syfter was called Naema.
 23 Then sayd Lamech vnto hys wyves Ada ād 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 stryfes: .ᵑ. For Cain shall be avenged stryfes, wounds seuenfolde: but Lamech seuentie tymes seuenfolde.
 25 ¶ Adam also laye with hys wyfe yet agayne, and she bare a sonne ād called hys name Seth for god (sayd she) hath geuen 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  HYS is the boke of the gener- *A. C. S. The genealogye of Adam vnto Noe.*
 acion of man, In the daye when God created man and
 2 made hym after the symilytude of god.
 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

ᵑ. 21 cithara & organo 25 semen aliud 26 Enos. iste cœpit inuocare nomen domini .v, 1 Adam. hominem

ᵑ.ᵑ.ᵑ. 26 To call on the name of the Lorde is to requyer all thynges of hym and to trust in him, geuing hym the honour and worthyp that belongeth to hym, as in Gen. xii b.

- 4 hys name Seth. And the dayes of Adam after he
 begat Seth, were eyght hundred yere, and begat
 5 sonnes and doughters, 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 doughters. 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 doughters:
 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 Henoeh, .viii
 20 hundred yere and begat sonnes and doughters. And
 all the dayes of Iared were .ix. hundred and .Lxii
 yere, and than he dyed.
- 21 And Henoeh lyved .Lxv. yere ad begat Mathufala.
 22 And Henoeh walked wyth god after he had begot
 Mathufalah .iii. hundred yere, and begat sonnes and
 23 doughters. And all the dayes of Henoeh were .iii
 24 hundred and .Lxv. yere. and than Henoeh lyved a

¶. 4 daughters

¶. 9 Enos nonaginta annis 22 Et ambulauit Enoch cū deo

¶. ¶. N. 22 And Henoeh 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
same shall comferte vs: as concernyng oure worke and
sorowe of oure handes which we haue aboute the erthe
30 that the LORde hath curfed. And Lamech lyved
after he had begot Noe .v. hundred, nynetye 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*
ad had begot them daughters, *floude. God*
2 the sonnes of God sawe the *warneth Noe*
daughters of men that they were fayre, *of the comyng*
and toke vnto them wyves, which they *of the floud:*
3 best liked amōge thē all. And the LORD sayd: My *The preparing*
spirite shall not all waye stryve withe man, for they are *of the arcke.*

¶. 24 ambulavitque cū deo, & nō apparuit: quia tulit eū deus.
vi. 3 non permanebit spiritus meus in homine

ℓ. 2 Kinder Gottis

℥. ℥. 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. ℥. 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 geyst-
lichen, 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 daughters 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 upon the erth, and that all the ymaginacion and thoughtes of his hert was
- 6 only evell continually, he repented that *should be,* he had made man upon the erth and *thoughtes*
- 7 sorowed in his hert. And sayd: I wyll destroy man-kynde 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 syghte 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 syghte of god, and was full of mischefe. And God lokod 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 shall be .iii. hundred cubytes, ād the bredth of it .L. cubytes, and the heyth of it

16 xxx. cubytes. A wyndow shalt thou make aboue in

¶. 5 thoughtes

v̄. 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

¶¶.N. 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 compaffe shalt thou
 fynysh it. ¶ And the dore of the arcke shalt thou sette
 in ſyde of it: and thou shalt make it with .iii. loftes
 17 one aboue an other. For behold I will bringe in a
 floud of water apou the erth to destroy all fleſh from
 vnder heaven, wherin breth of life is ſo that all that
 18 is in the erth ſhall periſh. But I will make myne
 apoyntement with the, that both thou apoyntement,
 ſhalt come in to ſyde 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 ſyde may be
 eaten & laye it vp in ſtoore by the, that it may be
 22 meate both for ſyde and for the: and Noe dyd acordynge
 to all that God commaunded hym.

The .VII. Chapter.

1 **A**ND the LORde fayd vnto Noe: *¶ A. C. S. The*
 goo into the arcke both thou *entraunce of*
 and all thy houſhold. For the *Noe & them*
 haue I ſene ryghtuous before *that were*
 2 me in this generacion. Of all clene beaſtes *with him into*
 the arcke. *The ryſynge*

¶. 16 aboue a nother

¶. 18 ponamque ſœdus meū tecum 20 ut poſſint viuere
 vii. I dominus ad eum

¶. 18 bund auffrichten .vii. I rechtfertig erſehen fur myr
 zu diſer zeit

¶. ¶. N. 1 *For the haue I ſene ryghteous,* They are ryght-
 eous before God that loue their neyours for gods ſake, vnſayn-
 edly: hauynge the ſpिरite of god which maketh the ſonnes of
 God & therefore are accepted of God as iuſt and ryghteous as it is
 in Gen. xviii. c. 2 *and of clene beaſtes,* cleane beaſtes is ſoche as
 they myght leſully eate, and the vnclene are thoſe that they
 might not eate, as it apereth in Leuit. ii. a & Deut. xiii.

- take vnto the .vii. of every kynde the male *of the floude*
 and hys female [Fo. IX.] . And of vnclene *wherwith all*
 beaftes a payre, the male and hys female: *thynges dyd*
peryshe.
- 3 lykewyfe of the byrdes of the ayre .vii. of every kynde,
 4 male and female to fave seed vppon all the erth. For
 vii. days hence wyll I fend rayne vppō the erth .XL.
 dayes. & .XL. nyghtes and wyll dystroy all maner of
 thynges that I haue made, from of the face of the
 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 fload of water came vppon the erth: and Noe went
 and his fonnes and his wyfe and his sonnes wyves wyth
 8 hym, in to the arke from the waters of the fload. And
 of clene beaftes and of beaftes that ware vnclene and
 9 of byrdes and of all that crepeth vppō the erth, came
 in by cooples of every kynde vnto Noe in to the arke:
 a male and a female: even as God commaunded Noe.
- 10 And the seventh daye the waters of the fload came
 vppon the erth.
- 11 In the .vi. hundred yere of Noes lyfe, in the fecōde
 moneth, in the .xvii. daye of the moneth, ŷ fame daye
 were all the founteynes of the grete depe broken vp,
 12 & the wyndowes of heavē were opened, ād there fell
 a rayne vpon the erth .XL. dayes and .XL. nyghtes.
- 13 And the felfe fame daye went Noe, Sem, Ham and
 Iapheth, Noes fonnes, and Noes wyfe and the .iii. wyves
 14 of his sonnes wyth them in to the arke: both they and
 all maner of beaftes 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, encreased & multiplyed. *Wyndowes of heaven*, 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 couples, of all flesh ŷ had breth of lyfe in it.
- 16 And they that came, came male ād female of every flesh accordige as God cōmaunded hym: & ŷ LORde fhytt the dore vppō him
- 17 And the floud came .XL. dayes & .XL. nyghtes vppon the erth, & the water increased and bare vp
- 18 the arcke ād it was lifte up from of the erth And the water prevayled and increased exceedingly vppon the erth: and the arke went vppō the toppe of the waters.
- 19 And the waters prevayled exceedingly 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 fleshe that moved on the erth, bothe birdes catell and beastes periffhed, with al that crepte on the
- 22 erth and all men: fo that all that had the breth of liffe in the noſtrels of it thorow out all that was on drye lond dyed.
- 23 Thus was destroyed all that was vppō the erth, both man, beastes, wormes and foules of the ayre: fo that they were destroyed from the erth: save Noe was reserved only and they that were wyth hym in the
- 24 arke. And the waters prevayled vppon the erth, an hundred and fyfye dayes.

¶. 22 Alles was eyn lebendigen oden hatte ym trocken, das ſtarb.

The .VIII. Chapter.

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

- 1 **A**ND god remebred Noe & all y M.C.S. Af-
ter the send-
yng forth of
theraue & the
doue Noe went
forth of the
arcke. He
offreth sacri-
fice. The
malyce of
mannes heart. beastes & all y catell y were
with hi in y arke And god
made a wynde to blow vppō
2 y erth, & y waters ceafed: ad y fountaynes
of the depe ad the wyndowes of heave
were stopte and the rayne of heaven was
3 forbiddē, and the waters returned from of
 y erth ad 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 ad decreased vntyll the .x. moneth. And
the fyrst daye of the tenth moneth, the toppes of the
mouteyns appered.
- 6 And after the ende of .XL. dayes. Noe opened the
7 wyndow of the arke which he had made, ad 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

M. 10 more

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

L. 1 wasser fielen 2 ward gewehret

L. M. X. 7 vnd kam widder, Das ist, er machts so lange mit
seyem widder komen bis das alles trocken wart, das ist so viel
gefagt, Er soll noch widder komē.

was in hyr mouth a lefe of an olyve tre which she had plucked .P. wherby Noe perceaved that the waters were
 12 abated vppon the erth. And he taried yet .vii. other dayes, and sent forth the doue, which from thence forth came no more agayne to him.

13 And it came to passe, the syxte 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 loked: And beholde,
 14 the face of the erth was drye. So by the .xxvii. daye of the seconde moneth the erth was drye.

15, 16 And God spake vnto Noe faynge: 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
 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 aulter vnto the LORDE, and toke of all maner of clene beastes and all maner of clene foules, and offred sacripyce vppon the aulter.
 21 And the LORDE smellyd a fwete favoure and sayd in his hert: I wyll henceforth no more curfe the erth for mannes fake, for the imagynacion of mannes hert is [Fo. XI.] evell even from the very youth of hym. Moreouer I wyll not destroy from henceforth all that
 22 lyveth as I haue done. Nether shall 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 hunderften und eynem iar 19 eyn iglichs zu feyns gleychen 20 bawet . . brandopffer 21 hinfurt nicht mehr schlagen

¶. M. N. 21 The Lordes smellynge of fauoure: is the alowæce of the workes of the faythfull, as in Ex. xxix. Lev. i. iii. iv.

¶. M. N. 11 oleblat; Das Blat bedeut das Euangelion, dz der heylig geyft ynn die Christenheynt hat predigen lassen, Denn ole bedeutet barmherzickeyt vnnd fride, dauon das Euangelion leret

¶ The .IX. Chapter.

- 1 **A**ND God blessed Noe and his sonnes, and sayd vnto them: Increase and multiplie and fyll the erth.
- 2 The feare also and drede of yow be vppon all beafts of the erth, and vppon all foules of the ayre, ad vppon all that crepeth on the erth, and vppon all fyshes of the see, which are geuen vnto youre
- 3 handes And all that moveth vppon the erth havynge lyfe, shall be youre meate: Euen as y grene herbes, so geue I yow
- 4 all thyng. Only the flesh with his life which is his blood, se that ye eate not.
- 5 * This lawe and soch like to exequute, were kinges and rulars ordeyned of God wherfore they ought not to suffre the popes Caimes thus to shede blood theirs not shed ageyne, nether yet to sett vpp their abhominable fetuaries & necke verses cleane agenste the ordinaunce of
- * For verely the bloude of yow wherein youre lyves are wyll I requyre. Euē of the hande of all beaftes wyll I require it, And of the hande of man and of the hand off euery mannes brother, wyll I requyre the lyfe of man: so y he which shedeth mannes bloude, shall haue hys blood shed by man agayne: for God made man after hys awne lycknesse. See that ye encrease, and waxe, and be occupyde vppon the erth, & multiplie therein.
- Farthermore God spake vnto Noe & to hys sonnes with hym saynge: see,

M.C.S. God bleffeth Noe and hys sonnes. He forbyddeth to eate the bloude of beafts and forbyddeth the shedding of mānes bloude. The lawe of the swerde. He maketh a couenaunt that he wyll destroye the world no more by water, and geueth the raynbowe as a token & confirmacyon of the same. Noe is droncken, and Ham vncouereth hym, and getteth his curse.

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 seele 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 eyngesetzt, das man die morder todten fal.

- god, but vnto* I make my bōd .P. wyth you bond, *cove-*
 10 *their dāna-* and youre feed after you, and *nant*
cyon. wyth all lyvyngge thinge that is wyth you:
 both foule and catell, and all maner beste of the erth
 that is wyth yow, of all that commeth out of the arke
 what foeuer beste of the erth it be.
- 11 I make my bonde wyth yow, that henceforth all
 flesh shall not be destroyed wyth 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 lyvyngge thyng that is with yow for ever: I wyll sette
 my bowe in the cloudes, and it shall be a ſygne of
 the appoyntment made betwene me and appoyntment
 14 the erth: So that when I bryngge in cloudes *covenant*
 vpō ſ̄ erth, the bowe shall appere in ſ̄ cloudes.
- 15 And than wyll I thynke vppon my teſtament, *cov-*
 teſtament which I haue made betwene *enant*
 me and yow, and all that lyveth what foeuer fleſh it
 be. So that henceforth there shall be no more waters
 to make a floud to destroy all fleſh.
- 16 The bowe ſhalbe in the cloudes, and I wyll loke
 vpon it, to remembre the euerlaſtyngge teſtament be-
 twene God and all that lyveth vppon the erth, what
 17 foeuer fleſh it be. And God ſayd vnto Noe: This is
 the ſygne 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 beyngge an huſbād man, went furth and


¶. 10 all maner beſtes 20 forth

V. 9 Statuam pactum meum 12 hoc eſt ſignum ſœderis 14 nu-
 bibus cælum 15 anima viuente quæ carnem vegetat 20 cœ-
 pitque Noe

¶. 9 Sihe ich richte mit euch eyn bund auff 14 ſoll das zeychen
 feyn meyns bunds—wolken vber die erden fure 16 Darumb ſoll
 meyn bogen . . . allem lebendigen thier ynn allem fleiſch, das
 auff erden iſt 19 alle land befetzt 20 Noah aber fieng an

21 planted a vneyarde and drancke of the wyne and was
 22 droncke, and laye vncouered in the myddest of his
 23 tēt. And Ham the father of Canaan sawe his fathers
 24 prevytees, & tolde his .ii. brethren that were wythout.
 25 And Sem and Iapheth toke a mantell and put it on
 26 both there shulders ād went backward, ād covered there
 27 fathers secrets, but there faces were backward So
 28 that they sawe not there fathers nakydnes. As foone
 29 as Noe was awaked frō his wyne and wyft what his
 30 yongest sonne had done vnto hym, he sayd: curfed be
 31 Canaan, ād a seruante of all seruantes be he to his
 32 brethren. An he sayd: Blessed be the LORde God of
 33 Sē, and Canaan be his seruante. God increafe Iapheth
 34 that he may dwelle in the tentes of Sem. And Canaan
 35 be their seruante.
 36 And Noe lyved after the floude .iiii. hundred and .L
 37 yere: So that all the dayes of Noē were .IX. hundred
 38 and .L. yere, ād than he dyed.

The .X. Chapter.

1  HESE are the generations of M.C.S. The genealogye of Iaphet, Sem and Ham.
 2 the sonnes of Noe: of Sem, Ham and Iapheth, which be-
 3 gat them children after the floude. .P. The
 4 sonnes of Iapheth were: Gomyr, Magog, Madai, Iauan,
 5 Tuball, Mefech and Thyras. And the sonnes of Gomyr
 6 were: Afcenas Riphath and Togarma. And the sonnes

M. 21 wus 23 their

M. M. N. 27 *God increafe*; To encrease, that is: to reioyse or to be in peace & of good comfort, as it is in Gen. xxvi. c & Ps. iiii. a.

L. M. N. 22 *Vatters scham*, Dis geschicht deuten viel dahyn. man folle der prælatō laster nit straffen wilchs 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 bloffe sey das creutz vnd leyden fur der welt. Ham sey, die falschen werck beylegen vnd gleyffener, die Christum vnd die feynen verspotten vnd lust haben ynn yhrem leyden. Sem vnd Iaphet feyen die fromen Christen die solch leyden preysen vn ehren.

- of Iauan were: Elifa, Tharfis, Cithim, and Dodanim.
 5 Of these came the Iles of the gentylls in there contres,
 every man in his ſpeech, kynred and nation.
- 6 The ſonnes of Ham were: Chus Misraim Phut and
 7 Canaan. The ſonnes of Chus: were Seba, Heuila,
 Sabta, Rayma and Sabtema. And the ſones of Rayma
 8 were: Sheba, & Dedan. Chus also begot Nemrod,
 9 which begā to be myghtye in the erth. He was a
 myghtie hunter in the fyghte of the LORde: Where
 of came the proverbe: he is as Nemrod that myghtie
 10 hunter in the fyghte of the LORde. And the begyn-
 nyng of hys kyngdome was Babel, Erech, Achad
 11 and Chalne in the lande of Synear: Out of that lande
 came Affur and buylded Ninyue, and the cyte reho
 12 both, and Calah. And Reffen betwene Ninyue ad
 13 Chalah That is a grete cyte. And Mizraim begat
 14 ludim, Enanum, Leabim, Naphtuhim, Pathrufim &
 Cafluhim: 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 Laſa. Theſe were
 the chyldrē of Ham in there kynreddes, tonges, landes
 and nations.
- 21 And Sem the father of all ſ̄ childrē of Eber and the
 22 eldeſt brother of Iapheth, begat children also. And
 his ſonnes were: Elam Affur, Arphachſad, Lud ad
 23 Aram. And ſ̄ children of Aram were: Vz, Hul,
 24 Gether & Mas And Arphachſad begat Sala, and
 25 Sala begat Eber. And Eber begat. ii. ſonnes. The

ſſ. 13 Mizrim 18 Harmati

℞. 5 ſecundum linguam ſuam & familias in nationibus ſuis.
 11 Niniuen, & plateas ciuitatis 18 per hos diffeminati ſunt populi
 chanaanæorum 20 filii cham in cognationibus (cf. v 31.)

℥. 5 ſprach geſchlecht vnd leuten 11 Niniue vnd der ſtat
 gaffen 18 daher ſind aufgebreyt

name of the one was Peleg, for in his tyme the erth was devyded. And the name of his brother was Iaketan.

- 26 Iaketan begat Almodad, Saleph, Hyzarmoneth,
 27, 28 Iarah, Hadoram, Vfal, Dikela, Obal, Abimael, Seba,
 29 Ophir, Heuila & Iobab. All these are the sonnes of
 30 Iaketan. And the dwellynge of them was from Mefa
 vntill thou come vnto Sephara a mountayne of the
 31 easte lande. These are the sonnes of Sem in their
 kynreddes, languages, contrees and nations.
- 32 These are the kynreddes of the sonnes of Noe,
 in their generations and nations. And of these
 came the people that were in the world after the
 floude.

¶ The .XI. Chapter.

- 1 **A**ND all the world was of one *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*
 3 And they sayd one to a nother: come on, *tonges. The*
 let us make brycke ad burne it wyth fyre. *generacyon of*
 So brycke was there stone and flyme was *Sem the sonne*
 4 there mortar And they sayd: Come on, *of Noe vntyll*
 let vs buylde us a cyte and a toure, that the toppe *Abrā which*
 may reach vnto heauen. And let vs make us a name, *goeth with*
 for perauenture we shall be scatered abroad over all *Lot vnto Ha-*
 the erth. *ran,*

¶. 30 Sephar montem orientalem 32 Hæ familiæ Noe. xv. 1 fermonum eorundem 4 antequam diuidamur in vniuersas terras

ℓ. 30 gen Sephara, an den berg gegen dem morgen. xi. 2 ein plan ym land Sinear 4 denn wyr werden villeicht zurftrewet ynn alle lender

ℓ. M. N. 25 Peleg; auff deutſch, Eyn zuteylung.

- 5 And the LORde came downe to see the cyte and
 the toure which the childern of Adā had buylded.
 6 And the LORde sayd: See, the people is one and haue
 one tonge amonge them all. And thys haue they
 begun to do, and wyll not leaue of from all that they
 7 haue purposed to do. Come on, let vs descende and
 myngell theire tonge even there, that one vnderstonde
 8 not what a nother sayeth. Thus ꝑ LORde skatered
 them from thence vppon all the erth. And they left
 9 of to buylde the cyte. Wherefore the name of it is
 called Babell, because that the LORDE there con-
 founded the tonge of all the world. And because that
 the LORde from thence, skatered them abroad vppon
 all the erth.
- 10 These are the generations of Sem: Sē was an hun-
 dred yere olde and begat Arphachfad .ii. yere after the
 11 floude. And Sē lyved after he had begot Arphachfad
 v. hundred yere and begat sonnes and doughters
- 12 And Arphachfad lyued .xxxv. yere and be- [Fo.
 13 XIII.] gat Sala, and lyved after he had begot Sala .iiii.
 hūdred yere & .iii. & begat sonnes and doughters.
- 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 doughters.
- 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 doughters.
- 18 And Peleg when he was .xxx. yere olde begat

℣. 7 vnusquisque vocem proximi fui


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

ℒ. ℞. N. 9 *Babel*; auff deutch Eyn vermiffchung oder
 verwyrrung

- 19 Regu, and lyued after he had begot Regu .ii. hundred and .ix. yere, and begat sonnes and daughters.
- 20 And Regu when he had lyued .xxxii. yere begat
- 21 Serug, and lyued after he had begot Serug .ii. hundred and .vii. yere, and begat sonnes and daughters.
- 22 And when Serug was .xxx. yere olde, he begat
- 23 Nahor, and lyued after he had begot Nahor .ii. hundred yere, and begat sonnes & daughters.
- 24 And Nahor when he was .xxix. yere olde, begat
- 25 Terah, and lyved after he had begot Terah, an hundred and .xix. yere, .℞. and begat sonnes and daughters.
- 26 And when Terah was .Lxx. yere olde, he begat Abram, Nahor and Haran.
- 27 And these are the generations of Terah. Terah begat Abram, Nahor and Haran. And Haran begat
- 28 Lot. And Haran dyed before Terah his father in the londe where he was borne, at Vr in Chaldea. And
- 29 Abram and Nahor toke them wyves. Abrās wyfe was called Sarai. And Nahors wyfe Mylca the 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 Terah was .ii. hundred yere old and .v. he dyed in Haran.

¶ The .XII. Chapter.

1  HEN the LORde sayd vnto *M.C.S. Abram is blessed of God, and goeth with Lot into a straunge lande that aperea*
 Abrā Gett the out of thy
 contre and from thy kynred,
 and out of thy fathers houfe,
 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.
- 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 of Chanaan, Abram went furth in to the lāde tyll he came vnto a place called Sychem, and vnto the oke of More. And the Canaanyles dwelled then in the lande.
- 7 Then the LORde apared vnto Abram ād fayd: vnto thy seed wyll I geue thys lāde. And he buylded an alture there vnto the LORDE which apared 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 altur vnto the LORde & called on the name of ꝑ LORde.
- 9 And than Abram departed and toke his journey southwarde
- 10 After thys there came a dertth in the lande. And Abram went doune in to Egipthe to foiourne there, for

to hym in Canaan. And God promyseth to geue the same lande to hym and to his fede. And afterwarde goeth Abram into Egypt & causeth Sarai his wyfe to saye that she is his sister. And she was rauysshed of Pharao, for whyche the Lorde plageth hym.

¶ 6 forth

¶ 6 pertransiuit . . Sichern, & vsque ad conuallem illustrem
10 fames

¶ 6 Zoch er durch . . an den hayn More 10 eyn tewere zeyt
¶ 6. ¶ 6. N. 2 *Blesse the*; To blesse, is here to be made happye and fortunate. And to make great his name, is to aduance and extolle hym and aboue other people. 5 *Soules*; Soules here are taken for his seruantes and maydens, which were very many as ye maye se in Gen. xiv, c.

11 the derth was fore in the lande. And when he was
 come nye for to entre in to Egipte, he sayd vnto
 Sarai his wife. Beholde, I knowe that thou art a
 12 fayre woman to loke apō. It wyll come to passe
 therefore whē the Egiptians see the, that they wyll
 fay: she is his wyfe. And so shall they slei me and
 13 save the. .P. Saye I praye the therfore that thou art
 my sifter, that I maye fare the better by reason of the
 and that my soule maye lyue for thy sake.

14 As soon as he came in to Egipte, the Egiptiās sawe
 15 the woman that she was very fayre. And Pharaos
 lordes sawe hir also, and prayfed hir vnto Pharao: So
 16 that she was taken in to Pharaos house, which en-
 treated Abram well for hir sake, so that he had shepe,
 oxsen ād he asses, men seruantes, mayde seruātes, the
 asses and camels.

17 But God plaged Pharao and his house wyth grete
 18 plages, because of Sarai Abrams wyfe. Then Pharao
 called Abram and sayd: why hast thou thus dealt with
 me? Wherforē toldest thou me not that she was thy
 19 wife? Why saydest thou that she was thy sifter, and
 caufedest me to take hyr to my wyfe? But now loo,
 20 there is the wife, take hir ād be walkynge. Pharao
 also gauē 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 **A**N Abram departed out of *A.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 fouth even vnto BETHEL, *tell with his*
 4 ad vnto the place where his tente was at *brother Lot.*
 the fyrst tyme betwene BETHEL and *Here agayne*
 5 Ay, and vnto the place of the aluter *is promysed*
 which he made before. And there called Abram vpon *to Abram the*
 the name of the LORde. *lande of Ca-*
 6 Lot also which went wyth him had shepe, catell *naan.*
 7 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
 8 not dwell to gether And there fell a stryfe betwene
 the herdmen of Abrams catell, and the herdmen of
 Lots catell. Moreouer the Cananytes and the Phery-
 sites dwelled at that tyme in the lande.
 9 Than fayd Abram vnto Lot: let there be no stryfe
 I praye the betwene the and me and betwene my
 10 herdmen and thyne, for we be brethren. Ys not all
 the hole lande before the? Departe I praye the frō
 me. Yf thou wylt take the lefte hande, I wyll take
 the right: Or yf thou take the right hande I wyll take
 the left. And Lot lyft vp his eyes and beheld all the
 contre aboute Iordane, which was a plenteous contre
 of water every where, before the LORde destroyed
 Sodoma and Gomorra. .¶. Even as the garden of the

A. 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

A. *A.* *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 chofe all the coftes of Iordane ad toke hys journey 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 fodome were wyked and fynned exceadyngly agenft the LORde.

14 And the LORde fayed vnto Abram, after that Lot was departed from hym: lyfte vp thyne eyes & loke from þy place where thou art, northward, fouthward,
15 eastward and westward, for all the lande which thou feifte wyll I gyue vnto the & to thy feed for ever.

16 And I wyll make thy feed, as the dust of the erth; fo that yf a mā can nombre the dust of the erth, than
17 fhall thy feed also be nombred. Aryfe and walke aboute in the lande, in the length of it ad in the bredth for I wyll geue it vnto the.

18 Than Abra toke downe hys tente, & went and dwelled in the okegrove of Mamre which is in Ebron and buylded there an altar to the LORde.

The .XIII. Chapter.

1 **A**ND it chauned within a while, M.C.S. Lot is taken prysoner. The victory of Ab-
rā of the Sodomytes. Lot is delyuered by Abram.
that Amraphel kyng of Sy-
near, Arioch kyng of Ellasar,
Kedorlaomer kyng of Elam
2 and Thydeall kyng of the nations: made
warre wyth Bera kyng of Sodoe and

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 citie where Adam Abraham and his wyfe with Isaac etc. were buried, as in Gen. xxiii, d.

with Birsa kynge of Gomorra. And wyt- *Melchisedech*
 [Fo. XVII.] he Sineab kynge of Adama, *offreth gyftes*
 & with Semeaber kynge of Zeboim, and *vnto Abram.*
 wyth the kynge of Bela Which Bela is *Abrampayeth*
 3 called Zoar. All these came together *tythes vnto*
 vnto the vale of siddim which is now the *Melchisedech.*
 4 falt see Twelve yere were they subiecte *Abram hold-*
 to kinge kedorlaomer, and in the .xiii *eth nothyng*
 yere rebelled. *of the kynge*
of Sodom es
goodes.

5 Therefore in the .xiii. 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 Emyms in Sabe Kariathaim, and the
 Horyms in their awne mounte Seir vnto the playne
 7 of Pharan, which bordreth vpon the wylderneffe. And
 then turned they and came to the well of iugmente
 which is Cades, and smote all the contre of the Amal-
 echites, and also the amorytes that dwell in Hazon
 Thamar.

8 Than went out the kynge of Sodome, and the
 kynge of Gomorra, and the kynge of Adama and the
 kynge of Zeboijm, and the kynge of Bela now called
 Zoar. And sette their men in aray to fyghte wyth
 9 them in the vale of siddim, that is to say, wyth
 kedorlaomer the kynge of Elam and with Thydeall
 kynge of the Nations, and wyth Amraphel kynge of
 Synear. And with Arioch kynge of Ellasar: foure
 10 kynges agenste v. And that vale of siddim was full of
 flyme pyttes.

And the kynges of Sodome and Gomorra fled,
 and fell there. And the refydue fled to the moun-
 11 taynes. And they toke all the goodes .¶. of So-
 dome and Gomorra and all their vitalles, ad went

¶. 2 Semeabar

¶. 3 conuenerunt in vallem fylueftrem 6 campeftria Pharan
 quæ est in folitudine

¶. 3 das breytte tall cf. vv. 8, 10 5 die Ryfen zu Aftaroth 6 bis
 an die breyte Pharan, wilch an die wuften stoß 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 .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 Damafcos, and broughte agayne all the goodes & also
 his brother Lot, ad his goodes, the wemē also and
 the people.
- 17 And as he returned agayne from the slaughter of
 kedorlaomer and of the kynges that were with hym,
 than came the kyng of Sodome agaynst hym vnto
 the vale of Saue which now is called kynges dale.
- 18 Than Melchisedech kinge of Salem brought forth
 breed and wyne. And he beyng the prest of the
 19 most 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 fayd the kyng of Sodome vnto

¶. 13 Abram the Hebrew 16 women also 17 returned . . . So-
 dome to mete him in the vale of Saue 18 Preste.

¶. 15 Et diuifis focis, irruet super eos nocte: 17 a cæde Cho-
 dorlaomor 18 proferens panem et vinum 20 quo protegente

¶. 12 und seyn 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 Mechifedek
 to be Sem the sonne of Noe becaufe he lyued after the floude .v
 hūdred yere, & after the death of Abraham (by godes prouidence)
 was kyng of Salem 19 *Blessed* be Abram, that is prayed for Abrā.
 And prayed 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 speyset vnd ehret da durch Christus bedeut ist, der die
 welt mit dem Euangelio speyset.

Abram: gyue me the foulles, and take the goodes
 22 to thy selfe. And Abram answered the Kynge of
 Sodome: I lyfte vpp my hande vnto the LORde God
 23 most hygh possessor of heaven ad erth, that I will not
 take of all ŷ is thine, so moch as a thred or a
 shoulachet, left thou shuldest 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, Escholl & Mamre. Let them take their partes.

XV. Chapter.

1 **A**FTER these deades, ŷ worde of M.C.S. The lande of Canaan is yet agayne promysed to Abram. God promyseth hym seed. He beleueth & is iustified. The prophe-cye of the bon-dage wherin the chyldren of Israel shuld be vnder Pha-rao, & of their deliuerance from the same.
 God came vnto Abram in a
 vifion faynge feare not Abram,
 I am thy shilde, and thy re-
 2 warde shalbe exceedynge greate. And
 Abram answered: LORde Iehouah what
 wilt thou geue me: I goo childlesse, and
 the cater of myne houffe, this Eleasar
 3 of Damasco hath a sonne. And Abram
 sayd: se, to me hast thou geuen no seed:
 lo, a lad borne in my houffe shal be myne
 heyre.
 4 And beholde, the worde of the LORde
 spake vnto Abram sayenge: He shall not
 be thyne heyre, but one that shall come out of thyne
 5 awne bodye shalbe thyne heyre. .¶ And he brought
 him out at the doores ad sayde. Loke vpp vnto

¶. 1 faying 5 out of the dores

¶. 21 animas 22 possessorem. xv, 2 filius procuratoris domus
 meae

¶. 21 die feelen 22 besitzt. xv, 1 schilt 2 Herr Herr cf. v. 8.
 4 der von deynem leyb komen wirt

¶. ¶. N. 21 Gyue me the foulles; Soules are men & women,
 as Gen. xlvi, c & Deut. x, b. xv, 1 The worde of God; The word
 of the Lorde cometh when he sheweth any thyng vnto vs by reuel-
 acyon as it is vsed in diuers places of the Scripture, and specially
 in the Prophetes & is a maner of speache of the Hebrewes.

- heaven and tell the starres, yf thou be able to nõbre them. And sayde vnto him Even so shall thy 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 .iii. 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 carcases, but Abrā droue thē
12 awaye. And when the sonne was doune, there fell
a slomber apou Abram. And loo, feare and greate
darknesse came apou hym.
- 13 And he sayde vnto Abram: knowe this of a suertie,
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 yeaes. 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 praenoscentis

℥. 5 zele die sterne . . kanstu sic zelen 10 zuteylet es mitten
vnd ander 11 das gevogel fiel 12 schrecken vnd grosse finsternis

℞. ℞. N. 6 *And Abram beleued*; To beleue is to haue a sure
truist & confydencc to obtayne the thing promysed and not to haue
any doute in hym that promyseth as Rom. iiii, a, Gal. iii, a .ii, d.
14 *serue wyll I iudge*; To iudge is here to take vēgeaunce, Ps.
xxxiiii, a. 16 *Fourth generation*, a generacyō or an age is here
taken for an hundred yere, as Gen. vi, d.

℥. ℞. N. 11 *Gevogel fiel*; Das gevogel vnd der rauchend
offen vnd der feuriger brand, bedeuten die Egypter, die Abra-
hams Kinder verfolgen soltten Aber Abraham scheucht sie davon,
das ist, Got erloset sie vmb der verheysung willen Abraham ver-
sprochen, Das aber er nach der sonnen vntergang erschrickt, be-
deut, das Got feyn Samen eyn zeyt verlassen wollt, das sie verfolget
wurden, wie der herr felbs 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 furnacee and a fyre brand that went betwene the sayde peces.
- 18 And that same daye the LORde made a covaunte with Abram saynge: vnto thy seed wyll I geue thys londe, frō the ryver of Egypte, even vnto the greate
- 19 ryver euphrates: the kenytes, the kenizites, the Cad-
- 20 monites, the Hethites, the Pherezites, the Raphaims,
- 21 the Amorytes, the Canaanites, the Gergefites and the Iebusites.

The .XVI. Chapter.

- 1 **S**ARAI Abrams wyfe bare him no childerne. But she had an hand mayde an Egiptian, whose
- 2 name was Hagar. Wherefore she sayde vnto Abram. Beholde the LORde hath clofed me, that I cannot bere. I praye thee goo in vnto my mayde, peradventure 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 geneth 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 met-ynge 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 cœperant

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 confumyng. 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 hufbonde Abram, to be his wyfe. *promyse hyr sede. And nameth hyr*

4 And he wente in vnto Hagar, & she conceived. And when she sawe that she had conceived .P. hyr maftresse was despised in hyr fyghte. *fyrst chylde Ifmael.*

5 Than sayd Sarai vnto Abram: Thou doft me vnryghte, for I haue geuen my mayde in to thy bofome: & now because she seyth that she hath cōceaved, I am despyfed in her fyghte: the LORde iudge *vnryghte, wrong*
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 maftresse
9 Sarai. And the angell of the LORde sayde vnto her: returne to thy maftresse agayne, & submytte thy selfe vnder her handes.

10 And the angell of ꝑ LORde sayde vnto her: I will so encrease thy feed, that it shall not be numbred for
11 multitude. And the LORdes angell sayd further vnto her: se, thou art wyth childe and shalt bere a sonne, and shalt call his name Ifmael: because the
12 LORDE hath herde thy tribulation. He will be a wylde man, and his hande will be agenst
every man, & euery mans hande agenst *wylde, not domesticated*
him. And yet shall he dwell faste by all his brethren.
13 [Fo. XX.] And she called the name of the LORde that spake vnto her: thou art the God that lokest

℞. 4 Agar 5 seeth 12 brethren

℥. 9 humiliare sub manu illius. 12 ferus homo . . et eregione vniverforum fratrum fuorum figet tabernacula.

℞. 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.

℞. ℞. N. 5 *Bosome*: Bosome after the maner of the Hebrewes is taken for companyeng wyth a woman, & is also takē for fayth as in Luc. xvi. f. of Lazarus.

℞. ℞. N. 11 Ifmael, heyst Gott erhoret.

on me, for she sayde: I haue of a fuertie sene here
 14 the backe parties of him that seith me. Wherefore
 she called the well, the well of the luyunge 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 *M.C.S. Ab-*
 old & .ix. the LORde appeared *ram is called*
 to hym sayenge: I am the *Abrahā, &*
 almyghtie God: walke before *Sarai is nam-*
 2 me ād be vncorrupte. And I wyll make *ed Sara. The*
 bonde, *cove-* my bonde betwene the and *lande of Ca-*
 3 *nant* me, and wyll multiplie the *naan is here*
 excedyngly. *the fourth*
 4 And Abrā fell on his face. And God *tyme prom-*
 talked moreover with hym saynge: I am, *yse d. Cir-*
 5 *testament,* beholde my testamēt is with *cumsyson is*
 the, that thou shalt be a fa- *here institute.*
 6 *mael.*
 ther of many natiōs. Therefore shalt thou no more be
 called Abram, but thy name shalbe Abraham: for a
 7 father of many nations haue I made the, and I will
 multiplie the excedyngly, and wyll make nations of
 the: yee and kynges shall sprynge out of the.
 8 Moreover I will make my bonde betwene me and
 the, and thy seed after the, in their tymes .P. to be an
 everlastyng testament, So that I wyll be God vnto
 the and to thy seed after the. And I will geue vnto

¶. 13 partes
 ¶. 13 posteriora videntis me. xvii, 3 Cecidit Abram pronus in
 faciē.
 ¶. I vnd sey on wandel 2 fast feer mehren 4 Sihe ich byns
 6 fast feer fruchtbar machen
 ¶. M. N. 13 They se the backe partes of God that by reuel-
 aciō or any other wyfe haue perseuerāce or knowledge of God.
 ¶. M. N. 5 Abram heyst hoher vatter, Abraham aber der
 haufen vater, wie wol die selben hauffen nur mit eynen buchstaben
 antzeygt werden yn feynem namen, nicht on vrsach.

the ad 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 circūcysfe the forekynne of youre flesh, ad it shal be a token of
 12 the bond betwixte me and you. And euery manchilde when it is .viii. dayes olde, shall be circūcysfed amonge you in youre generations, and all seruauntes also borne at home or boughte with money though they
 13 be straungers and not of thy feed. The seruante borne in thy housse, ad he also that is bought with money, must needes be circūcysfed, that my testament may be in youre flesh, for an everlastyng bonde.
 14 Yf there be any vncircūcysfed manchilde, that hath not the forskynne of his flesh cutt of, his soule shall perissh 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 ad [Fo. XXI.] laughte, and sayde in his harte: shall a childe be borne vnto hym that is an hundred yere olde, ad shall Sara that is 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

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

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

℞. 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 thīge it selfe only to kepe the thyng signified, the better in memory as here he calleth circūcīfyon 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 multiplye
 him excedyngly. Twelve prynces shall he begete, and I
 21 will make a great nation of him. But my bonde will
 I make with Ifaac, which Sara shall bere vnto the:
 euen this tyme twelue moneth.

22 And God left of talkyng with him, and departed vp
 23 from Abraham. And Abraham toke Ismaell his sonne
 & all the seruautes borne in his housse and all that
 was bought with money as many as were men children
 amonge the mē of Abrahās housse, and circumcysed
 the foreskynne of their flesh, even the selfe same daye,
 24 as God had sayde vnto him. Abraham was nyntie
 yere olde and .ix. when he cutt of the foreskynne of
 25 his flesh. And Ismaell his sonne was .xiii. yere olde,
 when the foreskynne of hys flesh was circumcysed.
 26 The selfe same daye was 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 appeared vnto him *M.C.S. There*
 in the okegrove of Mamre as *apered thre*
 he sat in his tent dore in the *men vnto Ab-*
 heate of the daye. And he *raham. If-*
 2 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 fyght, goo not by thi
 4 seruaunte. Let a litle water be fett,
 & wash youre fete, and rest youre selves
 5 vnder the tree: And I will fett a morfell
 of breed, to comferte youre harts wythall. And thā
 goo youre wayes, for even therfore ar ye come to youre
 seruaunte. And they answered: Do even so as thou
 haft 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 frute, *either*
 shall haue a sonne. That herde Sara, *the child, or*
 out of the tent doore which was behind *the season of*
the year.
- 11 his backe. Abraham and Sara were both olde and
 well stryken in age, and it ceafed to be with Sara after
 12 the maner as it is wyth wyves. And Sara wyves, *women*
 laughed in hir selfe faynge: Now I am waxed olde,
 shall I geue my selfe to lust, and my lorde olde also?

℞. 2 ran to mete them

℥. 2 cucurrit in occursum eorum de ostio . . et adorauit in
 terra 5 Ponamque buccellam panis 6 tria sata similia . . subcineri-
 cios panes 7 vitulum tenerrimum & optimum 10 vita comite
 12 voluptati operam dabo

℥. 6 drey mas femel meel 8 vnd von dem kalbe 10 nach der
 zeyt die frucht leben kan 12 mit wollust vmbgehen

℞. ℞. N. 5 Brede: By Brede in the scripture is vnderstonde
 all maner of fode, mete for mānes eatynge as in 1 Regū. xxviii. d.

℥. ℞. N. 2 fur yhm nydder: fur eynem fellt er nydder vnd
 redet auch als mit evnem vnd mit dreyen, da ist die drevfelltickeyt
 ynn Gott antzeyget.

13 Than sayde the LORde vnto Abrahā: wherfore doth
Sara laughe saynge: shall I of a suertie bere a childe,
14 now when I am olde? is the thinge to harde for the
LORde to do? In the tyme appoynted will I returne
vnto the, as foone as the frute can haue lyfe, And Sara
15 shall haue a sonne. Than Sara denyed it saynge: I
laughed not, for she was afrayde. But he sayde: yes
thou laughtest.

16 Than the men stode vp from thence ād loked
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, feynge 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, y
they kepe the waye of the LORde, to do after righte
and conscyence, that the LORde may brynge vppon
Abraham that he hath promyfed him.

20 And the LORde sayde: The criē 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 y LORde, and drewe nere
& sayde Wylt thou destroy the rightwes with the
24 wyked? Yf there be .L. rightwes within the cyte, wilt
thou destroy it and not spare the place for the sake of
25 L. rightwes that are therin? That be farre from the,
that thou shuldest do after thys maner, to 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 y worlde do acordyngē to righte? And

¶. 21 together

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

¶. 14 nach der zeyt die frucht leben kan 19 was recht vnd
redlich ist 24 dem ort nicht vergeben

the LORde sayde: Yf I fynde in Sodome .L. rightwes within the cyte, I will spare all the place for their fakes.

27 And Abraham answered and sayde: beholde I haue taken vppon me to speake vnto ȳ LORde, ād yet am
28 but duft ād ashes. What though there lacke .v. of L. rightwes, wylt thou deftroy all the cyte for lacke of .v.? And he sayde: Yf I fynde there .xl. and .v I will not deftroy 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 deftroy 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 **A**ND there came .ii. angells to *M.C.S. Lot*
Sodome at euen. And Lot *receaued two*
satt at the gate of the cyte. *Angelles into*
And Lot sawe thē, and rose *hys house.*
vp agaynst them, and he bowed hym selfe *The fylthy*
2 to the grounde with his face. And he *lustes of the*
Sodomites.
Lot is delyuer-

ſt. I vp to mete them

V. 26 in medio ciuitatis, dimittam omni loco propter eos.
31 Quia femel, ait cœpi 32 Obsecro, inquit, ne irafcaris

L. 26 alle den ortten. xix, i buckt sich mit seym angefsicht
auff die erden

- fayde: Se lordes, turne in I praye you in
to youre seruantes house and tary all
nyghte & wash youre fete, & ryse up
early and go on youre wayes. And they
fayde: nay, but we will byde in the
3 streates all nyghte. And he cōpelled
them excedyngly. And they turned in
vnto hym and entred in to his house, and
he made them a feaste and dyd bake
fwete cakes, and they ate.
- 4 But before they went to rest, the men of the cyte
of Sodome compassed the house rownde .P. aboute
both olde and yonge, all the people from all quarters.
- 5 And they called vnto Lot and fayde vnto him: where
are the men which came in to thy house to nyghte?
brynge thē out vnto vs that we may do oure lust with
them.
- 6 And Lot went out at doores vnto them and shote
7 the dore after him and fayde: nay for goddes sake
8 brethren, do not so wekedly. Beholde I have two
doughters which haue knowne no man, thē will I
brynge out vnto you: do with them as it semeth you
good: Only vnto these men do nothyng, for therefore
9 came they vnder the shadow of my rose. And they
fayde: come hither. And they fayde: camest thou
not in to sogeorne, 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, pres-*
sed
put forth their handes and pulled Lot in to the house
to them and shott to the doore. And the men that
11 were at the doore of the house, they smote with

V. 2 & manete ibi . . in platea manebimus 3 Compulit illos
oppido vt diuerterent ad eum . . azyma 7 Nolite-nolite 8 et abu-
timini eis . . . sub umbra culminis mei 9 Recede illuc 13 coram
domino, qui misit nos

L. 2 Sihe, meyne Herr, keret eyn . . bleybt vbernacht . . vber
nacht auff der gassen bleyben 3 buch vngefeurt kuchen 4 aus allen
enden 8 disen mennern Gottis

Bl. Bl. N. 5 *Nyght*: The nyght is here taken for the euen-
nyng which is the begynnyng of the nyght as in the Prou. vii, b.

*ed & desyreth
to dwell in the
cylie Zoar.
Lottes wyfe is
torned into a
pyler of salt,
Sodome is de-
stroyed. Lot
is dronken &
lyeth with his
daugh ter s
whych con-
ceaued chyl-
dren by hym.*

blyndnesse both small and greate: so that they coude not fynde the doore.

12 And the men sayde moreover vnto Lot: Yf thou have yet here any sonne in lawe or sonnes or dough-
ters 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.
XXIII.) in lawe which shulde have maried his dough-
ters, 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 arose the angells caused Lot
to spede him saynge. Stonde vp, take thy wyfe and
thy two daughters and that that is at hande, left thou
16 perish in the fynne of the cyte. And as he prolonged
the tyme, the men caught both him, his wife ād his
two daughters by the handes, because the LORde was
mercyfull vnto him, ād they brought him forth and
sette him without the cyte.

17 When they had brought them out, they sayde: Saue
thy lyfe and loke not behynde the nether tary thou in
any place of the contre, but faue thy selfe in the
18 mountayne, left thou perisshe. Than sayde Lot vnto
19 them: Oh nay my lorde: beholde, in as moch as thy
seruaunte hath fownde grace in thy fyghte, now make
thi mercy great which thou shewest vnto me in saviage
my lyfe. For I can not faue my selfe in the moun-
tayns, left some misfortune fall vpon me and I dye.
20 Beholde, here is a cyte by, to flee vnto, and it is a

¶. 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

¶. 13 verderben 14 Aber es war yhn lecherlich. 15 deyn weyb vnd deyn zwoe tochter, die fur handen sind, 17 Erredte deyn feele 19 meyn feel bey dem leben erhieltest

¶. ¶. N. 15 Synne: The fynne 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 felfe therein: is it not a litle one, that my foule may lyve ?

- 21 And he fayde to him: fe I haue receaved thy request as concernynge this thyng, that I will nott overthrowe this cytie for the .*℞*. which thou hast spoken.
- 22 Haste the, *ād* faue thy felfe there, for I can do nothyng tyll thou be come in thyder. And therefore
- 23 the name of the cyte is called Zoar. And the fone was vppon 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 thofe 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, *ād* was turned in to a pillare of falte.
- 27 Abraham rofe 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 fmoke of the contre arofe as it had bene the fmoke of a fornace.
- 29 But yet whē God destroyed the cities of *ŷ* region, he thought apou Abraham: 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 *ād* 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 fayde 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 feed

℞. 22 thither

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.

℥. 25 vnd was auff dem land gewachsen war 31 nach aller welt weyße 32 trincken geben, vnd mit yhm truncken werden

℥. ℞. N. 20 *kleyu*: Zoar heyßt kleyu.

- 33 of oure father. And they gaue their father wyne to drynke that fame nyghte. And the elder daughter went and laye with her father. And he perceaued it not, nether when she laye downe, nether when she rose vp.
- 34 And on the morowe the elder sayde vnto the yonger: beholde, yesternyghte lay I with my father. Let us geue hym wyne to drinke this nyghte also, and goo thou and lye with him, and let us faue seed of
- 35 oure father. And they gaue their father wyne to drinke that nyghte also. And the yonger arose and laye with him. And he perceaued it not: nether when she laye down, nether when she rose vp.
- 36 Thus were both the daughters of lot with childe by their father
- 37 And the elder bare a sone and called hym Moab, which is the father of the Moabytes vnto this daye.
- 38 And the yonger bare a sonne and called hym Ben Ammi, which is the father of the childern of Ammon vnto this daye.

The .XX. Chapter.

- 1 **A**ND Abraham departed thence M.C.S. Abraham went as a stranger into the lande of Gerar. The kynge of Gerar taketh awaye his wyfe. towarde the southcontre and dwelled betwene Cades and Sur ad fogeorned in Gerar.
- 2 And Abraham sayde of Sara his wyfe, that she was his sifter. Than Abimelech kynge of Gerar sent and fett Sara awaye.
- 3 And God came to Abimelech by nyghte in a dreame and sayde to him: Se, thou art but a .P. deed man for the womās sake which thou hast taken awaye,

¶. 33 dormiuitque . . accubuit filia 34 nocte, & dormies cum eo 38 Ammon (marg. Heb. Ben ammi.) id est filius populi mei xx. 3 En morieris
 l. 3*Sihe da

- 4 for she is a mans wyfe. But Abimelech had not yet
 come nye her, and therfore sayde: lorde wilt thou sle
 5 rightewes people? sayde not he vnto me, that she was
 hys syster? yee and sayde not she herself that he was
 hir brother? wyth a pure herte and innocent handes
 haue I done this.
- 6 And God sayde vnto him in a dreame. I wot it
 well that thou dydest it in purenesse of thi herte: And
 therfore I kepte ȳ that thou shuldest not synne agenst
 7 me, nether suffred I the to come nygh her. Now
 therfore delyuer the mā his wyfe ageyne, for he is a
 prophete. And let him praye for the that thou mayst
 lyue. But and yf thou delyuer her not agayne, be
 sure that thou shalt dye the deth, with all that thou
 hast.
- 8 Than Abimelech rose vp be tymes in the mornynge
 and called all his 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 brynge on me and on my kyngdome
 so greate a synne? thou hast done dedes vnto me that
 10 ought not to be done. And Abimelech sayde morouer
 vnto Abraham: What sawest thou that moved the to
 do this thinge?
- 11 And Abraham Answered. I thought that perad-
 v̄ture the feare of God was not in this [Fo. XXVI.]
 place, and that they shulde sle me for my wyfes fake;
 12 yet in very dede she is my syster, the 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.

V. 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

¶. ¶. X. 11 *The feare of God* amôge the Hebreves is prin-
 cipally takē for the honour and faith that we owe vnto god, &
 that wyth foche a loue as the childe hath to the father.

- 14 Than toke Abimelech shepe and oxen, menfer-
vauntes and wemenferuauntes and gaue them vnto
Abraham, and delyvered him Sara his wyfe agayne.
15 And Abimelech sayde: beholde the lande lyeth be fore
the, dwell where it pleafeth ȳ best. And vnto Sara he
16 sayde: Se I haue geuen thy brother a thousande peeces
of fyluer, beholde he shall be a couerynge
to thyne eyes vnto all that ar with the
and vnto all men and an excufe.
- 17 And so Abraham prayde vnto God,
and God healed Abimelech and his wyfe
18 and hys maydens, so that they bare. For the LORde
had closed to, all the matryces of the houfe of Abim-
elech, because of Sara Abrahams wyfe.

*couerynge,
screening
from obser-
uation; ex-
cuse, a doubt-
ful rendering*

The .XXI. Chapter.



- 1 **H**E lorde vifytet Sara as he
had sayde and dyd vnto her
acordyng as he had spoken.
2 And Sara was with childe and
bare Abrahā a sonne in his olde age .P
euen the same feafon which the LORde
3 had appoynted. And Abraham called
his sonnes name that was borne vnto him
4 which Sara bare him Ifaac: & Abrā cir-
cūcyfed Ifaac his fōne whē he was .viii. dayes olde, as
5 God commaunded him And Abrahā was an hundred
yere olde, when his sonne Ifaac was borne vnto him.

*M.C.S. If-
aac is borne.
Agar is cast
oute wyth hyr
younge sonne
Ismael. The
Angell com-
forteth Agar.
The couen-
aunt betwene
Abimelech
and Abraham.*

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

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

L. 16 Sihe da, ich hab . . vnd allenthalben, vnd eyn verant-
wortter 17 das sie kinder geporen 18 zuuor hart verschlossen
xxi, 1 vnd thet mit yhr

M. M. N. 16 Couerynge & excufe 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 Ifaac 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 Ifaac: But the wordes femed
 verely 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
 13 the, heare hir voyce, for in Ifaac shall thy seed be
 called. Moreouer of the sonne of the Bondwoman will
 I make a nation, because he is thy seed.
- 14 And Abraham rose vp early in the mornyng and
 toke brede and a bottell with water, and ga- [Fo.
 XXVII.] ue it vnto Hagar, puttynge it on hir shulders
 wyth the lad also, and fent her awaye. And she de-
 parted and wädred vpp and doune in the wyldernes
 15 of Berseba. When the water was spent that was in
 16 the botell, she cast the lad vnder a bush and went &
 satt her out of fyghte a great waye, as it were a bow-
 shote off: For she sayde: I will not se the lad dye.
 And she satt doune out of fyghte, and lyfte vp hyr
 17 voyce and wepte. And God herde the voyce of the
 childe. And the angell of God called Hagar out of

¶. 9 Iudentem cum Ifaac 11 Dure accepit 12 Non tibi videatur
 asperum . . in Ifaac vocabitur tibi femem 14 scapulæ eius, tradi-
 ditque puerum . . errabat in solitudine Bersabee 15 abiecit puerum

℞. 7 das Sara kinder feuget 9 das er eyn spotter war 10 treybe
 . . . aus 12 dyr der same genennet werden 14 auff yre shulder, vnd
 den knaben mit, vnd lies sie aus . . vnd gieng ynn der wüsten yrrer
 bey Bersaba 15 warff sie den knaben 16 eyn ambruff fchos weit

℞. 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. Aryfe and lyfte vp the lad, and take
 hym in thy hande, for I will make off him a greate
 19 people. And God opened hir eyes and she sawe a well
 of water. And she went and fylled the bottell with
 20 water, and gaue the boye drynke. And God was
 21 wyth the lad, and he grewe and dweld in the wilder-
 nesse, and became an archer. And he dweld in the
 wyldernesse of Pharan. And hys mother gott him a
 wyfe out of the land of Egypte.

22 And it chaunced the same feason, 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 .P. But that thou shalt deale with me and the
 contre where thou art a straunger, acordynge vnto
 24 the kyndnesse that I haue shewed the. Then sayde
 Abraham: I wyll swere.

25 And Abraham rebuked Abimelech for a well of
 water, which Abimelech seruautes had taken awaye.
 26 And Abimelech answered I wyft not who dyd it:
 Also thou toldest me not, nether herde I of it, but this
 daye.

27 And Abraham toke shepe and oxen and gaue them
 vnto Abimelech. And they made both of them a
 28 bonde together. And Abraham sett .vii. lambes by
 29 them selues. And Abimelech 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

v. 18 tolle puerum, et tene manum illius 20 solitudine, tac-
 tusque est iuuenis sagittarius 25 quem vi abstulerant 27 percusse-
 runtque ambo foedus.

l. 17 des knabens da, er ligt 18 füre ynn an deyner hand
 25 hatten mit gewalt genomen 27 machte beide einen bund mit
 einander

is called Berseba, because they sware both of them.
 32 Thus made they a bonde to gether at Berseba.

Than Abimelech and Phicoll his chefe captayne
 rose vp and turned agayne vnto the lande of the
 33 Philistines. And Abraham planted a wodd in Ber-
 seba, and called there, on the name of the LORde the
 34 everlastyng God: and dwelt in the Phelistinlade a
 longe seafon

☐ The .XXII. Chapter.

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

1 **A**FTER these dedes, God dyd *M.C.S. The*
 proue Abraham & sayde vnto *sayth of Ab-*
 him: Abraham. And he an- *raham is*
 2 swered: here am I. And he *proued in off-*
 sayde: take thy only sonne Isaac whome *rynge hys*
 thou louest, & get the vnto the lande of *sonne Isaac.*
 Moria, and sacryfye him there for a sacri- *Christ our*
 fye vpon one of the mountayns which I *sauyour is*
 3 will shewe the Than Abraham rose vp *promysed.*
 early in the mornynge and sadled his *The genera-*
 asse, and toke two of his meyny wyth him, and Isaac *cyon of Na-*
 his sonne: ad clove wod for the sacryfye, and rose vp *chor Abra-*
 and gott him to the place which God had appoynted *hams brother.*
 4 him. The thirde daye Abraham lyfte vp his eyes
 5 and sawe the place a farr of, and sayde vnto his yong
 men: byde here with the asse. I and the lad will goo

M. 34 Philistin lande. xxii, 2 lade Moria

V. 32 pro puteo iuramēti 33 inuocauit ibi nomen 34 colonus
 terrae Palest. xxii, 2 in terram Visionis . . holocaustum 3 strauit
 asinum

L. 33 Berseba, vnnd predigt daselbst von den namen 34 im
 lang zeit. xxii, 2 brand offer 3 gürtet 5 ich vnnd du knabe

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

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

yonder and worshippe and come agayne vnto you
 6 And Abraham toke the wodd of the sacryfyce 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 sacryfyce? And Abraham sayde: my
 sonne, God wyll prouyde him a shepe for sacryfyce. So
 went they both together.

9 And when they came vnto the place which God
 shewed him, Abrahā made an aluter there and dressed
 the wodd, ad bownde Ifaac his .P. sonne and layde him
 10 on the aluter, 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 hafte not kepte thine only sonne frō me. And
 Abraham lyfted vp his eyes and loked aboute: and
 beholde, there was a ram caught by the hornes in a
 thykette. And he went and toke the ram and offred
 14 him vp for a sacryfyce in the steade of his sonne And
 Abraham called the name of the place, the LORde
 will see: wherfore it is a comē saynge this daye: in the
 moute will the LORde be fene.

15 And the Angell of the LORde cryed vnto Abra-
 16 ham from heaven the seconde tyme saynge: by my
 selfe haue I sworne (sayth the LORde) because thou

V. 7 victima holocausti 9 in altare super struem lignorum
 10 vt immolaret 12 nunc cognoui 14 Dominus videt . . . In monte
 Dominus videbit

L. 7 Sihe hie ist . . schaff zum brandopffer 9 oben auff das
 holtz 10 schlachtet 12 Denn nu weis ich 14 Der Herrn schawet . .
 der Herr gefchawet wird

ŷ. ŷ. N. 5 *To worship* is here to do sacryfyce. 12 *I knowe*;
 that is, I haue experiēce that thou fearest God, as in Philippē. iiii. c.

- haft done this thinge and haft not spared thy only
 17 sonne, that I will blesse the and multiplie thy feed as
 the starres of heaven and as the fonde vpō the see fyde
 And thy feed shall possesse the gates of hys enymies.
 18 And in thy feed shall all the nations of the erth be
 blessed, because thou haft obeyed my voyce
 19 So turned Abraham agayne vnto his yonge men,
 and they rose vp and wēt to gether to Ber- [Fo.
 XXIX.] feba. And Abraham dwelt at Berfeba
 20 And it chaüfed after these thiges, that one tolde
 Abraham saynge: Behold, Milcha she hath also borne
 21 childern vnto thy brother Nachor: Hus his eldest sonne
 and Bus his brother, and Kemuell the father of the
 22 Sirians, and Cesed, and Haso, and Pildas, and Iedlaph,
 23 and Bethuel. And Bethuel begat Rebecca. These
 viii. dyd Milcha bere to Nachor Abrahams brother.
 24 And his concubyne called Rheuma she bare also Tebah,
 Gaham, Thahas and Maacha.

☛ The .XXIII. Chapter.

- 1 **S**ARA was an hundred and .xxvii *M. C. S. Sa-
rah dyeth &
is buried in the
felde that Ab-
raham bought
of Ephron the
Hethite.*
 2 yere olde (for so longe lyued
she) and than dyed in a heade
cyte called Hebron in the
londe of Canaan. Than Abraham came
 3 to morne Sara and to wepe for her. And
 Abraham stode vp from the coorse and
 talked with the sonnes of heth saynge: *heade cyte,
chief cyte, ca-
pital*
 4 I am a straunger ad a foryner amonge *coorse, corpse,
body*
 yow, geue me a possession to bury in with you, that I
 may bury my dead oute of my sighte.

℥. 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 heubstsd 3 von seyner
 leyh 4 eyn erb begrebnis . . . der fur myr liegt

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

5 And the children of heth answered Abraham faynge
 6 vnto him: heare vs lorde, thou arte a prynce of God
 amonge vs. In the chefest of our sepulchres bury thy
 dead: None of vs shall forbydd y his sepulchre, y thou
 7 shuldest not bury thy deade therein. Abrahā stode vp
 & bowed hī selfe before y people of y lāde y childrē of
 8 heth. And he comoned with them faynge: comoned, *com-*
 Yf it . P . be youre myndes y I shall bury my *muned*
 deade oute of my sighte, heare me ād speke for me to
 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 prefence of you, for a possession to bury in. For
 Hephron dwelled amōge y childern of heth.

Than Ephron the Hethite answered Abraham in the
 audyēce of the childern of Heth and of all that went in at
 11 the gates of his cyte, faynge: 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 prefence of the
 sonnes of my people geve I it the to bry 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 faynge: 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 faynge vnto him My
 lorde, harken vnto me. The lande is worth .iiii. hun-
 dreth sycles 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 . . .
 toden fur myr begrabe 12 nym von myr des ackers gellt 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 gellt so wug, wie man itzt mit
 gollt thut.

fayde in the audyence of the fonnes of Heth. Euen
iiii. hūdrēd fyluer fycles of currant money amonge
marchauntes

- 17 Thus was the felde of Ephron where in the dubbill
caue is before Mamre: euen the felde & [Fo. XXIII.]
the caue that is therein and all the trees of the felde
which growe in all the borders rounde aboute, made
18 fure vnto Abraham for a possession, in the syghte 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 ād the caue that is therein, was made vnto Abra-
ham, a fure possession to bury in, of the fonnes 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 thinges. And *hys seruant*
he sayde vnto his eldest ser- *to swere, &*
uaunte of his hōuse 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 sayde the seruaunte vnto him: what ād yf *his wyfe.*

¶. 16 probatæ monetæ publicæ 20 ager & antrum quod erat
in eo. xxiv, 2 præerat omnibus

¶. 16 Sekel fylbers das ym kauff geng vnd gebe war. xxiv,
4 ynn meyn vatterland

¶. ¶. N. 2 Put thy hande: To put the hand under the thyghe
was an othe which the Hebreues vsed in soch thīges as perteyned
to the testamēt & 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. houfe 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,
 ŷ 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 seruaunte put his hand vnder *solved from*
 the theye of Abraham and fware to him as concern- *its obligation*
 ynge that matter.
 10 And the seruaunte 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 daughters of
 14 the men of this citie will come out to drawe water: Now
 the damfell to whom I faye, stoupe doune thy pytcher
 and let me drynke. Yf she faye, drynke, and I will geue
 thy camels drynke also, ŷ 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

V. 8 non teneberis iuramento

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

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

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

And she hasted and late downe her pytcher apon
19 hyr arme and gaue him drinke. And whē she had
geven hym drynke, she sayde: I will drawe water for
20 thy camels also, vntill they haue dronke ynough. And
she poured out hyr pitcher in to the trough hastely
and ranne agayne vnto the well, to fett water: and
drewē for all his camels.

21 And the felowe wondred at her. But felowe, *man*
helde his peace, to wete whether the LORde had made
22 his iourney prosperous or not. And as the camels
had leste drynckynge, he toke an earynge of halfe a
sicle weght and .ii. golden bracelettes for hyr hādes,
23 of .x. fycles weyght of gold and fayde vnto her: whose
doughter art thou? tell me: ys there rowme in thy
24 fathers houfe, for vs to lodge in? And she sayde vnto
him: I am the doughter of Bethuell the sonne of Milcha
25 which she bare vnto Nahor: and sayde moreouer vnto
him: we haue litter and prauonder ynough and also
26 rowme to lodge in .ᵑ. And the man bowed himselfe
27 and worshipped the LORde and sayde: blessed be the
LORde God of my mafter Abraham which ceaffeth
not to deale mercyfulle and truly with my mafter, And
hath brought me the waye to my masters brothers houfe.
28 And the damfell ranne & tolde them of her mothers
29 houfe these thinges. And Rebecca had a brother
called Laban.

¶ 17 suppe 22 a golden earyng

¶ 17 mihi ad forbendum præbe . . Celeriterque deposuit hydriam super vlnam suam 22 in aureas 23 Cuius es filia

¶ 17 aus deynem krug trincken 18 vntd eylent lies sie den krug ernydder uaff yhre hand 22 eyn gulden styrnpangel 23 Meyn tochter, wen gehorsu an?

¶ 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 thankes, as in the .xxiii. afore at this letter B.

And Laban ranne out vnto the man, to the well:
 30 for as soone as he had sene the earynges and the brace-
 llettes upon his sisters handes, ad herde the words of
 Rebecca his sifter 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 syde. 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 sett before him to
 eate.

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

37 And my master made me swere saynge: Thou shalt
 not take a wyfe to my sonne, amonge the daughters of
 38 the cananytes in whose lāde I dwell. But thou shalt
 goo vnto my fathers house and to my kynred, and
 39 there take a wyfe vnto my sonne. And I 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

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

℥. 33 bis das ich zuuor meyn sach geworben habe . . fage
 her 38 vatters haus vnd zu meynem geschlecht

¶. ¶. N. 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 ſo that
43 thou makeſt my iourney which I go, proſperous: be-
holde, 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 ſaye
agayne to me: dryncke thou, and I will alſo drawe
water for thy camels: that ſame is the wife, whom the
LORde hath prepared for my maſters ſonne .¶

45 And before I had made an ende of ſpeakynge in myne
harte: beholde Rebecca came forth, and hir pitcher on hir
fhulder, and ſhe went doune vnto the well and drewe.

46 And I ſayde vnto her geue me dryncke. And ſhe
made haſt and toke doune hir pitcher from of hir, ad
ſayd: drinke, and I will geue thy camels dryncke alſo.
And I dranke, and ſhe gaue the camels dryncke 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
worſhepped the LORde and bleſſed the LORde God
of my maſter Abrahā which had brought me the right
waye, to take my maſters brothers doughter vnto his
49 ſonne. Now therefore yf ye will deall mercyfully and
truly with my maſter, tell me. And yf not, tell me
alſo: that I maye turne me to the right hande or to
the left.

50 Than answered Laban and Bathuel ſaynge: The
thinge is proceded even out of the lorde, we can not

¶. 41 Innocens eris a maledictione mea 49 vt vadam ad dexterā,
ſue ad ſiniſtrā 50 A domino egreſſus eſt fermo

℞. 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 ſaye in
this place as to ſhewe pleaſure, gētlynes or kyndnes, as .iiii
Reg. xx, d. 49 *The ryght hād or the left* is no more to ſaye, but
tel me one thing or a nother, that I may knowe wherevnto to
flycke, and is a phraſe of the Hebrew.

51 therefore saye 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. *fic.*] of fyluer 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 ŷ 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 hir
 sister on the waye and her norse and Abrahāns 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- *mās neybour*
 sandes, & thy seed possesse ŷ gates of *is to praye for*
 61 hir 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 ŷ *not to wagge*
 seruaunte toke Rebecca & went his waye *ii fingers ouer*
 62 And Ifaac was a comige from the well of *him. =wagge*
 ŷ lyvyng & feynge, for he dwelt in the *ii. fingers ouer*
 63 south cōtre, & was gone out to walke in his *him, allusion*
 meditatiōs before ŷ euē tyde. And he lyfte vp his eyes *to sacerdotal*
bleffing in the
Church of
Rome

M. 59 So they let Rebecca their syfter go with her norse

V. 53 *vasis argenteis . . matri dona obtulit 55 falthem decem dies*

58 *Vadam 61 sunt virum: qui festinus reuertebatur*

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

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

64 & looked, & beholde ſ camels were cominge. And .P. Rebecca lyfte vp hir eyes, & whē ſhe ſawe Iſaac, ſhe lyghted
 65 of the camel ād fayde vnto the ſeruaunte: what mā is this ſ cometh agenſt vs in the feld? And the ſeruaūte fayde: 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 hi another wyfe ſi. C. S. Abraham taketh
 2 Kethura, which bare
 3 hi Simram, Iackſam, Medan,
 4 Midiā Ieſback & Suah. And
 5 Iackſan begat Seba & Dedan. And the
 6 ſonnes of Dedan were Aſſurim, Letuſim
 7 & Leumim. And the ſonnes of Midian
 8 were Epha, Epher, Hanoch, Abida &
 9 Elda. All theſe were the childern of
 10 Kethura. But Abraham gaue all that he
 11 had vnto Iſaac. And vnto the ſonnes of
 12 his concubines he gaue giſtes, and ſent
 13 them away from Iſaac his ſonne (while
 14 he yet lyved) eaſt ward, vnto the eaſt contre.
 15 Theſe are the dayes of the life of Abraham which he
 16 lyved: an hūdred & .Lxxv. yere and than fell feke ād
 17 dyled, in a luſtie age (whē he had lyved luſtie, good

ſi. 2 Ieckſan 4 Kethura

v. 65 pallium fuum, operuit ſe. xxv, 6 ſeparauit eos . . ad plagam orientalem 8 Et deſiciens mortuus eſt

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

ſi. ſi. N. 6 Concubynes in the ſcripture are not harlottes, but wyues: yet bare they no rule in the houſe, but were ſubiectes as ſeruauntes. 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 duble 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 Egiptiā 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 fā, Mifma, Duma, Mafā, 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 presence
 of all his brethren.
 19 And these are the generatiōs of Isaac Abrahās
 20 sonne: Abrahā begat Isaac. And Isaac was .XL. yere
 olde whē he toke Rebecca to wyfe the daughter of
 Bethuel the Sirian of Mesopotamia & sifter to Laban
 the Sirien.
 21 And Isaac made intercessiō vnto ŷ LORde for his
 wife: becaufe she was barē: and ŷ LORde was itreated
 22 of hi, & Rebecca his wife cōceaued: and ŷ childern
 stroue together withi 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 fororem Laban. 21 Depre-
 catufque 22 Sed collidebantur

¶. 9 zwiffachen hole 16 ynn yhren hoffen vnd stedten 18 Af-
 syrian gehet, Vnd vberfiel alle seyne bruder. 22 Kinder stieffen
 sich miteynander . . da myrs also solt gehen

¶. ¶. N. 8 *And was put unto his people;* To be put amōge
 hys people, is not only to be put in a goodly place of buryall, but
 to be put with the cōpany of the aunycnt 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 ſeruaunte 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 therfore 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 & ſold his byrthrighte vnto
 Iacob.
- 34 Than Iacob gaue Eſau brede and potage of redde
 ryſe. And he ate & dronke & roſe vp and went his
 waye. And ſo Eſau regarded not his byrthrighte.

¶. 29, 30 fayntie . ſuppe

¶. 23 ex vêtre tuo diuidentur 25 & totus in morem pellis hispidus . . . plantam fratris tenebat manu 27 vir ſimplex 28 Iſaac amabat . . . Rebecca diligebat 29 Coxit . . . pulmētum 30 quia oppido laſſus ſum 34 Et ſic accepto pane & lentis edulio comedit, & bibit, & abijt, paruipendens quod primogenita vendidiſſet.

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

¶. ¶. N. 23 *Two maner of people*; By this .ii. people is ſignified vnto vs the lawe & the goſpell as ye maye rede in Gal. iii, d. 27 *A ſymple*; He is ſimple that is without craft & decept & contynueth in beleuyng & executynge of godes wyll.

The .XXVI. Chapter.

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

*A. C. S. The
 iorneye of
 Isaac toward
 Abimelech.
 The promes
 made vnto Is-
 aac & his
 seede. Isaac
 is rebuked of
 Abimelech for
 calling his
 wyfe his syster.
 The chy-
 dyng of the
 shepardes
 for the wel-
 les. Isaac is
 comforted. The
 atonemēt be-
 twene Abim-
 elech & Isaac.*

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

L. 3 dis land geben 4 dis land geben . . vnd durch deynen
 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 Iſaac sowed in ȳ lāde, & founde in ȳ same
 13 yere an hūdred bushels: for ȳ LORde blessed hī, & the
 man waxed mightye, & wēt forth & grewe till he was
 14 excedeinge 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 Iſaac: gett the frō me, for thou art
 myghtier then we a greate deale.

17 Than Iſaac departed thenſe & pitched his tente in
 18 the valey Gerar & dwelt there. And Iſaac digged
 agayne, the welles of water which they dygged in the
 dayes of Abrahā his father which the Philestias had
 stoppe after ȳ deth of Abrahā & gaue thē the same
 19 names which hys father gaue thē. As Iſaacs seruautes
 dygged in the valey, they founde a well of springyng
 20 water. And the herdmē of Gerar dyd stryue with
 Iſaacs herdmē saynge: the water is oures Than called
 he the well Eſeck 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: therfore called he it Rehoboth ſaige:
 ȳ LORde hath now made vs rowme & we are en-

ſſ. 12 sowed in that lande 19 luyng water 20 Eſeck

P. 11 morte morietur 12 in ipſo anno centuplum 14 Ob hoc
 inuidentes 16 in tantum vt ipſe Abim. 17 torrentem Gerarē 18 quos
 foderant ſerui patris ſui Abraham, & quos illo mortuo olim ob-
 ſtruxerāt Philisthijm: 19 repperunt aquam viam. 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 *Eſek* 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 Berfeba
- 24 And the LORde apered vnto hi the fame nyghte
& fayde. I am the God of Abrahā thy father, feare
not for I am with the & will bleffe [Fo. .XXXVI.] the
& multiplie thy fede for my seruaūte Abrahams sake.
- 25 And than he buylded an aluter there and called vpō
the name of the LORde, & there pitched his tente.
And there Ifaacs seruautes dygged a well.
- 26 Than came Abimelech to him frō Gerar & Ahufath
27 his frende and Phicol his chefe captayne. And Ifaac
fayde vnto thē: wherefore come ye to me, seige ye
28 hate me & haue put me away frō you? Than fayde
they: we sawe that the LORde was with the, and
therefore we fayde 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 fēd 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 mornynge and sware one to another. And Ifaac
sent thē away. And they departed from him in peace.
- 32 And ŷ fame daye came Ifaacs seruaūtes & 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 Berfeba vnto this daye.

¶. 32 that fame daye

¶. 29 nec fecimus quod te laderet 33 Vnde appellauit eum
Abundantiam:

¶. 28 Wyr sehen mit sehenden augen 29 vnd wie wyr dyr
nichts denn alles gutt than haben.

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

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

The .XXVII. Chapter.

34 **W**HEN Esau was .XL. yere olde, he toke to
 wyfe Iudith the daughter of Bery an Heth-
 ite, and Basmath the daughter of Elon an
 35 Hethite also, which were dishobedient vnto
 Ifaac and Rebecca.

1 .¶. And it came to passe that Ifaac *¶. C. S. Ia-*
 wexed olde & his eyes were dymme, so *cob stealeth*
 that he coude nat see. Thā called he *the blesynge*
 Esau his eldest sonne & sayde vnto him: *from Esau by*
 mi sonne. And he sayde vnto hym: heare *his mothers*
 2 am I. And he sayde: beholde, I am olde *council. If-*
 3 ād knowe not the daye of mi deth: Now *aac is sad.*
 therfore take thi weapēs, thy quiver & thi *Esau is com-*
 bowe, & gett the to the feldes & take me *forted. The*
hatred of

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 Ifaac 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 blyffe 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
 peraduenture fele me, ād I shal seme vnto hī as though

¶. 4 pulmentum, sicut velle me nosti & escas . . quibus libenter
 vescitur

¶. 4 wie ichs gern hab

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

I wēt aboute to begyle hī, & so shall he brige a curse
 13 vpō me & not a blesſige: & his mother ſaide vnto him.
 Vppō me be thi curſe my ſonne, only heare my voyce,
 14 & goo and fetch me them. And Iacob went 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 Eſau 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 ȳ meate & brede
 which ſhe had made in the hōde of hir ſonne Iacob

18 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 Eſau thy eldeſt
 ſonne, I haue done acordinge as thou baddeſt me, vp
 and fytt and eate of my venyſon, that thi ſoule maye
 20 bleſſe me. But Iſaac ſayde vnto his ſonne. How
 cōmeth it that thou haſt fownde it ſo quicly my
 ſonne? He answered: The LORde thy god brought
 21 it to my hande. Than ſayde Iſaac vnto Iacob: come
 nere and let me fele the my ſonne, whether thou be
 22 my ſonne Eſau or not. Than went Iacob to Iſaac his
 father, & he felt him & ſayde the voyce is Iacobs
 23 voyce, but the hādes ar ȳ hādes of Eſau. And he
 knewe him not, becauſe his handes were rough as his
 brother Eſaus handes? And ſo he bleſſed him.

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

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

℥. 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 hi & 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 ſervantes & 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 preasence
 of Iſaac his father: then came Eſau his brother frō his
 31 huntyng: And had made alſo meate, and brought it
 in vnto his father & ſayde vnto him: Aryſe my father
 & eate of thy ſonnes venyſon, that thy ſoule maye
 32 bleſſe me. Thā his father Iſaac ſayde 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 ſayde: Where is he then that *azed, ſtruck*
 hath hūted venyſon and broughte it me, *with amaze-*
ment.
 and I haue eaten of all before thou cameſt, and haue
 34 blessed him, ad he ſhall be blessed ſtyll. Whē Eſau
 herde the wordes of his father, he cryed out greatly
 & bitterly aboue meſure, and ſayde vnto his father:
 35 bleſſe me alſo my father. And he ſayde thy brother
 came with ſubtilte, ad hath takē awaye thy bleſſyng.
- 36 Than ſayde he: He maye [Fo. XXXX.] well be called
 Iacob, for he hath vndermynd 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. M. N. 28 *Dewe;* By this worde dewe is vnderſtond of the
 Hebrews al that is in the fyrment, 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 abundance of all tēporall
 thynges.

L. M. N. 36 *Vntertretten;* Ekeb heyſt eyn fuſz ſoll, da her
 kompt Iacob oder Iacob eyn vntertreter odder der mit fuſſen tritt,
 vnd bedeut alle gleubigen, die durch das Euangelion die welt vnd
 das fleych vnd den teuffel mit fund und todt vnter ſich tretten.

he toke away my byrthrighte: and se, now hath he taken away my blessinge also. And he sayde, hast thou kepte neuer a blessinge for me?

- 37 Ifaac 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 Ifaac his father answered & sayde vnto him

Beholde thy dwellynge place shall haue of the fatnesse of the erth, & of the dewe of heauen frō aboue. And wyth thy swerde shalt thou lyue and shalt be thy brothers seruaunte But the tyme will come, when thou shalt gett the mastrye, 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 forowe are at hāde, for I will
42 fley my brother Iacob. And these wordes of Esau hir eldest sonne, were told to Rebecca. And she sente ad called Iacob hir yongest sonne, and sayde vnto hi: be-
43 holde thy brother Esau threatneth to kyl the: Now therfore my sōne heare my voyce, make the redie &
44 flee to Labā my brother at Haran. And tarie with him a while, vntill thy .ᵑ. brothers fearnes be swaged,
45 and vntill thy brothers wrath turne awaye from the, and he forgett that which thou hast done to him. Thā will I sende and fett the awaye from thence. Why shulde I lose you both in one daye.

- 46 And Rebecca spake to Ifaac: 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 fleret, 39 motus Ifaac 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.

℣. 40 Vnd es wirt geschehen dafs du seyn ioch ablegist vnd von deynem halze reyffist. 41 das mein vater leyde tragen mus 45 seyn zorn wydder dich von dyr wende 46 waffol myr das leben?

¶ The .XXVIII. Chapter.

- 1 **T**HAN Ifaac called Iacob his sonne and blessed him, and charged him and sayde vnto him: se thou take not a wife
- 2 of the daughters of Canaan, but aryse and gett the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wife of the daughters of Laban
- 3 thi mothers brother. And God allmightie blesse the, increase the and multiplie the that thou
- 4 mayst be a nombre of people, and geue the the blessinge of Abraham: both to the and to thy seed with the that thou mayst possesse the lāde (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 fett 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.
- 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

V. 2 Laban auunculi tui 4 terram peregrinationis tuæ, quam pollicitus est auo tuo. 6 quod post benedictionem præcep. 11 tulit de lapidibus qui iacebant

L. 2 deyner mutter bruder 3 eyn hauffen volcker 5 seyner vnd Esau mutter 6 ynn dem er yhn fegenet, yhm gepot 9 nam vber die weyber, die er zuuor hatte 11 eynen steyn des orts

M.C.S. Iacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Ismaelyte. Iacob dreameth a dreame. Christ is promysed. Iacob maketh a vowe.

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 Isaac: 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 kynredes 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 y agayne
 in to this lande: Nether will I leaue the vntill I haue
 made good, all that I haue promysed the .P.

16 When Iacob was awaked out of his slepe, he sayde:
 surely the LORde is in this place, ād I was not aware.
 17 And he was afrayde & sayde how fearfull is this place?
 it is none other, but euen the house of God and the
 18 gate of heauē. And Iacob stode vp early in the morn-
 ynge and toke the stone that he had layde vnder his
 heade, and pitched it vp an ende and vp an ende,
 19 poured oyle on the topp of it. And he *upright*
 called the name of the place Bethell, for in dede the
 name of the citie was called Lus before tyme.

20 And Iacob vowed a vowe saynge: Yf God will be
 with me and wyl kepe me in this iourney which I goo
 and will geue me bread to eate and clothes to put on,

℞. 15 whether

℥. 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 saynt
 Paul teacheth 1 Cor. iiii. 2 Cor. vi. Eph. xii. (?). 19 *Bethel* sygni-
 fyeth the house of God

℥. ℞. N. 14 *Deynen Samen*; Hie wirt dem dritten Patriar-
 chen, Christus verheysen der heyland aller welt, vnd das kunfftige
 Euangelion von Christo ynn allen landen zu predigen durch die
 engel auff der leytter fürgebildet.

21 fo that I come agayne vnto my fathers houfe in faftie:
 22 then fhall the LORde be my God, and this ftone which
 I haue fett vp an ende, fhall be godes houfe, And of all
 that thou fhalt geue me, will I geue the tenth vnto the.

☪ The .XXIX. Chapter.

1 **T**HEN Iacob lyfte vp his fete & wēt toward the eaft countre. *M.C.S. Iacob cometh to Laban & serueth ſeuē yere for Rachel. Lea was brought to his bed in ſtede of Rachel. He maryeth them bothe, and ſerueth yet .vii. yere more for Rachel. Lea conceaueth.*

2 And as he loked aboute, beholde there was a well in the
 3 feld, and .iii. flockes of ſhepe laye therby (for at that well were the flockes watered) & there laye a great ftone at the well
 4 mouth And the maner was to brynge the flockes thither, & to rould the ftone frō the welles mouth and to water the ſhepe, and to put the ftone a- [Fo. XLII.]
 5 gayne vpon the wells mouth vnto his place.

6 And Iacob fayde vnto thē: brethern, whēce be ye?
 7 and they fayde: of Haran ar we. And he fayde vnto thē: Knowe ye Laban the fonne of Nahor. And they fayde: We knowe him. And he fayde vnto thē: is he in good health? And they fayde: he is in good health: and boholde, his daughter Rahel cometh with ſhepe.

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

V. 3 Morisque erat . . . deuoluerent lapidem, & reſectis 7 vt reducantur ad caulas greges . . . & ſic eas ad paſtum reducite

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

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

L. M. N. 21 Mein Gott ſeyn; Nicht das er vorhyn nicht ſeyn Got gewefen ſey, ſondern er gelobd eyn gottis dienſt auff zu richten, do man predigen vnd betten ſollt, Da will er den zehenden zugeben, den predigern, wie Abraham dem Melchifedek den zehenden gab.

- 8 And they sayde: we may not, vntill all ȝ flockes be brought together & the stone be rouled frō the wells mouth, and so we water oure shepe.
- 9 Whyle he yet talked with thē, Rahel came with
10 hir fathers shepe, for she kepte them. As soone As Iacob sawe Rahel, the doughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he went and rowled the stone frō the wells mouth, and
11 watered the shepe of Labā his mothers brother And Iacob kyssed Rahel, and lyfte vp his voyce and wepte:
12 and tolde her also ȝ he was hir fathers brother and Rebeccas sonne. Thē Rahel ranne and tolde hir
13 father. When Laban herd tell of Iacob his sisters sonne, he ranne agaynst him and embraced hī & kyssed him ad broughte him in to his house. And thē Iacob
14 told Laban all ȝ matter. And thē Labā sayde: well, thou art my bone & my flesh . P . Abyde with me the
15 space of a moneth. And afterward Laban sayd vnto Iacob: though thou be my brother, shuldest thou therfore serue me for nought? tell me what shall thi wages
16 be? And Laban had .ii. doughters, the eldest called
17 Lea and the yongest Rahel. Lea was tender eyed:
18 But Rahel was bewtifull ad well faoured. 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 ȝ I geue her the, than to another man? byde therfore with me.
- 20 And Iacob serued .vii. yeres for Rahel, and they semed 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 consobrinam suam 13 Auditis autem causis itineris 17 Lia, lippis erat oculis: Rachel decora facie & venusto aspectu. 18 præ amoris magnitudine

L . 8 zu fammen bracht werden . . vnd also die schaff 10 die schaff . . feyner muter bruder. 13 all dis geschicht 14 Wolan du bist 17 eyn blode geficht 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 feast. And when euē was come, he toke Lea
 his daughter and broughte her to him and he went in
 24 vnto her. And Laban gaue vnto his daughter Lea,
 Zilpha his mayde, to be hir seruante.

25 And when the mornynge was come, beholde it was
 Lea. Than sayde he to Laban: wherfore hast thou
 played thus with me? dyd not I serue the for Rahel,
 26 wherfore than hast 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 shalt this
 also be geven the for ſeruyce which thou shalt [Fo.
 28 XLI.] serue me yet .vii. yeres more. And Iacob dyd
 euē so, and passed out that weke, & than he gaue hi
 29 Rahel his daughter to wyfe also. And Laban gaue to
 Rahel his daughter, Bilha his handmayde to be hir
 30 seruaute. So laye he by Rahel also, and loved Rahel
 more than Lea, and serued him yet .vii. yeres more.

31 When the LORde sawe that Lea was despised, he
 32 made her frutesfull: but Rahel was baren. And Lea
 conceaued and bare a sonne, ād called his name Rubē,
 for she sayde :: the LORde hath loked apou my tribula-
 33 tion. And now my husbonde will loue me. And she
 conceaued agayne and bare a sonne, and sayde: the
 LORde hath herde that I am despised, ād hath therefore
 geuen me this sonne also, and she called him Simeon.
 34 And she conceaued yet and bare a sonne, ād sayde: now
 this once will my husbonde kepe me company, because
 I haue borne him .iii. sonnes: and therefore she called
 35 his name Levi. And she conceaued yet agayne, and
 bare a sonne saynge: Now will I prayse the LORde:
 therefore she called his name Iuda, and left bearynge.

¶. 24 Ad quam cum ex more, Iac. f. ingressus 27 Imple hebdomadam dierum huius copulæ 30 Tandemque potitus optatis nuptijs, amorem sequentis priori prætulit 32 humilitatem meam

¶. 25 denn betrogen 26 die iungst aufgabe 27 haltt diese wochen aus 27 Rahel feyne tochter zum weybe 30 lag er auch bey mit R. 31 macht er . . . vnd R. vnfruchtbar 33 hat gehoret, das ich gehasset 34 nu . . . widder zu myr thun

¶. M. N. 32 Ruben heyst eyn seheson. 33 Simeon heyst eyn horer. 34 Leui 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 *M.C.S. Ra-*
 Iacob no childern, she enuied *chel and Lea*
 hir sister & sayde vnto Iacob: *being bothe*
 geue me childern, or ells I am *baren geue*
 2 but deed. Than was Iacob wrooth with *their maydes*
 Rahel faynge: Am I in godes steade which *vnto their*
 3 kepeth frō the the frute of thi wōbe? Then *husbande &*
 she sayde: here is my mayde Bilha: go in *they bare him*
 vnto .P. her, that she maye beare vpō my *chyldren. Ia-*
 lappe, that I maye be encreased by her. *cob deceaueth*
 4 And she gaue him Bilha hir hādmayde to *Laban in the*
 5 wife. And Iacob wēt in vnto her, And *conceyunge of*
 6 Bilha conceaued and bare Iacob a sonne. Than sayde *the shepe and*
 Rahel. God hath geuen sentēce on my syde, and hath *kyddes. Ia-*
 also herde my voyce, and hath geuen me a sonne. *cobs rewarde*
 7 Therefore called she him Dan. And Bilha Rahels *for hys serues.*
 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 doughters will call me
 blessed. And called his name Affer.
 14 And Rubē wēt out in the wheatharueft & fōude

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

¶. 1 nichts gepar 3 auff meynen schos . . durch sie erbawet werde.

¶. M. N. 8 *Naphthali* heyst verwechfelt, vmbgewand, vmbgekert, wenn man dz widderpiel thut. Ps. 17. mit dem verkere. en verkeristu dich. 11 *Gad*, heyst ruftig zum freyt 13 *Affer* heyst felig.

mandragoras in the felde, and brought thē vnto his mother Lea. Than sayde Rahel to Lea geue me of
 15 thy sonnes mādragoras. And Lea answered: is it not ynough, ý thou haft 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, ý she cōceaued and bare vnto Iacob ý .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 daughter 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 ý 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

ffl. 15 housband (also vv. 19, 20.)

V. 15 quod præripueris 16 mercede cōduxi te pro mandragora 20 Dotauit me deus dote bona 25 Nato autem Ioseph

V. 14 der alrun deyns sons eyn teyl 15 wohlan, lafs yhn

ffl. ff. N. 14 *Mandragoras*; The Hebrews call it an erbe or rather a rote that beareth the simylytude of mānes bodye. Other call it an apple whych being eatē wyth meate causeth concepciō. Saynt Auften thynketh that it pleafeth women because it hath a pleafant fauoure, or rather for dayntines, because there was not many of them to get.

L. ff. 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 faouere in thy syghte (for I suppose ȳ the
 28 LORde hath blessed me for thy sake) appoynte what
 29 thy rewarde shalbe and I will geue it ȳ. But he sayde
 vnto hym, thou knowest what seruyce I haue done ȳ
 & in what takynge thy catell haue bene vnder me:
 30 For it was but litle that thou haddest before I came,
 and now it is encreased in to a multitude, and the
 LORDE hath blessed the for my sake .P̄. But now
 when shall I make provyion 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
 foouer is not speckeld and partie amonge the gootes

℞. 31 shal I then geue the? 32 and the spotted 33 & the same shalbe

℥. 27 experimēto didici quia bened. 30 nūc diues effectus es . . deus ad introitū meū 33 Respondebitque mihi cras iustitia mea . . furti me argues

℥. 29 was fur eyne dienst ich dyr gethan habe

℞. ℞. N. 33 Ryghteoufnes fygnifyeth here true and faythfull seruyce.

℥. ℞. N. 32 Zigen. Du must hie dich nicht yrren, das Moses, das kleyne viech, itzt zigē, itzt lemmer, itzt bocke heyft, wie diser sprach art ist, Denn er will so viel 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 seyn lohn seyn, des wart Laban froh, vnd hatte die natur fur sich, das vō eynerbigen nicht viel bundte naturlich komen, Aber Iacob halff der natur mit kunst, das die eynerbigen 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 heyft, weys odder gleyfend, vnd bedeut, der gleyffener hauffen ynn den schonen wercken auch gottlichs gesetzts.

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

- 34 Than sayde Laban: loo, I am contēte, that it be
 35 acordinge as thou hast sayde. 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 fannes, & sett thre dayes iourney betwixte hifelfe &
 Iacob. And so Iacob kepte ȳ rest of Labās shepe.
 37 Iacob toke roddes of grene popular, hasell, & of
 chefnottrees, & 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 cōceauēd 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-
 ynge tyme, he put them not there: so the last brode
 43 was Labās and the first Iacobs. And the man be-
 came excedynge ryche & had many shepe, mayde-
 seruauantes, menferuantes, camels & asses.

¶. 37 ex parte decorticauit eas: detractisque corticibus in
 his quæ spoliata fuerant, cādor apparuit: illa vero quæ integra
 fuerant viridia permanerunt: atque in hunc modum color ef-
 fectus est varius. 42 Quādo vero ferotina admifura erat, & cō-
 ceptus extremus

℞. 33 das fey eyn diebstal bey myr. 36 vnd macht rawm

☞ The .XXXI. Chapter.

AND Iacob herde the wordes of
 Labās sonnes how they sayde:
 Iacob hath takē awaye all that
 was oure fathers, and of oure
 fathers goodes, hath he gotē all this
 honoure. And Iacob behelde the coun-
 tenaūce of Laban, that it was not toward
 him as it was in tymes past.
 And the LORde sayde vnto Iacob:
 turne agayne in to the lāde of thy fathers
 & to thy kynred, & I wilbe with ȳ. Thā
 Iacob sent & called Rahel & Lea to the
 felde vnto his shepe & sayde vnto thē: I fe youre
 fathers countenaūce ȳ it is not toward me as in tymes
 past. Morouer .P. ȳ God of my father hath bene with
 me. And ye knowe how that I haue serued youre
 father with all my myghte. And youre father hath
 disceaued me & changed my wages .x. tymes: But
 God suffred him not to hurte me. When he sayde
 the spotted shalbe thy wages, thā all the shepe bare
 spotted. Yf he sayde the straked shalbe thi rewarde,
 thā bare all the shepe straked: thus hath God takē
 awaye youre fathers catell & geuē thē me. For in
 buckynge tyme, I lifted vp myne eyes and sawe in a
 dreame: and beholde, the rammes that bucked the
 shepe were straked, spotted and partie. And the
 angell of God spake vnto me in a dreame faynge:
 Iacob. And I answered: here am I. And he sayde:
 lyfte vp thyne eyes ād see how all the rāmes that
 leape vpon the shepe are straked, spotted and partie:
 for I haue sene all that Laban doth vnto ȳ. I am ȳ
 god of Bethell where thou anoynteddest the stone ād
 where thou vowdest a vowe vnto me. Now aryfe and

*M.C.S. At
 the cōmaunde-
 ment of God,
 Iacob de-
 parted frō
 Laban, & toke
 hys goodes
 with hym.
 Rachel steal-
 eth hyr fa-
 thers ymages.
 Laban follow-
 eth Iacob.
 The couen-
 aunt betwene
 Laban and
 Iacob.*

V. 1 ditatus, factus est inclutus 2 heri & nudiusfertius [fo v. 5].
 6 totis viribus meis

L. 2 wie gifestern and ehigstern (and v. 5).

gett the out of this countre, ad retourne vnto the lāde
 14 where thou waft borne. Than answered Rahel & Lea
 & fayde vnto him: we haue no parte nor enheritaunce
 15 in oure fathers houfe he cownteth vs eue as straungers,
 for he hath folde vs, and hath euen eaten vp the price
 16 of vs. Moreouer all the riches which God hath takē
 from oure father, that is oures and oure childerns.
 Now therefore what foeuer God hath fayde vnto the,
 17 that doo. Thā Iacob rofe 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 Mefo-
 potamia, for to goo to Ifaac his father vnto the lāde
 19 of Canaan. Labā was gone to there his shepe, &
 20 Rahel had stollē hir fathers ymages. And Iacob went
 away vnknowynge to Laban the Siriē, & tolde him
 21 not ŷ he fled. So fled he & all ŷ he had, & made him
 self redy, & passed ouer the ryuers, and sett his face
 streyght towarde the mounte Gilead.

22 Apō the thirde day after, was it tolde Labā ŷ Iacob
 23 was fled. Thā he toke his brethrē with him and fol-
 owed after him .vii. dayes journey and ouer toke him
 at the mounte Gilead.

24 And God came to Labā the Siriā in a dreame by
 nyghte, and fayde unto him: take hede to thi selfe,
 that thou speake not to Iacob oughte save good.
 25 And Labā ouer toke Iacob: and Iacob had pitched
 his tēte in ŷ mounte. And Laban with his brethern
 26 pitched their tēte also apon the mounte Gilead. Than
 fayde Labā to Iacob: why hast thou this done vn-
 knowynge to me? and hast caried awaye my daughters

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

¶. 14 in facultatibus & haereditate 15 & vendidit, comeditque
 pretium nostrum 21 amne transmissio 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 Ebreisch 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 Wherfore wentest thou away secretly vnknowne to
 me & didest not tell me, ý I myghte haue broughte
 ý on the waye with myrth, syngynge, tymrells and
 28 harppes, and haft not suffred me to kyffe my childern
 & my daughters. Thou waft a sole to do it, for I am
 29 able to do you euell. But the God of youre father
 spake vnto me yesterdaye saynge take hede that .¶.
 30 thou speake not to Iacob oughte faue goode. And
 now though thou wētest thi waye because thou lōgeft
 after thi fathers house, yet wherfore haft 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
 fyndest thy goddes, let him dye here before oure
 brethrē. Seke that thine is by me, & take it to the:
 33 for Iacob wist not that Rahel had stollē thē. Thā
 wēt Labā in to Iacob's tēte, & in to Leas tēte, & in
 to .ii. maydens tentes: but fownde thē not. Thā wēt
 34 he out of Leas tēte, & entred in to Rahels tēte. And
 Rahel toke the ymages, & put them in the camels
 strawe & fate doune apō thē. And Labā ferched all
 35 the tēte: but fownde thē not. Thā sayde she to hir
 father: my lorde, be not angrye ý I cā not ryfe 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 trespased or
 what haue I offended, that thou foloweddest after me ?
 37 Thou hast searched all my stufte, and what hast thou
 founde of all thy houfholde stufte? put it here before
 thi brethern & myne, & let thē iudge betwyxte vs
 38 both. This .xx. yere ý I haue bene wyth the, thy
 shepe and thy gootes haue not bene baren, and the

¶. 28 stulte operatus es 31 Quod infcio te profectus sum 32
 Quod autem furti me arguis 33 Cūmque intrasset t. Rachelis 35 sic
 delusa folicitudo quærentis est. 37 suppellectilem

¶. 29 vnd ich hetze, 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 ſilf: of my hāde dydeſt
 thou requyre it, whether it was ſtollen by daye or
 40 nyghte Moreouer by daye the hete confumed me,
 and the colde by nyghte, and my ſlepe departed frō
 41 myne eyes. Thus haue I bene .xx. yere in thi houſe,
 and ferued the .xiiii. yeres for thy .ii. daughters, 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 Abraham 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 labour of my handes: and rebuked the yeſter daye.

43 Laban answered ad fayde vnto Iacob: the dough-
 ters are my daughters, and the childern are my chil-
 dern, and the ſhepe are my ſhepe, ad all that thou
 ſeiſt is myne. And what can I do this daye vnto
 theſe my daughters, 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, ad fayde vnto his brethern, gather ^{vp} an ende,
 ſtoones And they toke ſtoones ad 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 fayde Laban: this heape be witneſſe betwene
 the and me this daye (therefore is it called Gylead)
 49 and this totehill which the lorde .ᵑ. ſeeth ^{totehill,}
 (fayde he) be wytnesse betwene me and ^{watch tower}
 the when we are departed one from a ^{or beacon}

ᵑ. 40 fugiebatque fomnus ab oculis meis 42 Abraham & timor Iſaac 45 erexit illum in titulum 47 Laban Tumulus teſtis: & Iacob Aceruum teſtimonii, vterque iuxta proprietatem linguæ ſuæ . . 48 Galaad, id eſt tumulus teſtis. 49 Intueatur & iudicet

ᵑ. 42 meyn elend vnd erbeyt angeſehen 45 zu eynem mal 49 vnd ſey eyn wartte

ᵑ. N. 42 Feare is taken for honoure as a fore in Gen. xx, c.

ᵑ. N. 42 *Furcht*; Iacob nennet hie Gott, Iſaac furcht darum das Iſaac Gott furchtig war and Gottis diener. 48 *Gilead*; Gilead heyſt eyn zeuge hauffe, vnnd 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, betwyxte me and the: this heape be wytnesse
 and also this marcke, that I will not come ouer this
 heape to the, ad thou shalt not come ouer this heape
 53 ad this marke, to do any harme. The God of Abra-
 ham, the God of Nahor and the God of theyr fathers,
 be iudge betwixte vs.

And Iacob sware by him that his father Iſaac feared.
 54 Then Iacob dyd sacryfyce 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-
 ynge Laban rose vp and kyssed his childern and his
 daughters, and blessed thē and departed and wēt vnto
 xxxii, 1 his place agayne. But Iacob went forth on
 his iourney. And the angells of God came & mett
 2 him. And when Iacob sawe them, he sayde: this is
 godes hooft: and called the name of that same place
 Mahanaim.

¶ The .XXXII. Chapter.

3 **I**ACOB sente messengers before *A.C.S. The*
 him to Esau his brother, vnto *vision of the*
 the lande of Seir and the felde *Angells. Ia-*
 4 of Edom. And he cōmaunded *cob sendeth*
 them saynge: se that ye speake after [Fo. *presents vnto*
 XLVI.] this maner to my lorde Esau: *hys brother*
 thy seruante Iacob sayth thus. I haue *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 ād bene a straunger with La-
 5 ban vnto this tyme: & haue gotten oxen, *chaunged his name and cal-*
led him Israel.
 asses and shepe, menseruauntes & wemanseruauntes,
 & haue sent to shewe it mi lorde, that I may fynde
 grace in thy fyghte.

6 And the messengers came agayne to Iacob sainge:
 we came vnto thi brother Esau, and he cometh ageynst
 7 the and .iiii. hundred men with hi. Than was Iacob
 greatlye afrayde, and wist not which waye to turne
 him selfe, and devyded the people that was with him
 & the shepe, oxen and camels, in to .ii. companies,
 8 and sayde: yf Esau come to the one parte and smyte it,
 the other may saue it selfe.

9 * And Iacob sayde: O god of my father Abraham, and God of my father ** Prayer is*
 father Isaac: LORde which saydest vnto me, *to cleave vnto*
 I returne vnto thy cuntre and to thy kynrede, *the promyses*
 10 and I will de all wel with the. I am *of god with a*
 not worthy of the leaste of all the mercyes *strōge sayth*
 and treuth which thou hast shewed vnto *and to besech*
 thy seruauante. For with my staf came I *god with a*
 over this Iordane, and now haue I gotten *feruent de-*
 11 ii. droves Delyver me from the handes *syre that he*
 of my brother Esau, for I feare him: lest *will fulfyll*
 he will come and smyte the mother with the childern. *them for his*
 12 Thou saydest that thou woldest surely do me good, and *mercye &*
 woldest make mi feed as the sonde of the see which *truth onlye.*
 can not be nombred for multitude. *As Iacob here*
doth.

13 And he taried there that same nyghte, & toke of
 that which came to hande, a preasent, .ᵑ. vnto Esau his
 14 brother: .ii. hundred she gootes ād .xx. he gootes: .ii
 15 hundred shepe and .xx. rammes: thyrtye mylch camels
 with their coltes: .xl. kyne ād .x. bulles: .xx. she asses

℞. 9 do all well

ᵑ. 6 properat in occursum tibi 7 & perterritus 8 et percusserit
 10 minor sum 11 percutiat matrem cum filiis 12 dilatates semen
 meum 15 camelos foetas

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

℞. ᵑ. 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 strēght as in Marc .vi. b.

16 ad .x. foles and delyuered them vnto his seruauentes,
 euery drooue by them selues, ad sayde vnto them: goo
 forth before me and put a space betwyxte euery drooue.
 17 And he cōmaunded the formeſt faynge Whē Efau my
 brother meteth the ad axeth the faynge: whoſe ſeruauēte
 art thou & whither gooſt thou, & whoſe ar theſe that
 18 goo before ſy: thou ſhalt fay, they be thy ſeruauente
 Iacobs, & ar a preſent ſent vnto my lorde Efau, and
 19 beholde, he him ſelſe cometh after vs. And ſo cō-
 maunded he the ſeconde, ad euen ſo the thirde, and
 lykewyſe all that ſolowed the drooues ſaingē, of this
 maner ſe that ye ſpeake vnto Efau whē ye mete him,
 20 ad ſaye more ouer. Beholde thy ſeruauente Iacob com-
 eth after vs, for he ſayde. I will peaſe his wrath with
 the preſent ſy goth before me and afterward I will ſee
 him myſelf, ſo peradventure he will receaue me to grace.
 21 So went the preſēt before him ad he taried all that
 22 nyghte in the tente, ad roſe vp the ſame nyghte ad
 toke his .ii. wyues and his .ii. maydens & his .xi. ſonnes,
 23 & went ouer the ſoorde Iabok. And he toke them ad
 24 ſent thē ouer the ryuer, ad ſent ouer that he had ad
 taried behinde him ſelſe alone.

And there wraſtled a man with him vnto the [Fo.
 25 XLVII.] breakyngē of the daye. And when he ſawe
 that he coude not preuayle agaynſt him, he ſmote hī
 vnder the thye, and the ſenowe of Iacobs thy ſhranke
 26 as he wraſtled with him. And he ſayde: let me goo,
 for the daye breaketh. And he ſayde: I will not lett
 27 the goo, excepte thou bleſſe me. And he ſayde vnto
 28 him: what is thy name? He answered: Iacob. And he
 ſayde: thou ſhalt be called Iacob nomore, but Iſraell.

V. 17 iſta quæ ſequeris? 20 forſitan propitiabitur mihi 23
 Transductiſque omnibus quæ ad ſe pertinēbāt, manſit 25 tetigit
 neruum femoris . . . emarcuit. 26 aſcendit aurora.

L. 20 Ich will yhn verfunen mit dem geſchenck . . . villeicht
 wirt er mich annehmen. 21 ym lager 25 ruret er das gelenck feyner
 hufft an

L. H. N. 28 *Iſrael* kompt von Sara, das heyſt kempffen oder
 vber weldigen, da her auch Sar eyn fürſt oder herr, vnd Sara eyn
 fürſtyn oder frau heyſt, vnd Iſrael eyn fürſt oder kempffer Gottis,
 das iſt, der mit Gott ringet vnd angewynnet, wilchs geſchicht
 durch den glauben, der ſo feſt an Gottis wort helt bis Gottis zorn
 vber windet vnd Gott zu eygen erlanget zum gnedigen vatter.

- For thou hast wraſtled with God and with men ād haſt preuayled.
- 29 And Iacob aſked him ſainge, tell me thi name. And he ſayde, wherfore 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: wherfore 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 **I**ACOB lyfte vp his eyes and ſawe his brother Eſau come, & with him .iiii. hundred men. And he deuoyded the childern vnto Lea and vnto Rahel and vnto ſy .ii. maydens.
- 2 And he put the maydens ād their childern formeſt, ād Lea and hir childern after, and Rahel ād 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,

It. 28 haſt wraſtled wyth God & haſt preuayled. 30 Peniel (v. 31). xxxiii, 4 Eſau ranne to mete him

Fr. 28 quoniam ſi contra deum fortis fuiſti, quanto magis cōtra homines pr̄ualebis? 29 nomen meū—quod eſt mirabile? . . in eodem loco. 30 & ſalua facta eſt anima mea. 31 claudicabat pede. 32 femoris eius, & obſtupuerit. xxxiii, 1 Rachel, ambarumque 3 donec appropinquaret frater eius. 4 & ofculans fleuit.

L. 28 mit Gott vnd mit menſchen 30 vnd meyn ſeel iſt geneſen 32 hoh ader auff dem gelenck der hufft. xxxiii, 3 vnd buckt ſich . . auff die erden (and v. 7)

It. It. N. 30 To ſe God face to face is to haue a certē and ſure knowledge of him as in Ex .xxxiii, b.

L. It. N. 30, 31 *Pniel* oder *Pnuel* heyſt Gottis angeſicht odder erkenntnis, denn durch den glauben ym ſtreyt des creutzs lernt man Gott recht erkennen, vnd erfahren, ſo hats denn keyn nott mehr, ſo geht die Sonne auff.

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

- 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 obaysaunce. Lea also and hir childern came and dyd their obaysaunce. And last of all came Ioseph and Rahel and dyd their obaysaunce.
- 8 And he sayde: what meanyft thou with all þy drooues which I mett. And he answered: to fynde grace in the
 9 syghte 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 syghte, receaue my preasēt of my hāde: for I haue sene thy face as though I had sene þy face of God: wherfore
 11 receaue me to grace and take my blessinge that I haue brought the, for God hath geuen it me frely. And I haue ynough of all thynges. And so he compelled him to take it.
- 12 And he sayde: let vs take our iourney and goo, and
 13 I will goo in thy cōpany. And he sayde vnto him: my lorde knoweth that I haue tendre childern, ewes and kyne with yonge vnder myne hande, which yf men shulde ouerdryue but euen one daye, the hole flocke wolde dye. [Fo. XLVIII].
- 14 Let my lorde therfore goo before his seruaunte and I will dryue fayre and softly, accordyngē 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 vermessenheyt yhrer werck ynn gottis gefetzen.

- 16 fynde grace in the fyghte of my lorde So Esau went
his waye agayne ſ̄ fame day vnto Seir.
- 17 And Iacob toke his journey toward Sucoth, and
bylt him an houſe, and made bootheſ for his catell:
wherof the name of the place is called Sucoth.
- 18 And Iacob went to Salem to ſ̄ citie of Sichem in
the lande of Canaã, 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 Ifraell.

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 Sichẽ 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 ſ̄ daughter of Iacob. And
4 he loued ſ̄ damfell & ſpake kidly vnto her, & ſpake
vnto his father Hemor ſaynge, gett me this maydẽ
vnto my wyfe.

*M.C.S. The
raueſſhyng of
Dyna Iacobs
daughter by
the men of Sy-
chẽ. And of
the gret bloude
ſhedynge done
by the ſonnes
of Iacob.*

M. 18 And Iacob came peafably in to the cite of Sichem.
xxxiv, 3 laye vn Dina

V. 17 Socoth, id eſt tabernacula 20 inuocauit ſuper illud for-
tiſſimum deum Iſrael. xxxiv, 1 Dina filia Liã, vt videret 2 adama-
uit eam: & rapuit. . . vi opprimẽs virginem. 3 Et conglutinata
eſt anima eius cum ea, triſtemque deliniuit blanditiis.

L. 19 Sichem, vmb hundert groſſchen, Da ſelb richtet er
ſeyne hutten auff, 20 vnd richtet daſſelbs eyn alltar zu. xxxiv, 2
ſchwecht ſie, 3 vnd ſeyn hertz hieng an yhr, vnd hatte die dyrne
lieb, vnd redet freuntlich mit yhr

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 vernunfft vnd menſchlicher weyſſheyt fucht, das verterbet
gewiſlich den geyst and glauben, darumb ſoll keyn zuſatz menſch-
licher lere vnd werck zu Gottis wort gethan werden.

- 5 .P. And Iacob herde that he had defyled Dina his
doughter, but his sonnes were with the catell in the
felde, and therfore 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 doughter, which thinge
oughte not to be done.
- 8 And Hemor comened with thē sainge? the soule of
my sonne Sichē lōgeth for youre doughter geue her
9 him to wyfe, and make mariages with vs: geue youre
doughters vnto vs, ād take oure doughters vnto you,
10 and dwell with vs, & the lande 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 foeuer ye apoynte me, ^{apoynte,}
12 that will I geue. Axe frely of me both ^{name or indi-}
^{cate, tell}
the dowry & gyftes, and I will geue ^{dowry, the}
acordynge as ye faye vnto me, and geue ^{present made}
^{by Shechem}
me the damsell to wyfe.
- 13 Then the sonnes of Iacob answered to Sichem ād
Hemor his father deceytfefully, because he had defyled
14 Dina their fyfter. And they sayde 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
doughter to you and take youres to vs, and will dwell
17 with you and be one people. But and yf ye will not
harken vnto vs to be circumcyfed, than will we take
oure doughter and goo oure wayes.

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

℣. 7 das er eyn narreyt ynn Israel begangen 10 wonet vnd werbet vnd erbet drynnen 12 foddert nur getrost yon mvr morgengab vnd gefchenck

18 And their wordes pleased Hemor and Sichem his
 19 sonne. And the yonge man deferde not for to do the
 thinge, because he had a lust to Iacobs doughter: he
 was also most fett 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 dede,
 and spoyled the cyte, because 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 feldes. 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 . . . inclytus 21 quæ spatiosa et lata cultoribus indiget
 22 Vnum est, quo differtur tantum bonum, Si circuncidamus
 23 & habitantes simul, vnum efficiamus populum. 27 in vltio-
 nem stupri. 29 duxerunt captiuas.

ᵀ. 21 dife 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 & slei 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 **A**ND God sayd vnto Iacob, aryse ad get the vp to Bethell, & dwell there. And make there an alter vnto God that appeared vnto the, when thou fleddest from
2 Esau thy brother. Than sayd Iacob vnto his [Fo. L.] houfholde & to all y were with him, put away the straunge goddes that are amonge you & make youre selues
3 cleane, & change youre garmetes, & let vs aryse & goo vp to Bethell, y I maye make an alter there, vnto God which herde me in the daye of my tribulatiō & was wyth me in the waye which I went.
4 And they gaue vnto Iacob all the straunge goddes which were vnder their handes, ad all their earynges which were in their eares, and Iacob hyd them vnder an ooke at Sichem.
5 And they departed. And the feare of God fell

¶. 30 Quibus perpetratis audacter, Iacob dixit odiofū . . Nos pauci fumus 31 vt scorto abuti . sorore nostra ? xxxv, 3 Surgite, & ascendamus 4 infodit eas subter terebinthum . . post vrbem

¶. 30 das ich stincke für den eynwonern 31 mit vnser schwefter . . . handelln ? xxxv, 2 endert ewr kleyder 4 vergrub sie vnter eyne eyche

¶. 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 durst 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: becaufe that God appered vnto him there,
 when he fled from his brother.
 8 Than dyed Debora Rebeccas norse, and was buryed
 benethe Bethell vnder an ooke. And the name of
 it was called the ooke of lamentation.
 9 And God appeared vnto Iacob agayne after he
 10 came out of Mesopotamia, & blessed him and sayde
 vnto him: thy name is Iacob. Notwithstondyng thou
 shalt be no more called Iacob, but Israel shalbe thy
 name. And so was his name called Israell.
 11 ¶. And God sayde vnto him: I am God allmightie,
 growe and multiplie: for people and a multitude of
 people shall spryng of the, yee ad kynges shall 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 also. 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 stone, & powred drynkeoffringe
 15 theron & powred also oyle theron, and called the
 name of the place where God spake with him, Bethell.
 16 And they departed from Bethel, & when he was
 but a feld brede from Ephrath, Rahel began to trauell.
 17 And in truelyng she was in perell. And as she was
 in paynes of hir laboure, the mydwylfe sayde vnto her:
 18 feare not, for thou shalt haue this sonne also. Then
 as hir soule was a departinge, that she must dye: she

¶. 7 place Bethell

V. 7 Domus dei 8 ad radices Bethel subter quercum 13 Et recessit ab eo: 14 titulū lapideum 16 verno tempore 17 periclitari cœpit 18 Egrediente autem anima præ dolore, & imminente iam morte, . . .

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

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

called his name Ben Oni. But his father called him
 19 Ben Iamin. And thus dyed Rahel ad was buryed in
 the waye to Ephrath which now is called Bethlehem.
 20 And Iacob sett vp a piller apon hir graue, which is
 21 called Rahels graue piller vnto this daye. And Israell
 went thēce and pitched vp his tent beyonde the toure
 of Eder.

22 And it chaunced as Ifrael 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 & Nephthali. 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
 prīcipall cyte, otherwise called Hebron: where Abrahā
 28 & Ifaac fogeorned as straungers. And the dayes of
 29 Ifaac were an hundred & .lxxx. yeres: & than felle
 he seke & dyed, ad was put vnto his people: beynge
 olde and full of dayes. And his sonnes Efau ad 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 Confumptusque ætate
 . . . appositus

¶. 21 richtet eyne hutten auff iensfyddem 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 schmerzten son Ben Iamin
 heyst, der rechten son.

The .XXXVI. Chapter.

- 1 **T**HESE are the generations of *ff. C. S. The*
 Esau which is called Edō. *wines of Esau.*
 2 Esau toke his wyues of the *Jacob & E-*
 daughters of Canaan Ada the *fau are ryche.*
 daughter of Elon an Hethite, and Aha- *The genealo-*
 libama the daughter of Ana, which Ana *gie of Esau.*
 3 was the sonne of Zibeon an heuyte, And *Esau dwelleth*
 4 Basmath Ismaels daughter & sifter of Nebaioth. And *in the hill*
 Ada bare vnto Esau, Eliphās: and Basmath bare Reguel: *Seir.*
 5 And Ahalibama bare Ieus, Iaelam and Korah. These
 are the sonnes of Esau which were borne him in the
 lande of Canaan.
- 6 And Esau toke his wyues, his sonnes and daughters
 and all the foules of his house: his .℥. 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
 7 brother Iacob: for their ryches was so moch, that they
 coude not dwell together, and that the land where in
 they were straungers, coude not receaue thē: because
 of their catell.
- 8 Thus dwelt Esau in moūte Seir, which Esau is
 called Edō
- 9 These are the generations of Esau father of the
 10 Edomytes in mounte Seir, & these are the names of
 Esaus sonnes: Eliphās the sonne of Ada the wife of
 Esau, ād Reguel the sonne of Basmath the wife of Esau
 11 also. And the sonnes of Eliphās were. Theman, Omar,
 12 Zepho, Gaetham and kenas. And thimna was concu-
 byne to Eliphās Esaus sonne, and bare vnto Eliphās,
 Amalech. And these be the sonnes of Ada Esaus wyfe.
 13 And these are the sonnes of Reguel: Nahath, Serah,

℥. 6 catell and all his

℥. 6 & cūcta quæ habere poterat . . abiit in alteram regio-
 nem, recessitque 8 mōte Seir, ipse est Edom.

℥. 2 Ana die neff Zib. 6 ynn eyn land von seynem bruder
 7 nicht ertragen fur yhren guttern

℥. ℥. N. 4 *Basmath*, other wyfe called Maheleth and so in
 other places is there dyuers names geuē to one person.

Samma and Mifa: these were the sonnes of Basmath
 14 Efaus wyfe. And these were the sonnes of Ahalibama
 Efaus wyfe the doughter of Ana sonne of Zebeō, which
 she bare vnto Efau: Ieus, Iealam and Korah.

15 These were dukes of the sonnes of Efau. The chil-
 dern of Eliphaz the first sōne of Efau were these: duke
 16 Theman, duke Omar, duke Zepho, duke Kenas, duke
 Korah, duke Gaetham & duke Amalech: these are ŷ
 dukes that came of Eliphaz in the lande of Edom, ad
 these were the sonnes of Ada. [Fo. LII.]

17 These were the childern of Reguel Efaus sonne: duke
 Nahath, duke Serah, duke Samma, duke Mifa. These
 are the dukes that came of Reguel in the lande of
 Edom, ad these were the sonnes of Basmath Efaus wyfe.

18 These were the childern of Ahalibama Efaus wife:
 duke Ieus, duke Iaelam, duke Korah these dukes came
 19 of Ahalibama ŷ doughter of Ana Efaus wife. These
 are the childern of Efau, and these are the dukes of
 them: which Efau is called Edom:

20 These are the childern of Seir the Horite, the in-
 habitoure of the lande: Lothan, Sobal, Zibeon, Ana,
 21 Difon, Efer 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 syster was called Thimna.

23 The childern of Sobal were these: Alvan, Manahath,
 24 Ebal, Sepho & Onam. These were the childern of
 Zibeō. Aia & ana, this was ŷ Ana ŷ foude ŷ mules in
 25 ŷ wildernes, as he fed his father Zibeons asses. The
 childern of Ana were these. Difon and Ahalibama ŷ
 doughter 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 Miffa

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

¶. 14 Ana der neffe 15 furften [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 Ifrael. 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 doughter of
matred the doughter 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.

ff. 29 Sabal

v. 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

l. 35 Madianiter . . auff der Moabiter feld 36 Mafrek

¶ The .XXXVII. Chapter.

- 1 **A**ND Iacob dwelt in the lande M.C.S. Ioseph accuseth his brethren. Ioseph dreamed & is hated of his brethren & is sold to the Ismaelites. Iacob bewayleth Ioseph. wherein his father was a straunger, ȳ is to saye in the lande of Canaan.
- 2 And these are the generations of Iacob: when Ioseph was .xvii. yere olde, he kepte shepe with his brethren, and the lad was with the sonnes of Bilha & of Zilpha his fathers wyues. And he brought vnto
- 3 their father an euyll saynge ȳ 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. Moreouer Ioseph dreamed a dreame and tolde it his brethren: wherfore they hated him yet the more. And he
- 6 sayde vnto them heare I praye yow this dreame which I haue dreamed: Beholde we were makynge sheues in the felde: and loo, my shefe arose and stode vp right, and youres stode rounde aboute and made obeyfaunce
- 7 to my shefe. Than sayde his brethren vnto him: what, shalt thou be oure kyng or shalt thou reigne ouer us? And they hated hī yet the more, because
- 8 of his dreame and of his wordes. ¶

And he dreamed yet another dreame & told it his brethren saynge: behold, I haue had one dreame more: me thought the sonne and the moone and .xi. starres made

9 obeyfaunce to me. And when he had told it vnto his father 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 seminarium 8 subiiciemur ditioni tuæ? Hæc ergo causa fomniorum 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 geyfts ynn Christo vnd seynen Christen.

vnto him: what meaneth this dreame which thou haft dreamed: shall I and thy mother and thy brethren
11 come and fall on the grounde before the? And his brethern hated him, but his father noted the faynge.

12 His brethren went to kepe their fathers shepe in Sichern, and Ifraell sayde vnto Ioseph: do not thy brethren kepe in Sichern? come that I may send ſy to thē.

14 And he answered here am I And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe, and brynge me worde agayne: And fent him out of the vale of Hebron, for to go to Sichern.

15 And a certayne man founde him wandrynge out of his waye in the felde, ad axed him what he foughte.
16 And he answered: I seke my brethren, tell me I praye
17 the where they kepe shepe And the man sayde, they are departed hēce, for I herde them say, let vs goo vnto Dothan. Thus went Ioseph after his brethren, and founde them in Dothan.

18 And whē they sawe him a farr of before he came at them, they toke councell agaynst him, for to fley him, and sayde one to another, Beholde this dreamer
20 cometh, come now and let [Fo. LIIII.] us fley him and cast him in to some pytt, and let vs saye that some wiked beaft hath deuoured him, and let us see what his dreames wyll come to.

21 When Ruben herde that, he wēt aboute to ryd him out
22 of their handes and sayde, let vs not kyll him. And Ruben sayde moreouer vnto them, shed not his bloude, but cast him in to this pytt that is in the wildernes, and laye no handes vpon him: for he wolde haue rydd him out of their handes and delyuered him to his father agayne.

23 And as soone as Ioseph was come vnto his brethren, they strypte him out of his gay coote that was
24 vpon him, and they toke him and cast him in to a pytt. But the pytt was emptie and had no water

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

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

25 therein. And they satt them doune to eate brede. And as they lyft 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 goynge doune in to Egipte.

26 Than sayde Iuda to his brethrē, what avayleth it that we fley oure brother, and kepe his bloude secrett? 27 come on, let vs sell him to the Ismaelites, and let not oure handes be defyled vpon him: for he is oure brother 28 and oure flesh. And his brethren were content. Than as the Madianites marchaunt men passed by, they drewe Ioseph out of the pytt and sold him vnto the Ismaelites for .xx. peces of syluer.

.¶. And they brought him into Egipte.

29 And when Ruben came agayne vnto the pytt and 30 founde not Ioseph there, he rent his clothes and went agayne vnto his brethern saynge: the lad is not yonder, and whether shall I goo? And they toke Iosephs coote ad kylled a goote, & dypped the coote in the 31 bloud. And they sent that gay coote & caufed it to be brought vnto their father and sayd: This haue we 32 founde: se, whether it be thy sōnes coote or no. And he knewe it saynge: it is my sonnes coote a wicked beast hath deuoured him, and Ioseph is rent in peces. 34 And Iacob rent his clothes, ad put sacke clothe aboute his loynes, and sorowed for his sonne a longe feason.

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

V. 30 Puer non cōparet 33 fera pessima . . bestia deuorauit 35 vt lenirent dolorem patris, noluit consolationem accipere . . lugens in infernum. 36 Phutiphari eunucho Pharaonis magistro militum.

L. 33 Eyn bofes thier hat yhn fressen, Eyn reyffend thier . . . Ioseph zuriffen 34 sack vmb feyne lenden . . lange zeyt. 35 ynn die helle, 36 Pharao hoffmeyster.

M. N. 34 *Rent hys clothes*: it was specially vsed amonge the hebrewes to rent their clothes whē the glorie of God was cōtēpned as here, where they feared God so lytle as to kyl their awne brother.

L. M. N. 35 *Vatter*, das war Ifaac.

¶ 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 daughter 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 Chefyb when she bare hem.
- 6 And Iudas gaue Er his eldest sonne, a wife whose
- 7 name was Thamar. But this Er Iudas eldest sonne was wicked in the syghte of the LORde, wherfore the
- 8 LORde slewe him. Then sayde Iudas vnto Onan: goo in to thi brothers wyfe and Marie her, and styrre vp
- 9 seed vnto thy brother. And when Onan perceaued that the feed shulde not be his: therfore when he went in to his brothers wife, he spylled it on the grounde,
- 10 because he wold not geue seed vnto his brother. And the thinge whoch he dyd, displeasēd the LORde, wherfore he slew him also. Than sayde Iudas to Thamar his daughter in lawe: remayne a wydow at thi fathers house, tyll Sela my sonne be growne: for he feared left he shulde haue dyed also, as his brethren did. Thus went Thamar & dwelt in hir fathers house.
- 12 And in processe of tyme, the daughter of Sua Iudas wife dyed. Than Iudas when he had left mornyngē, went vnto his shepe sherens to Thimnath with his

M.C.S. The maryage of Iuda. The trespace 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

℣. 8 famen erweckist 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 say-
nge: beholde, thy father in lawe goth vp to Thimnath,
14 to there his shepe. And she put hyr wydows garmētes
of from her and couered her with a clooke, and dis-
gyffed herself: And sat her downe at the entrynge of
Enaim which is by the hye- .P. wayes fyde to Thim-
nath, for becaufe she sawe that Sela was growne, and
she was not geūe 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
doughter in lawe. And she sayde what wylt thou
17 gyue me, for to lye with me? Thā sayde he, I will
fende the a kydd frō the flocke. She answered, Than
18 geue me a pledge till thou fende it. Than sayd he,
what pledge shall I geue the? And she sayde: thy
fygnett, thy necke lace, and thy staffe that is in thy
hande. And he gaue it her and lay by her, and she
19 was with child by him. And she gatt her vp and
went and put her mantell from her, ād put on hir
widowes rayment agayne.

20 And Iudas sent the kydd by his neybure of Odol-
lam, for to fetch out his pledge agayne from the wifes
21 hande. But he fownde her not. Than asked he the
men of the same place saynge: where is the whoore
that satt at Enaim in the waye? And they sayde:
22 there was no whoore here. And he came to Iuda
agayne saynge: I can not fynde her, and also the men
of the place sayde: that there was no whoore there.
23 And Iuda sayde: let her take it to her, lest we be
shamed: for I sent the kydd & thou coudest not
fynde her.

24 And it came to passe that after .iiii. mone- [Fo.


M. 18 thy fygnett, thy bracelet, and

V. 12 Hiras opilio gregis Odollamites 14 assumpsit theristrum
. . in biuio itineris 15 vultum suum ne agnosceretur. 17 Patiar
quod vis, si dederis mihi arabonē 20 per pastorem suum Odoll.
23 certe mendacii arguere nos non poterit

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

LVI.] thes one tolde Iuda saynge: Thamar thy dough-
 ter in lawe hath played the whoore, and with playnge
 the whoore is become great with childe. And Iuda
 25 sayde: brynge her forth ad let her be brente. And
 when they brought her forth, she sent to her father
 in lawe saynge: by the mā vnto whome these thinges
 pertayne, am I with childe. And sayd also: loke whose
 26 are this feall necklace, and staffe. And Iuda knewe them
 saynge: she is more rightwes thā I, because I gaue her
 not to Sela my fōne. But he laye with her no more.
 27 When tyme was come that she shulde be delyuered,
 28 beholde there was .ii. twynnes in hyr wōbe. And as she
 traveled, the one put out his hande and the mydwife toke
 and bownde a reed threde aboute it saynge: this wyll
 29 come out fyrst. But he plucked his hande backe agayne,
 and his brother came out. And she sayde: wherfore
 hast thou rent a rent 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  OSEPH was broughte vnto *M.C.S. God prospereth Ioseph. Pharaos [sic] wyfe temptieth hym. He is accused & cast in pryson. God hath mercye vpon hym.*
 Egipte, ad Putiphar a lorde
 of Pharaos: ad his chefe mar-
 shall an Egiptian, bought him
 of ŷ Ismaelites which brought hi thither
 2 .P. And the LORde was with Ioseph,
 luckie, *prof-* and he was a luckie felowe
perous and continued in the house

M. 25 feall, bracelet, and staffe.

V. 24 vid. vterus illius intumescere. 26 duceretur ad poenam 27 ipsa effusione infantium 29 diuisa . . maceria? xxxix, 1 eunuchus . . princeps exercitus

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

L. M. N. 29 *Perez* eyn zureyfer, Sorah heyst aufgang. Hie ist bedeut, das die werck heyligen sich euserlich stellen als wolten sie erfur vnd die ersten feyn, vnd werden die letzten, darvber sich eyn grofs reyssen hebt vnter dem volck Gottis. Aber der rod faden vmb die hand ist daz sie fleyischlich heylickeyt wircken vnd die rechten heyligē verfolgen.

3 of his master the Egiptian. And his master sawe that
 the LORde was with him and that the LORde made all
 4 that he dyd prosper in his hande: Wherefore he founde
 grace in his masters fyghte, and serued him. And his
 master made him ruelar of his house, and put all that
 5 he had in his hande. And as soone as he had made
 him ruelar ouer his house ad ouer all that he had, the
 LORde blessed this Egiptians house for Iosephs sake,
 and the blessinge of the LORde was vpon all that he
 6 had: both in the house and also in the felde. And
 therefore he left all that he had in Iosephs hande, and
 looked vpon nothyng that was with him, saue only on
 the bread which he ate. And Ioseph was a goodly
 persone & well favored

7 And it fortuneth after this, that his masters wife cast
 hir eyes vpon Ioseph and sayde come lye with me.
 8 But he denyed and sayde to her: Beholde, my master
 woteth not what he hath in the house with me, but
 9 hath commytted all that he hath to my hande He
 him selfe is not greater in the house than I, ad hath
 kepte nothige fro me, but only the because thou art
 his wife. How than can I do this great wykydnes,
 10 for to synne agaynst God? And after this maner
 spake she to Ioseph daye by daye: but he harkened
 not vnto her, to slepe nere her or to be in her com-
 11 pany. [Fo. LVII.] And it fortuneth aboute the same
 season, that Ioseph entred in to the house, to do his
 busynes: and there was none of the household by, in
 12 the house. And she caught him by the garment say-
 ynge: come slepe with me. And he left his garment
 13 in hir hande ad fled and gott him out When she
 sawe that he had left his garmēt in hir hande, and
 14 was fled out, she called vnto the men of the house,
 and tolde them saynge: Se, he hath brought in an
 Hebrew vnto vs to do vs shame. for he came in to

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

¶. 9 Vnd hat nichts so gros ynn dem haus 10 das er neben
 yhr schlieff, noch vmb sie were. 12 erwiffcht 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 foone 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
faynge: after this maner dyd thy seruaunte to me, he
waxed wrooth.

20 And he toke Ioseph and put him in pryson: euen
in the place where the kynges prifoners laye bounde.
21 And there contynued he in prifon. But the LORde
was with Ioseph ad shewed him mercie, and gott him
22 faouure in the syghte of the keper of ŷ prifon which
com- .P. mytted to Iosephs hāde all the prifoners that
were in the prifon houffe. And what soeuer was done
23 there, ŷ dyd he. And the keper of the prifō loked
vnto nothinge that was vnder his hande, because the
LORde was with him, & because that what soeuer he
dyd, the LORde made it come luckely to passe.

The .XL. Chapter.

1 **A**ND it chaunced after this, that the chefe butlar of the kyng
of Egipte and his chefe baker had offended there lord the
2 kyng of Egipte. And Pharao was angrie with them
3 and put thē in warde in his chefe marshals house: euen

M.C.S. Ioseph expoundeth the dreames of the two prifoners.
 F. 16 In argumentū ergo fidei retentum pallium 19 & nimium
credulus verbis conī. 20 custodiebantur 23 & omnia opera eius diri-
gebat. xl. 1 vt peccarent duo eunuchi 2 Pharao (nam alter pincer-
nis præerat, alter pistforibus)

L. 15 floch vnd lieff hynaus. 17 deyn Ebreischer knecht 22 auff
das alles was da geschach, durch yhn gefchehen mußte 23 gluck-
lich abgehen lies

4 in þ̄ p̄feson where Ioseph was bownd. And the chefe
marshall gaue Ioseph a charge with them, & he serued
them. And they contynued a seafon in warde.

5 And they dreamed ether of them in one nyghte:
both the butlar and the baker of the kyng of Egipte
which were bownde in the p̄feson houfe, ether of
them his dreame, and eche mānes dreame of a son-
6 drie interpretation When Ioseph came *fondrie, dif-*
in vnto them in the mornynge, and loked *inct, separate*

7 ap̄on 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 Ioseph fay- [Fo. LVIII.] de vnto
thē. Interpretynge belongeth to God but tel me yet.

9 And the chefe butlar tolde his dreame to Ioseph
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: & þ̄ grapes there of waxed rype.
And I had Pharaos cuppe in my hande, and toke of
the grapes and wronge them in to Pharaos cuppe,
& delyvered Pharaos cuppe in to his hande.

12 And Ioseph 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 houfe: 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 triflor . . hodie
solito facies 8 referte mihi quid videritis. 13 recordabitur Pharao
ministerii tui . . iuxta officium tuum, sicut ante

℞. 5 hatte feyne bedeutung 8 Auslegen gehoret Gott zu,
ertzelet myrs doch. 11 zudruckt sie ynn den becher 13 deyn heubt
erheben . . nach der vorigen weyze 15 das sie mich eyngesetzt
haben.

16 When the chefe baker fawe that he had well interpretate it, he fayde vnto Iofeph, me thought alfo in my dreame, ȳ I had .iii. wyker baskettes on my heade:
 17 And in ȳ vppermoft basket, of all maner bakemeates for Pharao .P. And the byrdes ate them out of the basket apou my heade
 18 Iofeph answered and fayde: this is the interpretation therof. The .iii. baskettes are .iii. dayes, for this daye .iii. dayes fhall Pharao take thy heade from the, and fhall hange the on a tree, and the byrdes fhall eate thy flefh from of the.
 20 And it came to paffe the thyrde daye which was Pharaos byrth daye, that he made a feaft vnto all his fervautes. And he lyfted vpp the head of the chefe buttelar and of the chefe baker amonge his fervautes.
 21 And reftored the chefe buttelar vnto his buttelarshipe agayne, and he reched the cuppe in to Pharaos hande,
 22 ad hanged the chefe baker: euē as Iofeph had interpreted vnto thē. Notwithftonding the chefe buttelar remembred not Iofeph, but forgat hym.

The .XLI. Chapter.

1 **A**ND it fortunēd at .ii. yeres end, that Pharao dreamed, and thought that he ftode
 2 by a ryuers fyde, and that there came out of the ryuer .vii. goodly kyne and fatt flefhed, and fedd in a med-
 3 owe. And him thought that .vii. other kyne came vp after them out of the ryver
 velfauored and leane flefhed and ftode

A.C.S. Pharaos dreames are expounded by Iofeph. He is made ruler ouer all Egypt. He hath two fonnes, Manasses and Ephraim. The derth begynneth in Egypt.

¶. 16 prudenter somnium diffoluiffet . . . caniftra farinae 19 auferet Pharao caput tuū . . in cruce 20 pueris fuis, recordatus est inter epulas magiftri pinc. & piftor . prin. 22 fufpēdit in patibulo, vt coniectoris veritas probaretur. 23 Et tamen fuccedentibus prosperis, præp. pinc. oblitus est interpretis fui. xli, 2 & pascebantur in ipfa amnis ripa in locis virentibus.

¶. 19 deynen kopff erheben 20 vnd erhüb das hewbt (*bis*). 23 gedacht nicht . . . vergafs

- by the other vpon the brynke [Fo. LIX.] of the ryuer.
- 4 And the evill favored and lenefleshed kyne até vp the .vii. welfauored and fatt kyne: and he awoke their with.
- 5 And he slepte agayne and dreamed the second tyme, that .vii. eares of corne grewe apou one stalke
- 6 rancke and goodly. And that .vii. thynne eares blasted
- 7 with the wynde, spronge vp after them: and that the .vii. thynne eares deuowrerd the .vii. rancke and full eares. And then Pharao awaked: and se, here is his
- 8 dreame. When the mornynge came, his sprete was troubled And he sent and called for all the soyth-fayers of Egypte and all the wyse men there of, and told them his dreame: but there was none of them that coude interpretate it vnto Pharao.
- 9 Than spake the chefe buttelar vnto Pharao saynge.
- 10 I do remembre my sawte this daye. Pharao was angrie with his seruautes, and put in warde in the chefe
- 11 marshals house both me and the chefe baker. And we dreamed both of vs in one nyght and ech mannes dreame of a sondrye interpretation.
- 12 And there was with vs a yonge man, an Hebrue borne, seruaunte vnto the chefe marshall. And we told him, and he declared oure dreames to vs acordynge to ether of oure dreames. And as he declared them vnto vs, euen so it came to passe. I was restored to myne office agayne, and he was hanged.
- 14 .P. Than Pharao sent and called Ioseph. And they made him haste out of prerson. And he shaued him self and chaunged his rayment, & went in to Pharao.
- 15 And Pharao sayde vnto Ioseph: I haue dreamed a dreame and no man cā interpretate it, but I haue herde saye of the ý as soone as thou hearest a dreame,
- 16 thou dost interpretate it. And Ioseph answered Pharao

V. 6 percussæ vredine 7 omnem priorum pulchritudinem. . . post quietem 8 cōiectores 9 Tunc demum reminiscens pincerarū magister, ait, Confiteor 11 somniū, præfagium futurorū. 13 audiū. quicquid postea rei probauit euentus. 14 Ioseph totonderunt

℞. 8 der sie . . . deuttung yhn betraff 9 Ich gedencke heut an meyn funde 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 fayde vnto Ioseph: in my dreame me thought
18 I stode by a ryvers fyde, and there came out of the
ryver .vii. fatt fleshed ad well faured kyne, and fedd
19 in the medowe. And then .vii. other kyne came vp
after them, poore and very euell faured ad leane
fleshed: so that I neuer sawe their lyke in all the lande
20 of Egipte in euell faurdnesse. And the .vii. leane and
21 euell faured 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 faured 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.] sayers, but no man can tell me what it meaneth.
25 Then Ioseph fayde vnto Pharao: both Pharaos
dreames are one. And god doth shewe Pharao what
26 he is aboute to do. The .vii. good kyne are .vii.
yeres: & the .vii. good eares are .vii. yere also, and
27 is but one dreame. Lykewyse, the .vii. thynne and
euell faured kyne that came out after them, are .vii.
yeres: and the .vii. emptie and blasted eares shalbe
28 .vii. yeares of hunger. This is that which I fayde vnto
Pharao, that God doth shewe Pharao what he is aboute
to doo.

29 Beholde there shall come .vii. yere of great plen-
30 teousnes through out all the lande of Egypte. And
there shall aryse after them .vii. yeres of hunger. So

¶. 26 and it is 27 are .vii. eares

¶. 16 respondebit prospera 17 Putabā me stare 21 nullum
faturitatis dedere vestigium 25 Somnium regis vnum est 26 Sep-
tem boues pulchræ, & septem spicæ plenæ . . . septem vbertatis
anni sunt, eandemque vim somnii comprehendunt.

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

that all the plenteoufnes shalbe forgotten in the
 lande of Egipte. And the hunger shall consume
 31 the lande: so that the plenteoufnes shal not be once
 asene in the land by reason of that hun- asene, sene,
 i. e. known
 ger that shall come after, for it shalbe
 32 exceeding great. And as concernynge that the dreame
 was dumbled vnto Pharao the second tyme, it betoken-
 eth that the thyng is certainly prepared of God, ad
 that God will shortly brynge it to passe.
 33 Now therefore let Pharao provyde for a man of vn-
 derstondynge and wysdome, and sett him over the
 34 lande of Egipte. And let .P. Pharao make officers
 ouer the lande, and take vp the fyfte parte of the land
 35 of Egipte in the .vii. plenteous yeres and let them
 gather all the foode of these good yeres that come,
 ad lay vp corne vnder the power of Pharo: that there
 may be foode in the cities, and there let them kepte
 36 it: that there may be foode in stoore in the lande,
 agaynst the .vii. yeres of hunger which shall come in
 the lande of Egipte, and that the lande perishe not
 thorow hunger.
 37 And the saynge pleased Pharao ad all his seruauntes.
 38 Than sayde Pharao vnto his seruauntes: where shall
 we fynde foch a mā as this is, that hath the sprete of
 39 God in him? wherfore Pharao sayde vnto Ioseph: for
 as moch as God hath shewed the all this, there is no
 man of vnderstondyng nor of wysdome lyke vnto the
 40 Thou therefore shalt be ouer my house, and acordinge
 to thy worde shall all my people obey: only in the
 41 kynges seate will I be aboue 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 fynge,
 and put it vpon Iosephs fingre, and arayed him in ray-
 mēt of bisse, and put a golden cheyne aboute his

¶ 39 or of wysdome

V. 30 vt obliuioni tractatur 31 & vbertatis magnitudinem
 perditura est inopiæ magnitudo. 32 firmitatis indicium . . sermo
 dei, & velocius impleatur. 35 sub Phar. potestate condatur 39 sapi-
 entiozem & similē tui inuenire potero? 41 rursum 22 stola byffina

L. 32 solch ding von Gott gefertiget . . daffelbs eylend thun

- 43 necke and fet him vpon the best charett that he had faue one. And they cryed before him Abrech, ad that Pharao had made him ruelar ouer all the lande of Egipte.
- 44 And Pharao fayde vnto Ioseph: I am Pharao, without thi will, shall no man lifte vp e- [Fo. LXI.] ther his hande or fote in all the lande of Egipte. And he called Iosephs name Zaphnath Paenea. And he gaue him to wyfe Afnath the 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 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 feldes that grewe rounde aboute euery cyte: euen in the same. And Ioseph layde vp corne in stoore, lyke vnto the fande of the see in multitude out of mesure, vntyll he left nombrynge: For it was with out nombre.
- 50 And vnto Ioseph were borne .ii. sonnes before the yeres of hunger came, which Afnath the daughter of Potiphara preast of On, bare vnto him. And he called the name of the first sonne Manasse, for God (fayde he) hath made me forgett all my laboure & all my fathers huffholde. The seconde called he Ephraim, for God (fayde he) hath caused me to growe in the lande of my trouble.

¶. 43 currum suum secundum . . . genui flecterent 44 non mouebit quisquam manu aut ped. 45 & vocauit eum lingua Ægypt. Saluatorem mundi . . . sacerd. Heliopoleos. 47 in manipulos . . . congr. in horrea Ægypti. 49 arenæ maris cœquaretur, & copia menturam excederet. 52 terra paupertatis

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

¶. M. N. 43 *Abrech*: that is tender father or as some will bowe the knee. 45 *zaphnath paena*; they are wordes of Egypt, and as moch to saye: As a man to whome secret thynges are opened. 46 *When he stode before Pharao*: that is whē he was admytted of Pharao into hys office, as in I Reg. xvi, d.

¶. M. N. 45 *Zaphnath paenea* ist Egyptisch geredt, vnd noch vnbeuust was es sey, on das so viel man spuren kan, heyst es wie man auff deusch spricht, der heymliche nehister radt. 51 *Manasse* heyst vergeffen. 52 *Ephraim* heyst, die gewachsen.

53 And when the .vii. yeres of plenteoufnes 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 folde vnto the Egipitiās And hunger waxed
 57 fore in the land of Egipte. And all countrees came
 to Egipte to Ioseph for to bye corne: becaufe that the
 hunger was so fore in all landes.

¶ The .XLII. Chapter.

1 **W**HEN Iacob sawe that there was *A.C.S. Io-*
 corne to be folde in Egipte, *sephs breth-*
 he sayde vnto his sōnes: why *ren come into*
 2 *Egypte to bye*
 are ye negligēt? beholde, I *corne. And*
 haue hearde that there is corne to be *he knoweth*
 folde in Egipte. Gete you thither and *them and try-*
 bye vs corne frō thēce, that we maye *eth them. Sy-*
 3 lyue and not dye. So went Iosephs ten *meon is put in*
 brethern doune to bye corne in Egipte, *pryson, the*
 4 for Ben Iamin Iosephs brother wold not *other retorne*
 Iacob fende with his other brethren: for *to their father*
 he sayde: some myffortune myght happen *to fetchē Ben*
 him *Iamin. His*
 5 And the sonnes of Israell came to bye *father is lothe*
 corne amonge other that came, for there was derth *to let hym go,*
 6 also in the lande of Canaan. And Io- [Fo. LXII.] *but at the last*
 seph was gouerner in the londe, and folde corne to all *he graunted*
 the people of the londe. And his brethren came, and *it.*

¶ 56 vniuersa horrea & vendeb . . . nam & illos opprefferat
 famas. 57 & malum inopiæ temperarent. xlii, 1 Quare negli-
 gitis? 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 fe where the lande is weake is your comynge.
- 10 And they sayde vnto him: nay, my lorde: but to bye 11 vitayle thy seruantes are come. We are all one mans sonnes, and meane truely, and thy seruantes are no spies.
- 12 And he sayde vnto them: nay verely, but euen to 13 fe 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 youngest is yet with oure father, and one no man woteth where he is.
- 14 Ioseph sayde vnto them, that is it that I sayde vnto 15 you, that ye are surelye spies. Here by ye shall be proued. For by the lyfe of Pharao, ye shall not goo hence, vntyll youre yongest brother be come hither.
- 16 Sende therefore one off you and lett him fette youre .P. brother, and ye shalbe in preason in the meane seafon. And thereby shal youre wordes be proued, whether there be any trueth in you: or els by the lyfe 17 of Pharao, ye are but spies. And he put them in warde thre dayes.
- 18 And Ioseph sayde vnto thē the thryd daye: This 19 doo and lyue, for I feare God Yf ye meane no hurte, let one of youre brethern be bounde in the preason, and goo ye and brynge the necessarie foode vnto youre

¶. 6 atque ad eius nutum 7 durius loquebatur . . victui necessaria. 8 infirmiora terræ 11 pacifici venimus, nec quicquam famuli tui machinantur mali. 12 immunita terræ 13 alius non est super. 15 per salutem Phar. 16 eritis in vinculis 19 Si pacifici estis

¶. 6 nydder zur erden auff ihr antlitz 7 redet hart 13 nicht mehr 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 sawe the anguysh of his soull when he befought vs, & wold not heare him: therefore is this troubyll come apon vs.
- 22 Ruben answered thē saynge: fayde 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 sakes mouth. Than their hartes fayled them, and were astoynyed 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 roughly to
- 31 vs, and toke us for spyes to ferche the countre. And we sayde vnto him: we meane truely and are no spyes.

¶. 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 molimur infidias.

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

℞. ℞. N. 22 *To requyer the bloude of the hāde of another,* is to take vengeance of the euell done vnto him, as in Gen. ix, a. Pfal. ix. b, and Ezech iii, c.

- 32 We be .xii. brethren sones 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 houtholdes 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: every-
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 saynge: 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 broth-
er 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.

V. 32 vnus non est super 34 qui tenetur in vinculis . . . emendi
habeatis licetiam. 35 His dictis cum frumenta . . . ligatas pecunias
36 non est super, Simeon tenetur in vinculis . . . in me . . . reci-
derunt. 38 ipse solus remanfit . . . cum dolore ad inferos.

L. 32 ist nicht mehr furhanden 34 im land werben. 36 Ioseph
ist nit mehr furhanden 38 alleyn vberblieben . . . mit schmerzen
zur helle.

ſſ. ſſ. 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
 2 lande. And when they had
 eatē vp that corne which they
 brought out of the lande of
 Egipte, their father sayde vnto them: goo
 3 agayne and by vs a litle food. Than
 sayde Iuda vnto him: the man dyd testi-
 fie vnto vs saynge: loke that ye see not
 my face excepte youre brother be with
 4 you. Therefore yf thou wilt sende oure brother with
 5 vs, we wyll goo and bye the food. But yf thou wylt
 not sende him, we wyll not goo: for the man sayde
 vnto vs: loke that ye see not my face, excepte youre
 brother be with you.
- 6 And Israell sayde: wherfore delt ye so cruelly with
 me, as to tell the man that ye had yet [Fo. LXIII.]
 7 another brother? And they sayde: The man asked vs
 of oure kynred saynge: is youre father yet alyue? haue
 ye not another brother? And we tolde him acordynge
 to these wordes. How cowd we knowe that he wolde
 8 byd vs brynge oure brother downe with vs? Than sayde
 Iuda vnto Israell his father: Send the lad with me, and
 we wyll ryse and goo, that we maye lyue and not dye:
 9 both we, thou and also oure childern. I wilbe suertie
 for him, and of my handes requyre him. Yf I brynge
 him not to the and sett him before thine eyes, than let
 10 me bere the blame for euer. For excepte we had made
 this tariēg: by this we had bene there twyse and come
 agayne.
- 11 Than their father Israel sayde vnto thē: Yf it must
 nedes be so now: than do tñus, take of the best frutes

*M.C.S. When
 Bē Iamin was
 brought, they
 returned with
 gyftes. Syme-
 on is de-
 lyuered out of
 pryson. Io-
 seph goeth
 asyde and we-
 peth. They
 feast together.*

V. 2 pauxillum escarum. 3 Denūtiauit nobis . . . sub attestatione
 iurisiurandi 4 ememus tibi necessaria. 6 miseriam vt indicaretis
 7 per ordinem nostram progeniē . . . iuxta id quod fuerat sciscitatus
 8 ne moriamur nos et paruuli nostri. 9 suscipio puerum: . . . re-
 quire illum . . . ero peccati reus

¶. 6 dem man ansaget 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 fighte of the man and fend you youre other brother .P. and also Bē Iamin, and I wilbe as a mā robbed of his childern.

15 Thus toke they the present and twise so much more money with them, and Ben Iamin. And rose vp, went downe to Egipte, and presented them selfe to Ioseph.
 16 When Ioseph sawe Ben Iamin with them, he sayde to the ruelar of his houle: brynge these men home, and fley 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 houle.

18 When they were brought to Iosephs houle, they were afrayde ād sayde: because of the money y came in our sackes mouthes at the first tyme, are we brought, to pyke a quarell with vs & to laye some thinge to oure charge: to brynge vs in bondage and oure affes
 19 also. Therefore came they to the man that was the ruelar ouer Iosephs houle, and comened with him at
 20 the doore and fayde:

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

V. 14 vobis eū placabilem: . quē tenet in vinculis, & hunc Benjamin 16 occide victimas, & instrue conuiuium 18 vt deuoluat in nos calumniā 20 Oramus domine, vt audias nos 21 eodem pondere reportauimus.

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

L. M. N. 11 Diefse namen der fruchten sind noch bizher vngeuifis auch bey den luden felbs.

bye foode, but we can not tell who put oure money in oure fackes.

23 And he sayde: be of good chere, feare not: Your God and the God of youre fathers hath put you that treasure in youre fackes, for I had [Fo. LXV.] youre
24 money. And he brought Simeon out to them ad led thē in to Iosephs houfe, & 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 houfe to him, which they had in their handes, ad fell flat on the grounde befor him.

27 And he welcomed thē curteously fainge: is youre father that old man which ye tolde me of, in good
28 health? and is he yet alyue? they answered: thy fervaunte oure father is in good health, ad is yet alyue. And they bowed them selues and fell to the grounde.

29 And he lyfte vp his eyes & behelde his brother Ben Iamin his mothers sonne, & sayde: is this youre yongest
30 brother of whome ye sayde vnto me? And sayde: God be mercyfull vnto ſ my sonne. And Ioseph made haft (for his hert dyd melt apou his brother) and foughte for to wepe, & entred in to his chambre, for to wepe there.
31 And he waffhed his face and came out & refrayned him selfe, & bad sett bread on the table

32 And they prepared for him by himselfe, and for them by them selues, and for the Egiptians which ate with him by them selues, because the Egiptians may not eate bread with the Hebrues, for that is an abhomy-
33 cyon vnto the Egiptians. And they satt before him:

It. 30 fought where to wepe
V. 22 in marfupis nostris. 23 Pax vobiscum . . probatam ego habeo. 25 comesturi essent panem. 26 adorauerunt proni in terram. 27 clementer refalutatis eis 28 Sospes est . . incuruati ador. 29 fratrem suum vterinum 30 commota fuerant viscera . . et erumpēbāt lachrymæ 31 continuit se 32 prophanum putat

L. 25 das brod essen sollten. 27 Er aber gruffet sie freuntlich 30 feyns hertzen grund entbrand yhm 31 hielt sich fest

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

the eldeft acordynge vnto his .vii. age, and the yongeft
 acordynge vnto his youth. And the men marveled
 34 amonge them felues. 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.

AND he commaunded the rueler M.C.S. Ioseph accuseth his brother of theft. Iuda becommeth surety for Ben Iamin.
 of his houle saynge: 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^e mornynge as
 soone as it was lighte, the mē were let goo with
 their asses.
 4 And when they were out of the cytie and not yet
 ferre awaye, Ioseph sayde vnto the ruelar of his houle:
 vp and folowe after the men and ouertake them, and
 saye 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 soch wordes? God forbydd that thy ser-
 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

¶. 33 primogenita sua . . . ætatem suam. 34 sumptis partibus
 quas ab eo acceperant: . et inebriati sunt cum eo. xliiii, 1 sum-
 mitate facci. 2 tritici 5 Scyphus quē furati estis 6 apprehensis per
 ordinem 8 quomodo consequens est vt furati simus

℞. 33 gepurt . . . iugent 34 vnd wurden truncken mit yhm.
 xliiii, 1 oben ynn seynen sack 6 Vnd als er sie ergreiff

we steale [Fo. LXVI.] out of my lordes house, ether
 9 fyluer 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 therefore 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, ad every man opened his sacke. And he
 serched, 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
 brethre came to Iosephs house, for he was yet there,
 15 ad they fell before him on the grounde. And Ioseph
 sayde vnto the: 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 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 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 seruaunte speake a worde in my lordes audy-
 ence, and be not wrooth with .P. thi seruaunte: for
 19 thou art euen as Pharao. My lorde axed his seruante
 20 sainge: haue ye a father or a brother? And we an-
 swered my lord, we haue a father that is old, and a
 yonge lad which he begat in his age: ad the brother
 of the sayde 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 seruauntes 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
 seruauntes: excepte youre yongest brother come with
 you, loke that ye se my face no moare.

24 And when we came vnto thy seruaunt oure father,
 25 we shewed him what my lorde had sayde. And when
 oure father sayde vnto vs, goo agayne and bye vs a
 26 litle fode: we sayd, ȳ we coude not goo. Neverthelesse
 if oure yougeste brother go with vs then will we goo,
 for we maye not see the mannes face, excepte oure
 27 yongest brother be with vs. Then sayde thy seruaunt
 oure father vnto vs. Ye knowe that my wyfe bare me
 28 ii. sonnes. And the one went out from me and it is
 sayde of a suertie that he is torne in peaces of wyld
 29 beastes, and I sawe him not sence. Yf ye shall take
 this also awaye frō me and some myssfortune happen
 apon him, then shall ye brynge my gray heed with
 forow vnto the grave.

30 [Fo. LXVII.] Now therfore whē I come to thy ser-
 vaunt my father, yf the lad be not with me: seinge 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 seruauntes brynge the gray hedde of thy ser-
 32 vaunt oure father with forow 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 therfore let me thy
 seruaunt byde here for ȳ lad, & be my lordes bondman: &
 34 let the lad goo home with his brethern. For how can
 I goo vnto my father, and the lad not wyth me: lest I
 shulde see the wretchednes that shall come on my father.

ṽ. 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, & sponđi 34 Non enim possum . . .
 ne calamitatis . . . testis assistam.

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

The .XLV. Chapter.

1 **A**ND Ioseph coude no longer re- M.C.S. Ioseph maketh hym selfe known vnto his brethren, and sendeth for his father.
 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 houle 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 houle, 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-

V. I interesset . . agnitioni mutua. 3 nimio terrore perterriti.
 5 pro salute enim vestra 6 nec arari . . nec meti 7 & efcas ad vi-
 uedum habere possitis.

L. I mit seynen brudern bekenete 5 vnd denckt nicht das
 zorn sey . . vmb ewers lebens willen 6 pflugen . . erndt 7 durch
 eyn grosse errettunge

L. M. N. 4 zu myr: Das sind die fuffen wort des Euangellii,
 also redet Christus mit der seelen im glawben, nach dem sie durchs
 gesetz vnd gewissen der fund, woll gedemutiget vnd geengstet ist.

11 dern, and thi childerns childern: and thy shepe, and
 11 beastes and all that thou haft. There will I make
 provision for the: for there remayne yet .v. yeres of
 derth, lest thou and thi houfholde and all that thou
 haft perish.

12 Beholde, youre eyes do fe, and the eyes also of my
 brother Ben Iamin, that I speake to you by mouth.
 13 Therefore tell my father of all my honoure which I
 haue in Egipte and of all that ye haue sene, and make
 haft and brynge mi [Fo. LXVIII.] father hither.

14 ¶ And he fell on his brother Ben Iamins necke &
 15 wepte, & Ben Iamin wepte on his necke. Moreouer
 he kyssed all his brethern and wepte upon them. And
 16 after that, his brethern talked with him. And when
 the tidynges was come vnto Pharaos houffe that Io-
 sephes brethern were come, it pleased Pharao well and
 all his seruantes.

17 And Pharao spake vnto Ioseph: saye vnto thy breth-
 ern, this do ye: lade youre beestes and get you hence,
 18 And when ye be come vnto the londe of Canaan, take
 youre father and youre householdes and come vnto me,
 and I will geue you the beste of the lande of Egipte,
 and ye shall eate the fatt of the londe.

19 And commaunded also. This do ye: take charettes
 with you out of the lande of Egipte, for youre childern
 and for youre wyues: and brynge youre father and come.
 20 Also, regarde not youre stuff, for the goodes of all the
 londe of Egipte shalbe youre.

21 And the childern of Israell dyd euen so, And Ioseph
 gaue them charettes at the commaundment of Pharao,
 and gaue them vitayle also to spende by the waye.
 22 And he gaue vnto eche of them change of rayment:
 but vnto Ben Iamin he gaue .iii. hundred peces of
 23 fyluer and .v. change of rayment. And vnto his fa-
 ther he sent after the same maner: x. he asses laden

¶. 23 maner .x. asses

v. 11 Ibi que te pascam 16 omnis familia eius. 18 medullam
 terræ. 19 ac coniugū: et dicito, Tollite patrem vestrum & pro-
 perate quantocumque venientes 22 stolis optimis 23 tantūdem pe-
 cuniæ & vestium

℥. 12 mundlich mit euch rede 20 schonet nicht ewrs haufzradts

with good out of Egipte, and .x. she asses laden with corne, bred and meate: to serue his .P. father by the waye. So sent he his brethern awaye, and they departed. And he sayde vnto them: fe that ye fall not out by the waye.

25 And they departed from Egipte and came in to the 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 IsraeI sayde. *sprites, spirits* I haue ynough, yf Ioseph my sonne be yet aloue: I will goo and se him, yer that I dye. *yer, before*

The .XLVI. Chapter.



1 **I**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 IsraeI 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 ſy in to Egipte, & I will also bringe the vp agayne, & Ioseph shall put his hand upon thine eyes.

M. C. S. Iacob with all his houſholde goeth to Ioseph in to Egipt. The genealogie of Iacob. Ioseph meteth hys father.

V. 23 . . . addens . . . triticum in itinere, panesque portātes. 24 Ne irascamini in via. 26 Quo audito Iacob, quasi de graui fomno euigilans 27 reuixit spiritus eius, & ait xlvi, I puteum iuramenti (v. 5) . . . mactatis ibi victimis 2 audiuit eum

L. 24 zancket nicht auff dem wege. 26 seyn hertz schlug ynn wind 28 Ich hab gnug. xlvi, I opffert er opffer

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

- 5 And Iacob 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 ſent to carie him. And they toke their catell ad
 the goodes which they had gotten in the land of Ca-
 naan, and came in to Egipte: both Iacob and all his
 7 ſeed with him, his ſonnes and his ſonnes ſonnes with
 him: his daughters and his ſonnes daughters and all
 his ſeed brought he with him in to Egipte.
- 8 Theſe are the names of the childern of Ifrael which
 came in to Egipte, both Iacob and his ſonnes: Rubē
 9 Iacobs firſt ſonne. The childern of Ruben: Hanoeh,
 10 Pallu, Hezron and Charmi. The childern of Simeon:
 Iemuel, Iamin, Ohad, Iachin, Zohar and Saul the ſonne
 11 of a Cananitith 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 Iſachar: Tola, Phuua Iob
 14 and Semnon. The childern of Sebulon: Sered, Elon
 15 and Iaheleel. Theſe be the children of Lea which ſhe
 bare vnto Iacob in Meſopotamia with his daughter
 Dina. All theſe ſoules of his ſonnes and daughters
 make .xxx. and .vi.
- 16 The childern of Gad: Ziphion, Haggi, Suni, Ezbon,
 17 Eri, Arodi and Areli. The childern of Aſſer: Iemna,
 Iefua, Iefui, Brya and Se- .P. rah their ſiſter. And
 18 the childern of Brya were Heber and Malchiel. Theſe
 are the childern of Silpha whom Labā gaue to Lea his
 daughter. And theſe ſhe bare vnto Iacob in nombre
 xvi. ſoules.
- 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 Aſnath the dough-
 21 ter of Potiphara preaſt of On bare vnto him. The chil-

¶. 13 Semſon 15 make .xxx. and .iii.

¶. 5 ad portandum ſenem [The whole paſſage 1-7 is very free.]
 15 triginta tres. 20 facerdot. Heliopoleos

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

dern of Ben Iamin: Bela, Becher, Asbel, Gera, Nae-
 22 man, Ehi Ros Mupim, Hupim and Ard. These
 are the childern of Rahel which were borne vnto Iacob:
 xiiii. foules all to gether.

23, 24 The childern of Dan: Hufim. The childern of
 25 Nepthali: Iahezeel, Guni, Iezer and Sillem. These
 are the fonnes of Bilha which Laban gaue vnto Rahel
 his doughter, and she bare these vnto Iacob, all to-
 26 gether .vii. foulles All the foulles that came with
 Iacob in to Egipte which came out of his loyns (be-
 fyde his fonnes wifes) were all together .Lx. and .vi

27 foulles. And the fonnes of Ioseph, which were borne
 him in egipte were: .ii. foulles. So that all the foulles
 of the houfe 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.] sented 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 cötet 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
 houfe: I will goo & shewe Pharao and tell him: that my
 brethern and my fathers houfe which were in the lāde of
 32 Canaan are come vnto me, and how they are shepardes
 (for they were men of catell) and they haue brought their
 shepe and their oxen and all that they haue with them.

33 Yf Pharao call you and axe you what youre occupa-
 34 tion is, saye: thi seruauntes haue bene occupied aboute
 catell, frō oure chilhode vnto this tyme: both we and oure
 fathers, that ye maye dwell in the lande of Gofan. For an
 abhominacyon vnto the Egiptians are all that feade shepe.

¶. 29 and wēt to mete Israel 34 For the Egiptias 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
 fahe 32 leute die mit vieh vmbgehen (v. 34) 34 Denn was vieh
 hirten sind, das ist den Egyptern ein gewel.

¶ The .XLVII. Chapter.

- 1 **A**ND Ioseph wēt and told Pharao *M.C.S. Iacob cometh before Pharao, & vnto 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,
 are come out of the lāde of Canaan and
 2 are in the lande of Gofan. And Ioseph
 toke a parte of his brethern: euen fyue of
 3 them, and presented them vnto Pharao. And Pharao
 sayde vnto his brethern: what is your occupation?
 And they sayde vnto Pharao: feeders of shepe are thi
 4 seruauntes, both we ād also oure fathers. They sayde
 moreouer vnto Pha- .P. rao: for to soगेorne in the
 lande are we come, for thy seruauntes haue no pasture
 for their shepe so fore is the fameshment in the lande
 of Canaan. Now therefore let thy seruauntes dwell
 in the lande of Gofan.
 5 And Pharao sayde vnto Ioseph: thy father and thy
 6 brethren are come vnto the. The londe of Egipte is
 open before the: In the best place of the lande make
 both thy father and thy brothren dwell. And euen in
 the lond of Gofan let them dwell. Moreouer yf thou
 knowe any men of actiuyte amonge them, 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

ffl. 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 Raemfes, 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 latesth
thou vs dye before thyne eyes, and the londe to goo
to noughte? bye vs and oure landes for bread: and let
both vs and oure londes be bonde to Pharaο. Geue
vs feed, that we may lyue & not dye, & that the londe
goo not to waft.

20 And Ioseph boughte all the lande of Egipte for

V. 17 pro commutatione pecorū 19 redigatur terra in solitudinem.

L. 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 Egiptians folde euery man his londe because the derth was fore apō them: and so the londe
 21 became Pharaos. And he appoynted the people vnto the cities, from one fyde of Egipte vnto the other:
 22 only the londe of the Prestes bought he not. For there .P. was an ordinaūce made by Pharao for
 ſ * preafes, that they ſhulde eate that which was appoynted vnto them: which
 Pharao had geuen them wherfore they folde not their londes.
 23 Then Ioseph ſayde vnto the folke: beholde I haue boughte you this daye ād your landes for Pharao. Take there ſeed
 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 ſeed 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 ſyghte of my
 lorde, and let us be Pharaos ſeruaūtes.
 26 And Ioseph made it a lawe ouer the lāde of Egipte vnto this daye: that men muſt
 geue Pharao the fyfte part, excepte the londe of the preafes only, which was not
 bond vnto Pharao.
 27 And Iſrael dwelt in Egipte: euen in the countre of Gofan. And they had their poſſeſſions therein, and they grewe and multi-
 28 plyed exceedingly. Moreouer Iacob lyued in the lande of Egipte .xvii. yeres, ſo that the hole age of Iacob was an hundred and .xlvii. yere.

¶. 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 feruiemus regi. 26 quæ libera ab hac conditione fuit. 28 vixit in ea

ℒ. 20 tewrung 21 ſtedten aus vnd einging 22 was jnen benant war . . durfften . . nicht verkauffen. 23 Sihe, da habt jr ſamen 25 las vns nur leben 26 nicht eigen Pharao.

¶. N. 20 This name Pharao was a generall name to all the kynges of Egypte. As abimelech was a comen name to all the kynges of the gentiles, as in Exod. xvi.

* The blide gydes gett preuileges fro bearige with their brethre 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 idolaſtryſſe ſuperſtition in to the & to ſucke out ſ iuce of the with their poetrye, till all be ſeer bowes and no thinge grene ſaue their awne comewelth.

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 fyghte, 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 brought vnto Ioseph, that his father was seke. And he toke with him his .ii. sones, Manaf- 2 fes and Ephraim. Then was it sayde vnto Iacob: beholde, thy sonne Ioseph commeth vnto the. And Israel toke his strength vnto him, and 3 satt vp on the bedd, and sayde vnto Ioseph: God all 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 ŷ vnto an 5 euerlastinge possession. Now therefore thy .ii. sones Manasses ad Ephraim which were borne vnto the before I came to the, in to Egipte, shalbe myne: euen 6 as Ruben and Simeō shal they be vnto me. And the

M.C.S. Iacob lyeth sycke. He desyret Ephraim and Manasses for hys sonnes and bleffeth them.

V. 29 cerneret diem . . & facies mihi misericordiam & veritatem . . 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 sedit in lectulo.

℣. 29 liebe vnd trewe an mir thust . . jm jrem begrebnis begraben 31 jnn dem bette zum heubten. xlviij, 2 vnd Israel macht sich stark

℞. ℞. N. 29 To put his hand vnder his thye, loke in Gen. xxiiii, a.

℣. ℞. 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 brethren in their enheritaunces.

- 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 ŷ waye to Ephrat which is now called Bethlehem.
- 8 And Israell behelde Iosephes sonnes & sayde: what
9 are these? And Ioseph sayde vnto his father: they are my sonnes, which God hath geuen me here. And he sayde: brynge them to me, and let me blesse them.
- 10 And the eyes of Israell were dymme for age, so that he coude not see. And he brought them to him, ad he
11 kyssed 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 feed.
- 12 And Ioseph toke them awaye from his lappe, and they fell on the grounde before him.
- 13 Than toke Ioseph them both: Ephraim in his ryghte hande towarde Israels left hande ad Manasses in his left hande, towarde Israels ryghte hande, and brought
14 them vnto him. And Israell stretched out his righte hande and layde it upon Ephraims head which was the yonger, and his lyft hãde upon Manasses heed,
15 crossinge 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: ŷ they maye be called after my name,

V. 7 ipso itinere, eratque vernum tempus: & ingred. 12 de gremio patris, adorauit 14 commutans manus. 15 Benedixitque Iac. filiis Ios., & ait, Deus . . . qui paciscit 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 displeased him. And he lifte vpp his fathers hāde, to haue removed it
- 18 from Ephraims head vnto Manasses head, and sayde vnto his father: Not so my father, for this is the eldest.
- 19 Put thy right hand upon his head. And his father wold not, but sayde: I knowe it well my sonne, I knowe it well. He shalbe also a people ad shalbe great. But of a troth his yonger brother shalbe greater than he, and his seed shall be full of people. And he blessed them sainge. At the ensample
- 20 of these, the Israelites shall blesse and saye: God make the as Ephraim and as Manasses. At the ensample, according 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 aboute thy brethern, which I gatt out of the handes of the Amorites wyth my fwerde and with my bowe.

The .XLIX. Chapter.

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

V. 17 Ephraim, grauiter accepit 20 in tempore illo . . In te benedictur Israel 22 vnam partem extra fratres

L. 16 . . das sie waschen 17 gefiel es jm vbel 18 Nicht so 19 Ich weis wol (bis) 20 geeignet er sie des tages . . Nach deiner weise werde Israel gef. . . setze dich . . setz. . sur 22 ein stück lands
L. A. 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 .¶. Ruben, thou art myne eldest sonne, my myghte
and the begynnyng of my strength, chefe in receau-
4 nge 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 oxe. Cursed be
their wrath for it was stronge, and their fearnes 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
whelpe. Frō spoyle my sonne thou art come an hye:
he layde him downe and couched himselfe as a lion,
10 and as a lionesse. Who dare stere him vp? The
sceptre shall not departe from Iuda, nor a ruelar from

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

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

¶. ¶. N. 6 That is, cut the fenowes on the insyde the knee,
or as some call it the hamme, so that he coulede not goo. 10
Sceptre is here taken for power royall & dignytie. Here is also
prophecied the cōminge of Christ, as in Esaye. ix, a. *Judge hys
people*, that is, he shall rule & gouerne them, as Exo. xviii, d.

℥. ¶. N. 3 *Reuben* solt der erste geburte wurde haben, nem-
lich, das Priesterthum vnd königreich, Nu aber wirts beides von
jm genomē vnd Leui das Priesterthum, vnd Iuda das königreich
gebē, Hie ist bedeut, die Syund Nagaga, die das bette Iacob, das
ist der Schrifft befuddelt mit falsche lere darüber sie verloren hat
Priesterthum & ynn königreich Israel. 10 *Scepter*; Hie sehet an
der segen von Christo, der von Iuda geporn solt werden, vnd
heyst yhn Silo, das ist der gluck selig seyn vnd frisch durch dringen
solt, mit geyst vnd glauben, das zuuor durch werck saur vnd vn-
selig ding war, darumb nenn wyr, Silo, eyn helt, denn das vorige
teyl dis legens 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 Issachar mitten ym land vom meer
wonen, vnd doch zinsbar gewesen ist den konigen von Assyrien,

- betwene his legges, vntill Silo come, vnto whome the
 11 people shall herken. He shall bynde his sole vnto the
 vine, and his asses colt vnto the vyne braunche, ad
 shall wash his garment in wyne and his mantell in the
 12 bloud of grapes, his eyes are roudier than roudier, *rud-*
 wyne, ad his teeth whitter then mylke. *dier, redder*
- 13 [Fo. LXXIII.] Zabulon shall dwell in the hauen of the
 fee and in the porte of shippes, & shall reache vnto Sidon.
- 14 Ifachar is a stronge asse, he couched him doune
 15 betwene .ii. borders, and sawe that rest was good and
 the lande that it was pleasant, and bowed his shulder
 to beare, and became a seruaunte vnto trybute.
- 16 Dan shall iudge his people, as one of the trybes of
 17 Israel. Dan shalbe a serpent in the waye, and an edder
 in the path, and byte the horse heles, so y his ryder
 18 shall fall backwarde. After thy sauynge loke I LORde.
- 19 Gad, men of warre shall invade him. And he shall
 turne them to flyght.
- 20 Off Asser cometh fatt breed, and he shall geue pleas-
 ures for a kynge.
- 21 Nepthali is a swyft hynde, ad geueth goodly wordes.
- 22 That florishynge childe Ioseph, that florishing childe
 and goodly vn to the eye: the doughters come forth

¶. 22 the daughters ran vpon the walle.

¶. 10 qui mittendus est, et ipse erit expectatio gentium. 11 et ad vitem o fili mi, afinam 12 Pulchriores sunt oculi 17 mordens ungalas equi, vt cadat asc. eius retro. 18 Salutare tuum expectabo 19 accinctus præliabitur 20 præbebit delicias regibus. 21 dans eloquia pulchritudinis. 22 filiæ discurrerunt super murum.

¶. 10 noch eyn meyster von feynen fussen, bis das der Hellt komme 14 beynern esel 17 reutter zu ruck falle 18 ich wartte auff deyn heyl 19 vnd widder erumb furen. 20 konigen niedliche pseyfe 22 holdselige kind . . die tochter tretten eyner im regiment

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

¶. ¶. N. 16 Den Segen *Dan* hat Sampson erfüllet, Iudic. xii. 19 *Gad* hat feyn segen aufgericht, do sie fur Israel her zogē Ios. i. 20 *Asser* hat gut getreyde land ynnen gehabt. 21 *Naphthali* fegen ist erfüllet durch Debora vnd Barac Iud. v. 22 Der segen *Ioseph* gehet auff das konigreich Israel vnd ist ganz von leyblichem 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, gewonnen sie doch, vnd dis kongreich war im geschlecht *Ephraim*, also bleybt der geystlich segen vnd reich auff Iuda, vnd das leylich reich auff Ephraim.

23 to bere ruele. The shoters haue envyed him and chyde
 24 with him ad hated him, and yet his bowe bode fast, &
 his armes and his handes were stronge, by the handes
 of the myghtye God of Iacob: out of him shall come
 25 an herde mā a stone in Israel. Thi fathers God shall
 helpe the, & the almightie shall blesse the with blessinges
 from heaven aboue, and with blessinges of the water
 that lieth vnder, & with blessinges of the brestes & of
 26 the wombes .P. The blessinges of thy father were
 stronge: euen as the blessinges of my elders, after the
 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 ý 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 sayde vnto them. I shall be put
 vnto my people: se that ye burye me with my fathers,
 in the caue that is in the felde of Ephron the Hethyte,
 30 in the double caue that is in the felde before Mamre
 in the lande of Canaan. Which felde Abraham boughte
 31 of Ephron the Hethite for a possessiō to burye in. There
 they buryed Abrahā and Sara his wyfe, there they
 buryed Isaac and Rebecca his wyfe. And there I
 32 buryed Lea: which felde & the caue that is therin,
 was bought of the childern of Heth.

¶. 25 wombe.

¶. 24 dissoluta sunt vincula brach. & man. illius per . . inde
 pastor egressus est lapis Israel. 26 patris tui confortatæ sunt . .
 patrum eius: donec ven. defyderium collium ætern., . . 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 segen von der tieffe . . an brusten vnd beuchen. 26 nach wundsch
 der hohen in der welt . . aus Ioseph sollen hewbter werden, vnd
 vberste Naserer 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 segen hat S. Paullus erfullet, 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 Io-
 seph fell apou his fathers face, and wepte apou him,
 and kyffed him.

[Fo. LXXV.] The .L. Chapter.

2 **A**ND Ioseph commaunded his ser- M.C.S. Ia-
cob is buried.
Ioseph for-
geth hys
brethre the
Iniury that
they dyd to
hym. And he
dyeth.
 uauntes that were Phisicians, to embawme his father, and
 the Phisiciōs ēbawmed Israēl
 3 xl. dayes lōge, for so lōge doth ŷ em-
 bawminge laft, & the Egiptians bewepte
 him .Lxx. dayes.

4 And when the dayes of wepyng were ended, Io-
 seph spake vnto ŷ housē of Pharaō sayng: Yf I haue
 founde faouere in youre eyes, speake vnto Pharaō and
 5 tell him, how that my father made me swere and sayde:
 loo, I dye, se that thou burye me in my graue which I
 haue made me in the lande of Canaan. Now therfor
 let me goo and burye my father, ad thā will I come
 6 agayne. And Pharaō sayde, goo and burye thy father,
 acordyng as he made the swere.

7 And Ioseph went vp to burie his father, and with
 him went all the seruantes of Pharaō that were the
 8 elders of his housē, ad all ŷ elders of Egipte, and all
 the housē of Ioseph ad his brethern & his fathers housē:
 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 horsēmen: so that
 they were an exceedyng great companye.

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

L. 33 hette, nam ab. 1, 2 erzten (*bis*) 5 begrabe . . . grabe
 . . . graben hab 10 feer 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 enhabitors of the lande the Cananytes sawe the moornyng in ȳ felde of Atad, they saide: this is a greate moornyng which the Egiptians make. Wherfore 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, affone as he had buryed him.
- 15 Whē Iosephs brethern sawe that their father was deade, they sayde: Ioseph myght fortune to hate us and rewarde us agayne all the euell which we dyd
- 16 vnto him. They dyd therfore a commaundment vnto Ioseph saynge: thy father charged before his deth saynge. This wise say vnto Ioseph, forgeue I praye the
- 17 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

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

¶. 11 den ort, der Egypter leyde 14 sie yhn begraben 16 darumb lieffen sie yhm 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 house 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 Israel 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 booke of Moses.

V. 21 cōsolatufque 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 verforgen . . vnd er trostet sie vnd redet freuntlich mit yhn. 23 zeucheten auch kinder auff Ios. fchos. 26 eyn lade.

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

.P. ¶ A table expoundinge certeyne wordes

1 Abrech, tender father, or, as some will, bowe the knee.

Arcke, a shippe made flatte as it were a cheft or a cofer.

5 Biffe: fyne whyte, whether it be filke or linen.

Blesse: godes blessinges are his giftes, as in the firste chaptre he blessed them, sayng: growe & multiplie & haue dominion &c. And in the .ix. chaptre he blessed Noe and his sonnes, & gaue thē dominiō over all beestes
10 & authoryte to eate thē. And god blessed Abrahā with catell ād other ryches. And Iacob defyred Esau to receaue ŷ blessinge which he brought him, ŷ is, the preasent & gifte. 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 bleffeth all nations in Abrahams feed, that is, he turneth his loue & favoure unto thē and geueth 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 wrien 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 ad be saued: as thou readeſt Matt. v. Blessed are they that suffre perfecution for right-
 5 ewefnes sake. &c. And hebrewes .xi. The lorde chaſtyſeth whom he loveth and ſorgeth 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 fight of God.
 15 Good workes .P. are thinges of godes commaundemēt, wrought in faith. And to ſow a ſhowe at the commaundement of god to do thy neyghboure ſervice withal, 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 deſyreth more ſeke there.

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

Ham and Cam all one.

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

as thou feist LORde in gre- .¶ 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 woldestf saye, lorde of the slaughtermen And though that Tabaim be takē for cokes in many placeſ, for the cokes did fle the beaſtes thē felues in thoſe dayes: yet it may be taken for them that put men to execution alſo. And that me thought it ſhould here beſt ſignifye
 10 in as moch as he had the overſight of the kinges preſon and the kinges preſoners were they neuer ſo great mē were vnder his custodye. And therfore I call him cheffe marſhall an officer as is the leſetenaunte of the toure, or maſter of the marſhalſye.

15 Slyme was their mortar .xi. Chapter, and ſlyme pittes .xiv. chapter: that ſlyme was a fattenefſe 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 ſaye as ſent, & after
 20 ſome, happie, and after ſome it ſignifieth Meſias, ŷ is to ſaye annoynted, and that we call Chriſte after the greke worde. And it is a prophēſie 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.

.¶ 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 goddeſſe 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 circumciſion repreſenteth the promyſes of god to Abraham on the one ſyde, and that Abraham and his ſeed ſhuld circumcyſe and cut off the luſtes of their fleſhe, on the
 35 other ſyde, to walke in the wayes of the lorde: As baptyſme which is come in the rounge therof, now ſigni-

fieth on the one syde, how that all that repent and beleve are washed in Christes blood: And on the other syde, how that the same must quench ad droune the lustes of the flesh, to folow the steppes of Christ.

5 There were tyrantes in the erth in those dayes, for the sonnes of god saw the doughters 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 fethynge pott.

To walke with god is to lyve godly and to walke
15 in his commaundementes.

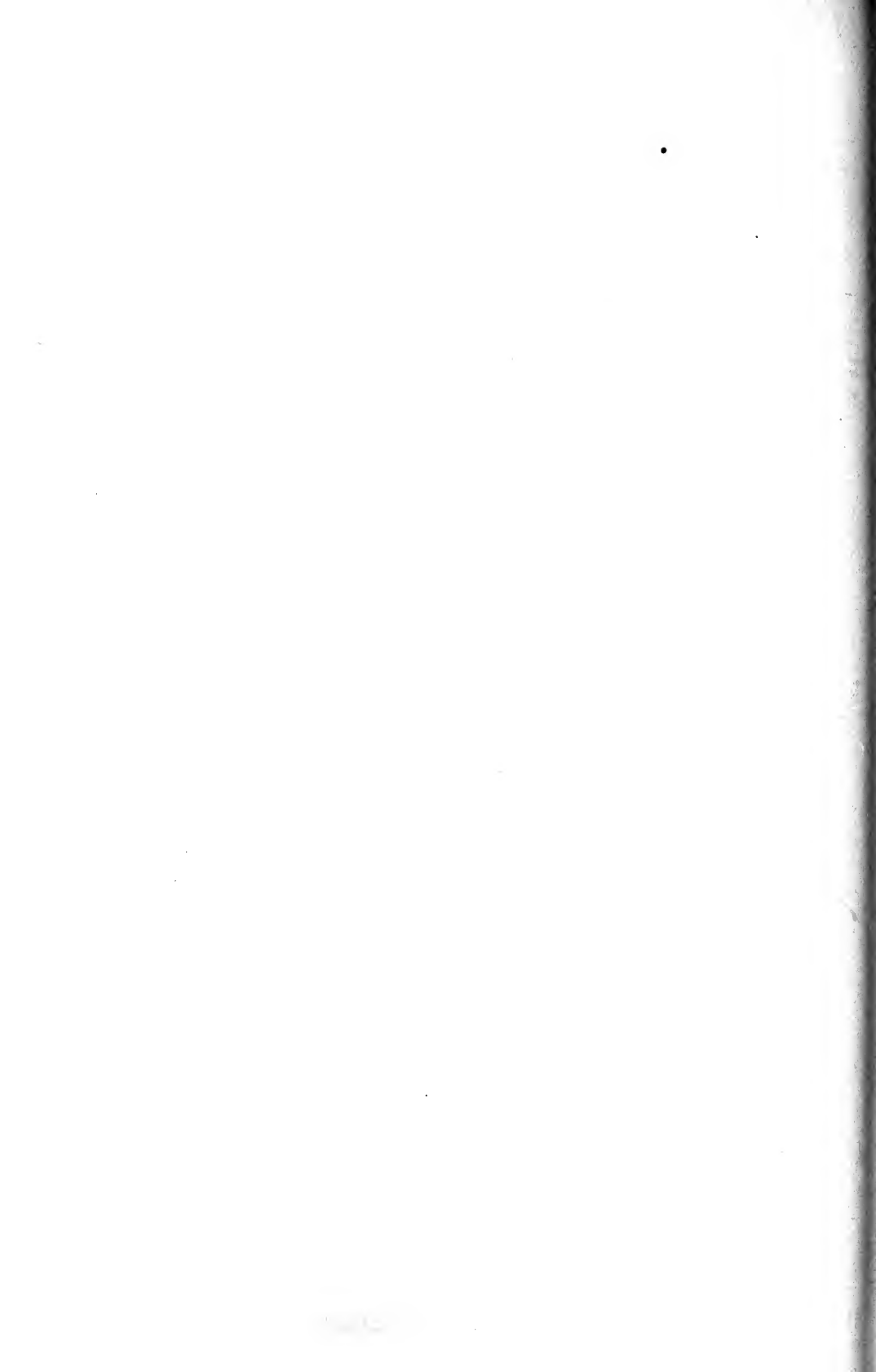
Enos walked with god, and was no moare fene: that is, he lyved godly and dyed, God toke him a waye: that is, god hyd his bodye, as he did Moses ad Aarons: left haplye they shuld haue made an Idoll of him, for he
20 was a great preacher and an holye man.

Zaphnath paenea, wordes of Egipte are they (as I suppose) and as moch to faye: 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 soch subiection wold seme vnto some a very cruell deade: how be it it was a very equal waye. For they payde but the fift part of that that grewe on the grounde. And therwith were they qwytt of all duetyes, both of rent,
30 custome, tribute & toll. And the kinge therwith founde them lordes and all ministres and defended them. We now paye half so moch vnto the prestes only, besyde their other craftye exactions. Then paye we rent yerely, though there grow never so litle on the
35 grounde, And yet, when the kinge cal- .¶ 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 enfamples
 of the fcripture with worldly eyes: left thou pre-
 ferre Cain before Abel, Ifmael before Ifa-
 ac, Efau 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 filf in this boke also ad ī all other bokes of the scripture. Cleaue vnto the texte and playne storye
 5 and endeuoure thi filf to ferch out the meaninge of all that is described therin and the true sēse of all maner of speakynges of the scripture, of proverbes, similitudes ad borowed speach, wherof I entreated in the ende of the obedience, and beware of sotle allegoryes. And
 10 note euery thing earnestly as thinges partayninge vnto thine awne herte and soule. For as god vsed hym sylf vnto them of the old testament, even so shall he vnto the worldes ende vse him filf vnto vs which haue receaved his holye scripture ad the testimonye of
 15 his sonne Iesus. As god doeth all thinges here for them that beleve his promyses and herken vnto his commaundmentes and with pacience cleaue vnto him and walke with him: euen so shall he do for vs, yf we receaue the witnesse of Christ with a stronge faith and
 20 endure patiently folowinge his steppes. And on the other syde, as they that fell from the promises of god thorow vnbeleffe and from his lawe and ordinaunces thorow impacience of their awne lustes, were for saken of god ad so peryshed: even so shall we as many as do
 25 lykewyse and as.¶ manye as mock with the doctrine of christ and make a cloke of it to lyue fleshlye ad to folow oure lustes.

Note therto how god is founde true at the last, and how when all is past remedye ad brought into 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 ad love of the lawe ad ordi-

naunces of god, and put their trust in holy deades of their awne findinge and live all to gether at their awne lust and pleasure without regard of god or respecte of their neygboure. Then god forsāketh vs and fendeth vs in to
 5 captiuite foroure dishonouringe of his name and despisinge of oure neygboure. But the world perfecuteth vs for oure faith in christ only (as the pope now doeth) ād not for oure weked livinge For in his kīgdome thou maist quietly ād with licēce ād vnder a protectiō doo what
 10 so euer abhominatiō thi herte lusteth: but god perfecuteth us becaufe we abuse his holye testamēt, ād becaufe that whē we knowe the truth we folowe it not.

.¶. Note also the mightye hand of the Lorde, how
 15 he playeth with his aduersaries ād provoketh thē ād sturreth thē upp a litle ād a litle, ād deliuereth not his people in an houre: that both the paciēce of his electe ād also the worldly witte ād wilye policye of the weked wherwith they fight agaynst god, might appeare.

20 Marke the longefoferinge and softe paciēce of Moses and how he loveth the people ād is euer betwene the wrath of god ād thē ād is readye to lyue ād dye with thē ād to be put out of the boke that god had written for their fakes (as Paule for his brothren Roma. ix.) and how
 25 he taketh his awne wrōges pacientlie ād never avengeth him silf. And make not Moses a figure of Christ with Rochestre: but an ensample vnto all princes ād to all that are in authorite, how to rule vnto goddes pleasure ād vnto their neyghbours profette. For there is not a
 30 perfecter lyffe in this world both to the honoure of god and profytte of his neygboure nor yet a greater crosse, thē to rule christenlye. And of Aaron also se that thou make no figure of christ vntill he come vnto his sacrificinge, but an ensample vnto all preachers of goddes
 35 worde, that they adde nothing vnto goddes worde or take ought therfro.

Note also how god fendeth his promisse to .¶. the people ād Moses confermeth it with miracles ād the people beleve. But whē tēptacion cometh they
 40 falle into vnbeleffe ād few byde stōdinge. Where thou seest 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 dissiples
 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 ernest 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 eyfght. 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: .℞. to slee 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 whosoeuer 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 wherefoeuer they hard of mā, womā or citeye that
 worshupped false goddes, they must slee 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, negromātie 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 truthe.
 What then? God will that we care not to knowe what
 40 shall come. He will haue vs care only to kepe his com-
 maundmētes and to commytte all chaunses vnto him

He hath promyfed 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 promyfes only will he haue vs trust ad there rest
 5 ad to feke .P. no farther.

How also doth he prouoke them to loue, euer reherfyng the benefites of God done to them all-ready and the godly promyfes 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 self, 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 defyreth 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 fiue
 20 bokes of Mofes, but that there is a greate reason of the makinge therof if a man ferch diligently. As that a man is forbyd to seth a kyd in hys mothers milke, moueth vs unto compaffyon 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.tesye 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 have no foch wanton meate vsed among hys people. For the kyd of it
 35 self is noryshinge and the gotes milke is restauretyue, and both together myght be to rancke and therfore forbodē or some other like cause therewas.

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

ple in the shadowes of Mofes ād night of the old testamēt,
 vntyll the light of christ ād daye of the new testamēt
 were come: As childern are ledde in the phantasies
 of youth, vntyll the discretiō of mās age become vppon
 5 them. And all was done to kepe them from idolatrye.
 The tabernacle was ordened to the entent they might
 haue a place appoynted them to do their sacrifices
 openly in the syght of the people ād namelye of the
 preastes which wayted therō: that it might be sene that
 10 they dyd all thige accordig to gods word, and not
 after the Idolatrie of their awne .ᵀ. imaginacion. And
 the costlineffe of the tabernacle ād the bewtye also
 pertayned therevnto, that they shuld se nothingso bew-
 tifull amonge the hethē, but that they shuld se more
 15 bewtifull ād wonderfull at home: because 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: ād 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 makyngē 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 ād of temporall bleffynges of whiche thou read-
 est ouer all the lawe of Mofes, But namelye Leuiticis
 xxvi. And Deuteronomii .xxviii. ād the avoydyngē of
 all threateninges and curfes off which thou readest
 35 lykewyse everye where, but specyallye in the two
 places aboue reherfed, .ᵀ. and the avoydinge 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 ād ceremonyes and was the
 40 reward of kepinge of thē in this liffe only, ād 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 threateninges and curf-
 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. Insomoch
 10 that Moses at his deeth euen. xl. yere after the lawe and
 ceremonies 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 .℞. to make it
 20 appere. As a corosye is layde vnto an old sore, not
 to heale it, but to stere it vp ād to make the dis-
 ease a lyve, that a mā might feale in what ioperdye
 he is ād how nye deeth ād not aware, ād to make
 awaye vnto the healinge playster. Euē so fayth
 25 Paule Gala. iii. The lawe was geuen because of trans-
 gressiō (that is, to make the synne alyve that it might
 be felt and sene) untill the seed came vnto whom it
 was promised: that is to saie, vntil the childern of fayth
 came, or vntill Christ that seed in whom god promised
 30 Abrahā that all nations of the worlde shuld be blessed,
 came. That is, the lawe was geuē to vtter synne,
 deeth dammatiō and curse, ād to dryve vnto Christ in
 whō forgeueneffe, 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 iustifie him silf with the lawe, doth but
 heale his wondes with freatige coresyes. 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 forgeuenesse that is in christes bloude

5 .P. Of the ceremonies that they iustifie not, thou readest. Ebrues .x. It is impossible that synne shuld be done away with the blood 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 iustifynge come by the lawe in dede.
 10 Now the lawe not only quyckeneth not the harte, but also woundeth it with conscience of synne and minifreth death ād damnaciō vnto her: ii. Corin. iii. so that she must neades dye ād be damned excepte she finde other remedy, so farre it is of that she is iustified or
 15 holpe by the lawe.

The newe testament is those euerlastinge promyses which are made vs in christ the Lorde thorow out all the scripture. And that testamēt is bylt on faith ād not on workes. For it is not fayde of that testament
 20 he that worketh shall lyue: But he that beleueth shall lyue, as thou readest .Ioan. iii. God so loued the worlde that he gaue his only begotē sonne that none which beleue in hi shuld perishe but haue euerlastinge lyfe.

And when this testament is preached and be-
 25 leued, the sprete entreth the hart and quyckeneth it, and geueth her lyfe and iustifieth her. The sprete also maketh the lawe a lyuely thing .P. in the herte, so that a man bringeth forth good workes of his awne acord without compulsiō of the lawe, without feare
 30 of threateninges or cursinges: yee and with out all maner respecte or loue vnto any temporal pleasure, But of the very power of the sprete receaved thorow faith, As thou readest .Ioan. i. He gaue them power to be the sonnes of God in that they beleued on his
 35 name. And of that power they worke: so that he which hath the sprete of christ is now no moare a childe: he nether learneth or worketh now any longer for payne of the rodde or for feare of boogges or pleasure of apples, But doth althinges of his awne courage
 40 As christ sayeth .Ioan. vii. He that beleueth on me shall haue riuers of lyuinge water flowinge out of his belye.

That is, All good workes ad all giftes of grace springe out of him naturallye and by their awne accorde. Thou neadest not to wrest good workes out of him as a mā wold wringe veriuce out of crabbes: Nay thei
 5 flow naturally out of him as springes out off hilles or rockes.

The newe testament was euer, euē from the beginning of the world. For there were alwaye promyses of Christ to come by faith in whiche promyses the
 10 electe were then iustified .P. inwardly before God, as outwardly before the world by keypyng of the lawe and ceremonies

And in conclusyon as thou seyft blessinges or cursynges folow the keypyng 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 foch tēporall
 20 blessinge as thou readest of in Moses doo accompanye them and fall vppon them.

And contraryewyse when they synne vnpunished, ad whē the rulars haue no respecte vnto naturall equitye or honestye, thē God fendeth his curses amonge thē, as hun-
 25 gre, derth, moren banyng, pestilēce, warre, oppresyon with straunge ad wonderfull diseases ad newekyndes of misfortune ad evell lucke,

Yf any mā axe me, feyng that faith iustifieth me why I worke? I answere loue cōpelleth me
 30 For as lōge as my soule fealeth what loue god hath shewed me in Christe, I can not but loue god agayne ad his will ad cōmaūdmētes and of loue worke them, nor cā they seme hard vnto me. I thinke not my self better for my workyng, nor seke heuē nor an hyer
 35 place in heuē because of it. For a christē worketh to ma- .P. ke his weake brother perfecter, ad not to seke an hier place in heuē. I cōpare not my silf vnto him that worketh not: No, he that worketh not to daye shall haue grace to turne ad to worke tomorow, ad in
 40 the meane ceafon I pytye hym ad praye for him. Yf I had wrought the wil of god these 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
 lofte trefure founde. For yf I be of god, I haue this
 thousand yere sofred to wynne him for to come ad
 prayse the name of God with me: this .M. yeres I
 haue prayed sorowed, 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 lynen.
 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 house of Daud for the kinred
 30 of Daud.

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

Polute, defyle.

35 **¶** Reconcytle, to make at one and to bringe in
 grace or faouere.

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

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

¶ Tabernacle, an house made tentwise, or as a paelion.

Tunicle, moch like the vppermost garmēt of the deakē.

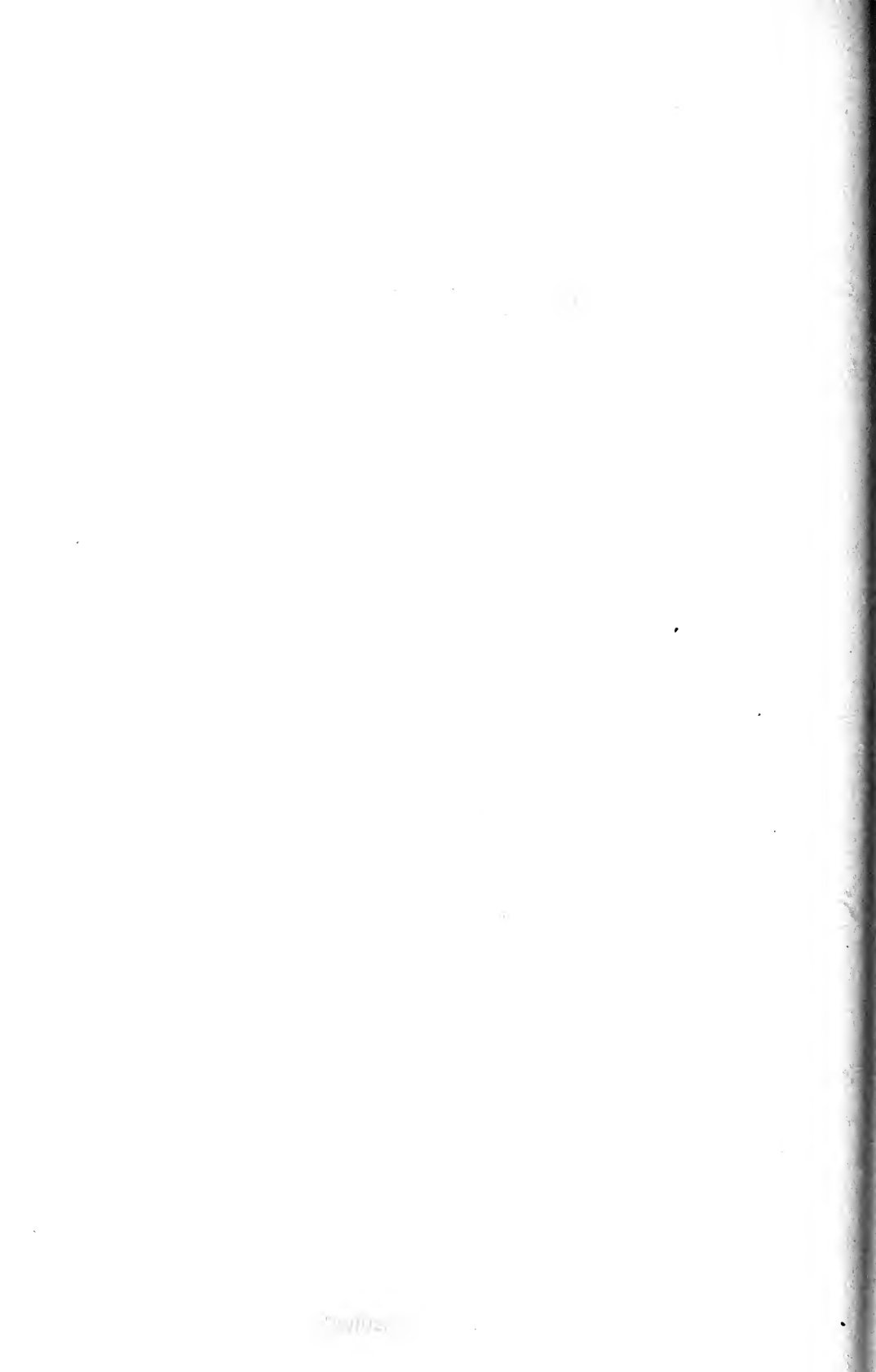
5 ¶ Waueoffringe, because they were wauē in the preafes hādes to diuers quarters.

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

The fecon

de boke of Mofes, cal-

led Exodus.



THE SECONDE BOKE

OF MOSES CALLED EXODUS.

The first Chapter.

THESE are the names of the children of Israel, which came to Egipte with Iacob, euey man with his houfholde: Ru-
 bē, Simeon, Leui, Iuda, Ifachar, Zabulon, Benjamin, Dan, Neptali, Gad ad Afer.
 All the foules that came out of the loynes of Iacob, were .Lxx. and Ioseph was in Egipte all redie. when Ioseph was dead and all his brethern and all that generation: the children of Israel grewe, encreafed, multiplied and waxed enceedinge myghtie: fo that the londe was full of them.
 Then there rofe vp a new kyng in Egipte which knewe not Ioseph. And he fayde vnto his folke: beholde the people of the childrē of Israel are moo ad mightier than we. Come on, let vs playe wifely with them: lest they multiplie, and then (yf there chaunce any warre) they ioyne them felues vnto oure enimies and fyghte ageynst vs, and fo gete them out of the lande.
 ¶ And he fette taskemasters ouer them, to kepe them vnder with burthens. And they bylte vnto Pharao treafurecities: Phiton and Raamfes. But the more they vexed thē, the moare they multiplied and grewe: fo that they abhorred the childrē of Israel.

ff. 4 Nephtali 5 All these foules 6 all his brether 11 Ramefes
 v. 7 & quasi germinates multiplicati sunt 10 sapienter opprimamus eum 11 vrbes tabernaculorum

l. 5 zuuor 7 vnd wymmelten vnd mehrten 10 vnd vns überwinden 11 schatzhewfern 12 den kindern Israel gram

M.C.S. The children of Iacob are numbered. The new Pharao oppresseth thē. The acte of the godly myd-wiues.

13 And the Egyp̄tiās helde the childern of Israēl in bond-
 14 age without mercie, and made their lyues bitter vnto
 them with cruell labour in claye and bricke, and all
 maner worke in the feldes, and in all maner of service,
 which they caused thē to worke cruelly

15 And the kynge of Egyp̄te 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-
 withstonding the mydwiues feared God, and dyd not as
 the kinge of Egyp̄te commaūded them: but faued the
 menchildern.

18 Thē the kinge of Egyp̄te called for the midwiues ād
 sayde vnto thē: why haue ye delt on this maner and
 19 haue faued the menchildern? And the mydwiues
 answered Pharao, that the Ebrues wemen were not
 as the wemen of Egyp̄te: but were sturdie women,
 and were delyuered yer the midwyues came at them.
 20 And God therfore delt well with the midwyues. [Fo.
 III.] And the people multiplied and waxed very
 21 mightie. And because the mydwiues feared God, he
 made them houfes.

22 Than Pharao charged all his peppel <sup>houfes, fam-
 ilies</sup>
 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^o office of a mydwife
 to the womē 22 people

¶. 13 & affligēbant illudētes eis & inuidētes. 18 Quibus ac-
 cersitis ad se rex 19 ip̄f̄e enim obstetricandi habent scientiam 21
 ædificauit illis domos. 22 s̄eminini, referuate.

¶. 13 vnbarmhertzickeyt (v. 14) 14 thon vnd zigelln 16 den
 Ebr. weyb. helfft, vnd auff dem stuel fehet das 18 die kinder leben
 19 hartte weyber 21 machet er jn heufer.

¶. ¶. N. 21 *He made them houfes:* that is, he encreafed
 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 houe
 of Leui ād toke a doughter of
 2 Leui. And the wife cōceaued
 ād bare a sonne. And whē she
 sawe that it was a propre childe, she hyd
 3 him thre monethes longe. And whē she
 coude no longer hyde him, she toke a
 basket of bulruffhes ād dawbed it with
 flyme ād pytche, ād layde the childe
 therin, ād put it in the flagges by the
 4 riuers brynke. And his sifter stode a ferre of, to
 wete what wold come of it.
- 5 And the doughter of Pharaos came doune to the
 riuier to washe her selfe, and hir maydens walked a
 longe by the riuers fyde. 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 fayde: it is one of the
 Ebrues childern
- 7 Then fayde his sifter vnto Pharaos doughter: shall
 I goo and call vnto the a nurse of the Ebrues wemen,
 8 to nurse the childe? .P. And the mayde ranne and
 9 called the childes mother. Thē Pharaos doughter
 saide vnto her, Take this childe awaye ād nurse it for
 me, ād I will rewarde the for thi 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 Mofes, because (fayde she) I toke
 him out of the water.

¶. 1 vxorem stirpis suæ 3 fiscellam scirpeam . . carecto ripæ
 fluminis 5 vt lauaretur in flumine . . . fiscellam in papyrione 6 par-
 uulum 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
 ℞. ℞. N. 10 *Mofes* is an Egipt name & it signifieth drawn
 out of the water.

ℓ. ℞. N. 10 *Mafa* heyst zihen daher heyst Mofe getzogen,
 nemlich aufs dem wasser.

℞. C. S. *Mo-
 ses is borne
 and cast into
 the flagges.
 He is takē vp
 of Pharaos
 daughter. He
 killeth the
 Egiptian. He
 flyeth & ma-
 ryeth a wyfe.
 The Israelites
 crye vnto the
 Lorde.*

wete, know

11 And it happened in these dayes when Moses was
 waxte great, that he went out vnto his brethern and
 looked on their burthens, and spied an Egiptian smyt-
 12 ynge one of his brethern an Ebrue. And he looked
 round aboute: and when he sawe that there was no
 man by, he slewe the Egiptian and hyd hi in the sonde.
 13 And he went out a nother daye: and beholde, two
 Ebrues stroue to gether. And he sayde vnto him that
 dyd the wronge: wherfore smytest thou thine neygh-
 14 boure? And he answered: who hath made the a ruelar
 or a iudge ouer vs? intendest thou to kill me, as thou
 killedst the Egiptian? Then Moses feared and sayde:
 15 of a suertie the thinge is knowne. And Pharao herde
 of it and went aboute to flee Moses: but he fled from
 Pharao and dwelt in the lade of Madian, and he satt
 doune by a welles fyde.

16 The preast of Madian had .vii. daughters [Fo. IIII.]
 which came and drew water and fylled the troughes,
 17 for to water their fathers shepe. And the shepardes
 came and drove them awaye: But Moses stode vp and
 18 helped them and waterd their shepe. And when they
 came to Raguel their father, he sayde: how happeneth
 19 it that ye are come so soone to daye? And they an-
 swerede there was an Egiptia that delyuered vs fro
 the shepardes, and also drewe vs water & waterd the
 20 shepe. And he sayde vnto his daughters: where is he?
 why haue ye leste the man? Goo call him that he
 maye eate bread.

21 And Moses was content to dwell with the man.

℞. 19 shepardes, & so drewe

V. 12 circumspexisset huc atque illuc 13 ei qui faciebat iniuriam
 14 constituit te in princ. 15 iuxta puteū. 21 Iurauit ergo Moyfes

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

℞. ℞. N. 12 *He slew the Egiptia*: that is, he declared hi
 selfe to haue suche loue vnto hys brethre 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 Moses Zipora his daughter which bare a sonne, and he called him Gerson: for he sayde. I haue bene a straunger in a straunge lande. And she bare yet another sonne, whom he called Eliezer sayng: the God of my father is myne helper, and hath rid me out of the handes of Pharao.
- 23 And it chaunced in processe of tyme, that the kinge of Egipte dyed, and the childern of Israel syghed by the reason of labour and cryed. And their complaynt
- 24 came vp vnto God from the labour. And God remem-
- 25 bred his promise with Abraham, Isaac and Iacob. And God looked vpon the children of Israel and knewe them.

P. C 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, and came to the mountayne of God, Horeb. And the angell of the Lorde appeared vnto hi in a flame of fyre out of a bush. And he perceaued that the bush burned with fyre and consumed not.
- 2 God, Horeb. And the angell of the Lorde appeared vnto hi in a flame of fyre out of a bush. And he perceaued that the bush burned with fyre and consumed not.
- 3 Than Moses sayde: I will goo hence and see this grete syghte, howe it cometh that the bush burneth not.
- 4 And whē the Lorde sawe that he came for to see, he called vnto him out of the bush and sayde: Moses

M.C.S. Mo-
ses kepeth
shepe. God
appereth vnto
hym in a bush,
& sendeth
hym to the
chyl dren of Is-
rael, 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 reflexit . . . 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 erkennen es. iii, 1 treib . . enhindern 3 besehen diß gros gesicht

M. M. N. 25 *Looked vpo the:* 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 aufzlander. *Eliezer,* heyst Gott meyn hylffe.

- 5 Moses And he answered: here am I. And he sayde:
 come not hither, but put thy shooes off thi fete: for the
 6 place whereon thou stondest is holy grounde. And he
 sayde: I am the God of thy father, the God of Abra-
 ham, the God of Isaac and the God of Iacob. And
 Moses hyd his face, for he was afrayde to loke vpon
 God.
- 7 Than the Lorde sayde: I haue surely sene 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 sorowe and am come downe to delyuer
 them out of the handes of the Egiptians, and to brynge
 the out of that londe vnto a good londe and a lar-[Fo.
 V.] ge and vnto a londe that floweth with mylke and
 hony: euen vnto the place of the Canaanites, Hethites,
 Amorites, Pherezites, Heuites, and of the Iebusites.
- 9 Now therefore beholde, the complaynt of the children
 of Israel is come vnto me and I haue also sene the
 oppression, wherwith the Egiptians oppresse them.
- 10 But come, I will sende the vnto Pharaο, that thou
 mayst brynge my people the childern of Israel out of
 Egipte.
- 11 And Moses sayde vnto God: what am I to goo to
 Pharaο and to brynge the childern of Israell out of
 12 Egipte? And he sayde: I wilbe with the. And this
 shalbe a token vnto the that I haue sent the: after that
 thou hast broughte the people out of Egipte, ye shall
 13 serue God vpon this mountayne.
- Than sayde Moses vnto God: when I come vnto the
 childern of Israell and saye vnto them, the God of youre
 fathers hath sent me vnto you, ad they saye vnto me,
 14 what ys his name, what answere shall I geuethem?

¶ II vnto Pharaο

V. 5 solue calceamentum . . terra sancta 6 non enim audebat
 aspicere contra 12 immolabis deo

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

¶ M. N. 5 The scripture vseth to call that holy whyche ether
 the Lorde chofeth vnto hym selfe: or is dedicate vnto the Lorde as
 Ex. xxii, d. 8 By *mylke and hony* is vnderstonde aboundaunce
 & plenteoufnes of all thynges that pertayne 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.

- 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

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

- Iſaac, and the God of Iacob hath sent me vnto you: this is my name for euer, and this is my memoriall
16 thorow out all generacyons. Goo therefore and gather the elders of Israel to gether and saye vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Iſaac and the God of Iacob, appeared vnto me and sayde: I haue bene and sene both you and that
17 whiche is done to you in Egipte. And I haue sayde it, that I will bringe you out of the tribulaciō of Egipte vnto the londe of the Canaanites, Hethites, Amorites, Pherezites, Heuites and Iebusites: euen a londe that floweth wyth mylke ad hony.

- 18 Yf it come to passe that they heare thy voyce, then goo, both thou ad the elders of Israel vnto the kinge of Egipte and saye vnto him: The Lord God of the Ebrues hath mett with vs: Let vs goo therefore .iii. dayes journey in to the wilder nesse, that we maye sacrifice vnto
19 the Lorde oure God. Notwithſtondinge I am sure that the kinge of Egipte will not lett you goo, excepte it be
20 with a mightie hande: ye ad I will therefore stretche out myne honde, and smyte Egipte with all my wōders which I wil do therin. And after that he will let you goo.

It. 14 vnto you

V. 14 Ego sum qui sum . . Qui est, misit me 15 hoc memoriale meum 16 Visitans visitaui 18 vt immolemus 20 in medio eorum

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

It. It. N. 14 *I wyll be that I wyll be:* that is I am as some interprete it: which is, I am the begynnyng & endynge: by me haue you all thinges & with out me haue you nothyng that good is, Iohn i, a.

L. It. N. 14 *Ich werds feyn.* Der name Gottis ich werds feyn zeygt an, wie man mit glawben zu Gott, vnd er zu vns komen muß, denn der glawbe sagt, was God feyn vnd thun wirt mit vns nemlich gnade vnd hulffe.

21 And I will gett this people fauoure in the [Fo. VI.]
 fyghte of the Egiptians: so that when ye goo, ye shall
 22 not goo emptie: but euery wife shall borow of hir
 neyghbouresse and of her that sogeorneth 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 .III. Chaptre.

1 **M**OSSES answered and sayde: Se, *M.C.S. Mo-*
 they wil not beleue me nor *ses receaueth*
 herkē vnto my voyce: but *signes of his*
 wil 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 Ifaac 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 fodderen silberen vnd gulden gefesfz . . . 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 cōmaundement & therefore was it a iust & a right-
 eous thing to be done. For he is not the auctor of euell &c.

- 7 saide: put thine hande in .P. to thy bosome agayne.
 And he put his hande in to his bosome agayne, and
 plucked it out of his bosome, and beholde, it was
 8 turned agayn as his other flesh. Yf they will not
 beleue the nether heare the voyce of the first token:
 yet will they beleue the voyce of the seconde tokē
 9 But and yf they will not beleue the two signes nether
 herken vnto thy voyce, then take of the water of the
 riuier and poure it vpon the drye lond. And the water
 which thou takest out of the riuier 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
 hī: who hath made mā's mouth, or who hath made the
 domme or the deaff, the seyngē or the blynde? haue
 12 not I the Lorde? Go therfore and I wilbe with thy
 mouth and teach the what thou shalt saye.
- 13 And he sayde: oh my Lorde, send I pray the
 14 whome thou wilt. And the Lorde was angrie with
 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 hī
 and put the wordes in his mouth, ād I wilbe with thy
 mouth ād with his mouth, ād will teach you what ye
 16 shal do. And he shalbe thy 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.

¶. 14 he cometh to mete the

V. 7 retrahē . . . sinum tuum . . . et erat similis 8 audier. ferm-
 onem . . . 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 folet feyn Got feyn 17 zeychen
 thun solt.

¶. 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 feyde 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 Pharaο 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 Pharaο, thus sayth the Lorde: Israel is
- 23 mine eldest sonne, and therefore sayth vnto the: let my sonne goo, that he may ferue 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 kylled 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 wilder nesse. 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, Sponfus 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 Mofes, and dyd the
 31 myracles in the fyght of the people, and the people
 beleued. And whē they herde that the Lord had
 visited the children of Ifrael and had loked vpon their
 tribulacion, they bowed them selues, and worshipped

¶ The .V. Chapter.

1 **W**HEN Mofes ad Aarō wēt and told Pharaο, thus sayth the Lorde God of Ifrael. Let my people goo, that they may kepe holye [Fo. VIII.] daye vnto me in
 2 the wildernesse. And Pharaο answered: what felowe is the Lord, that I shulde heare his voyce for to let Ifrael goo? I knowe not the Lorde, nether will let Ifrael goo.

A. C. S. Moses & Aaron goeth vnto Pharaο. The people of Ifrael are oppressed more and more, and they crye out vpon Moses & Aaron therefore.

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, Mofes 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.

V. 2 nefcio dominum 3 Deus Hebr. vocauit nos . . . accidat nobis pestis aut gladius. 5 videtis quod turba succreuerit

**** NOTE — The German notes in this Chapter and in Chapters VI., VII., VIII., and IX. were taken from a copy of Luther in the Lenox Library which is made up from different editions; the text of these chapters belongs to later editions. A perfect copy of the edition of 1523 having come into my use since the notes were prepared and set up in type, they have been carefully compared with that copy and agree with the former text in all particulars except the spelling, which being materially different from that in the edition of 1523, has been retained as illustrating the changes introduced. The precise date of the later editions I have not been able to verify.*

L. 1 feyre in der wüsten 2 weylz nichts von dem H. 3 der Ebräer Got hat vns geruffen . . . widerfahre pestilentz oder schwerd.

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 thyng to do with him. And euen thus faye all hardened hartes that haue not the feare of the Lorde before their eyes.

6 And Pharao commaunded the same daye vnto the
 taskemasters ouer the people and vnto the officers fa-
 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 nothinge therof. For they be ydill ad 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-.¶.fe 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 ad 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 thē 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 ad
 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 ad do fac-

¶. 8 imponetis super eos, nec minuētis quicquam 9 Oppri-
 mantur oper., & expleant ea 12 colligendas paleas. 13 Praefecti
 14 Flagellatique sunt . . . ab exactoribus Pharaonis . . . sicut prius,
 nec heri nec hodie? 16 lateres similiter 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 sündiget an deyнем volck. 17 Ir seit müßig, müßig seit jr

- 18 rifice vnto the Lorde. Goo therefore and worke, for
 [Fo. IX.] there shall no strawe be geuen you, and
 yet see that ye delyuer the hole tale of ^{tale, number}
 brycke. _{cf. German}
Zahl
- 19 when the officers of the childern of Israel sawe
 them silfe in shrode case (in that he sayde *shrode, evil*
 ye shall minyfh 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, ad yet thou hast not delyuered thy people
 VI, 1 at all. Then the Lorde sayde vnto Moses. Now
 shalt thou see what I will doo vnto Pharaο, for with
 a myghtie hande shall he let them goo, and with a
 mightye hande shall he dryue them out of hys lande.

■ The .VI. Chapter

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

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

ℒ. 19 das nicht beſſer ward 20 traten ſie dahin, das ſie in begneten 21 vor Pharaο. vi, 1 von ſich treiben 3 zum almechtigen got . . . meinen namē HERRE

¶. N. 21 *Ye haue made vs ſtincke in the ſyght of Pharaο,* that is, by your wordes & meanes: all the wrath & dyspleaſure of Pharaο is brought vpon vs, that he vtterly hateth & abhorreth vs. vi, 3 *Iehouah* is the name of god, wherwith no creature is named, & is as moch to faye as one that is of hym ſelfe & dependeth 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, becaufe the Egiptians kepe them in bondage,
 ad haue remembred my promyffe *A promyse,*
 6 wherfore faye vnto the childern of *or a testamēt*
 Israel: I am the Lorde, and will brynge you out from
 vnder the burdens of the Egiptians, and wyll rydd you
 out of their bondage, and wyll delyuer you wyth a
 7 stretched out arme and wythe great iudgementes. And
 I wil take you for my people and wilbe to you a God.
 And ye shall knowe that I am the Lorde youre God
 which bringe you out from vnder the burthens of the
 8 Egiptians. And I wyll brynge you vnto the londe
 ouer the which I dyd lyfte vpp my hande to geue it
 vnto Abraham, 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: feynge that I haue vncircumcised lippes.

¶. 4 Pepigique fœdus 5 audiui gemitum . . . pacti mei. 6 erga-
 stulo Ægypt., . . iudicii 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.

℞. ℞. N. 5 A promyse or a testament. 6 *Iudgemētēs* 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 vt-
 terance & lacketh eloquence to fet out his matter with all.

ℒ. ℞. 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 Moses and Aaron and gaue them a charge vnto the childern of Israel ad vnto Pharao kyng of Egipte: to brynge the childern of Israel out of the londe of Egipte.
- 14 These be the heedes of their fathers houffes. The children of Ruben the eldest sonne of Israel are these: Hanoh, Pallu, Hezron, Charmi, these be the housholders
- 15 of Ruben. The childern of Symeon ar these: Gemuel, Iamin, Ohad, Iachin. Zohar, and Saul the sonne of a Cananytefsh wife: these are the kynreddes of Symeon
- 16 These are the names of the childern of Leui in their generations: Gerson, Kahath and Merari. And
- 17 Leui lyued an hundred and .xxxvii. yere. The sonnes of Gerson: Libni ad Semei in their kinreddes.
- 18 The childern of Kahath: Amram, Iefear, Hebron and Vfiel. And Kahath lyued an hundred and .xxxiii. yere.
- 19 The children of Merari are these: Mahely and Mufi: these are the kynreddes of Leui in their generations.
- 20 And Amram toke Iochebed his nece to wyfe which bare him Aaron and Moses. And Amram lyued an
- 21 hundred and .xxxvii. yere. .P. The childern of Iezear: Korah, Nepheg and Sichri. The childern of Vfiel: Mifael, Elzaphan and Sithri.
- 23 And Aaron toke Elizaba doughter of Aminadab ad sifter of Nahafon, to wife: which bare him Nadab,
- 24 Abehu, Eleazar and Ithamar. The childern of Korah: Assir, Elkana ad Abiassaph: these are the kynreddes
- 25 of the Korahites. And Eleazar Aarons sonne toke him one of the doughters of Putuel to wife: which bare him Pinehas: these be the principall fathers of the Leuites in their kynreddes.
- 26 These are that Aaron and Moses to whom the Lorde sayde: carie the childern of Israel out of the lond of
- 27 Egipte, with their armyes. These are that Moses and Aaron whiche spake to Pharao kynge of Egipte, that they myghte brige the childern of Israel out of Egipte.

V. 14 hæ cognationes Ruben. 20 Moyfen & *Mariam* 25 principes familiarum Leuit. 27 Hi sunt . . Israel de Ægypto: iste est Moyfes & Aaron

L. 27 Sie finds

28 And in the day whē the Lorde spake vnto Mofes 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 Mofes
 answered before the Lorde: I am of vncircumcised
 lippes, howe shall Pharao than geue me audience?

¶ The .VII. Chaptre.

1 **A**ND the Lorde saide vnto Mo- *M.C.S. The*
 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 *Mofes is torn-*
 I commaunde the and Aaron thy brother *ed to a serpēt.*
 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-
 5 dern of Israel out of the lāde of Egipte, with great
 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 Mofes and Aaron dyd as the Lorde commaunded
 7 them. And Mofes 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. i con-
 stitui te deum Phar. 3 signa & ostenta 4 exercitum & populum
 meum . . . iudicia maxima. 5 de medio eorum.

¶. 1 eynen Gott gesetzt vber Phar. 3 zeychen vnd wunder
 4 füre meyn heer, meyn volck . . . grosse gerichte 5 mitten aufz
 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 Moses and Aaron saynge: when Pharaο speaketh vnto you and sayth: shewe a wondre, than shalt thou saye vnto Aaron, take the rodd and cast it before Pharaο, and it shall turne to a serpent
- 10 Than went Moses and Aarō in vnto Pharaο, and dyd euen as the Lorde had commaunded. And Aaron cast forth his rodd before Pharaο and before his ser-
- 11 vautes, and it turned to a serpente. Than Pharaο called for the .℞. wyfe men and enchaunters of Egyp̄te
- 12 dyd yn lyke maner with there forcery. *Euē so do ourecharmars novv deceaue*
- And they cast doune euery mā his rodd, *all princes vwith their sophistrie: ād turnethēclene from repē-taūce to-wardē 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 Moses. Pharaos herte is hardened, and he re-
- 15 fufeth to let the people goo. Get the *lavve of god: ād frō the sayth that is in Christ.*
- vnto Pharaο in the mornynge, for he will come vnto the water, and stōde thou upon the ryuers brynke agenst he come, and the rodd whiche turned to a
- 16 serpente take in thine hande. And saye vnto him: the Lorde God of the Hebrues hath sente me vnto the saynge: let my people goo, that they maye serue me in the wildernes: but hither to thou woldest not heare.
- 17 wherfore thus sayth the Lorde: hereby thou shalt knowe that I am the Lord. Behold, I will smyte with the staffe that is in myne hand upon the waters that
- 18 are in the ryuer, and they shall turne to bloude. And the fishe that is in the riuer shall dye, and the riuer shall stinke: so that it shall greue the Egyp̄tiās to drinke of the water of the ryuer.
- 19 And the Lorde spake vnto Moses, saye vnto Aaron: take thy staffe and stretch out thyne hande ouer the waters of Egyp̄te, ouer the- [Fo. XII.] ir streames,

℞. 11 Egyp̄te: and they dyd

℞. 9 Ostendite signa 12 dracones 14 Ingrauatum 16 vt sacrificet mihi in deserto

℞. 9 beweyset ewre wunder 11 schwarzkünſtigen 13 verſtockt 16 diene in der wüſten.

ryuers, pondes and all pooles off water, that they maye be bloude, and that there may be bloude in all the lande of Egipte: both in vessells of wodd and also of stone.

20 And Mofes 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 fyghte of Pharao and in the fyghte 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 wyfe with their enchaumentes, 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 houffe,
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 Mofes: *A. 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*
Pharao. The
2 maye serue me. Yf thou wilt not let *plage of flies.*
them goo: beholde I will smyte all thy londe with
3 frogges. And the ryuer shall scrale with *scrale, crawl,*
frogges, and they shall come vp and goo *creep, Lev. xi*
in to thine houffe 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 fluiuius . .

L. 23 vnd keret fein 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. xlvii, b.

where thou slepest *ād 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 hast in store And the frogges shall come vpon the and on thy people and apon all thy seruautes.

5 And the Lorde spake vnto Moses, saye vnto Aaron: stretche forth thine hande with thy rodd ouer the stremes, riuers, *ād pōdes*. 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 *ād 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 Moses and Aarō and sayde, praye ye vnto the Lorde that he may take awaye the frogges from me and from my people, and I will let the people goo, that they maye sacrifice vnto the
9 Lorde. And Moses sayde vnto Pharao: Appoynte thou the tyme [Fo. XIII.] vnto me, when I shall praye for the and thy seruautes *ād thy people*, to dryue awaye the frogges from the and thy houffe, so that they shall
10 remayne but in the riuer only. And he sayde tomorow. And he sayde: euen as thou hast sayde, that thou mayst knowe that there is none like vnto the Lorde oure
11 God. And the frogges shall departe from the *ād from* thyne houffes, and from thy seruautes and from thy people, and shall remayne in the riuer only.

12 And Moses and Aaron went out frō Pharao, and Moses 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 Moses. And the frogges dyed out of the houffes, courtes and feldes.

14 And they gathred them to gether vppon heppes: so that the lande stanke of them.

15 But when Pharao sawe that he had rest geuen

ffl. 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 sponcione 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 kriegien hatte*

him, he hardened his herte and herkened not vnto
 16 them, as the Lorde had sayde. And the Lorde sayde
 vnto Moses: Saye vnto Aarō stretch out thy rodd and
 smyte the dust of the lande that it may turne to lyse
 17 in all the londe of Egipte. And they dyd so. And
 Aaron stretched out his hande with his rodd and smote
 the dust of the erth. and it turned to lyse both in man
 and beest, so that all the dust of the lande .P. turned
 to lyse, thorowe out all the lande of Egipte.
 18 And the enchaunters assayed lykewyse with their
 enchauntmentes to brynge forth lyse, but they coude
 not. And the lyse were both apon man and beest.
 19 Then sayde the enchaunters vnto Pharao: it is the
 fyngre of God. Neuerthelater Pharaos 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 Pharao, 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-
 vauntēs and thy people and into thy houffes. And the
 houffes of the Egiptians shalbe full of flies, and the
 22 grounde where on they are. But I will seperate
 the same daye the londe of Gofan where my people
 are, so that there 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 Pharao [Fo. XIII.] and
 in to his seruauntēs houffes and in to all the lōde of
 Egipte: so that the londe was marred with flies.

¶. 16 et sint cynipēs 18 vt educerent 21 omne genus musca-
 rum . . . muscis diuersi generis 22 Faciamque mirabilem in die
 illa terram Gessen in qua populus meus est, vt non sint ibi muscæ
 23 signum istud 24 musca grauissima . . . corruptaque est terra
 ¶. 16 das leuse werden 18 eraufz brechten 22 vnd wil des
 tages ein sonders thun 23 erlöfung setzen . . . zeichen 24 böse
 würm . . . land ward verderbet

¶. A. 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 yournay 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 .P. people, so that there remayned
 not one. But for all that, Pharao hardened his herte
 euen then also and wolde not let the people goo,

☛ The .IX. Chaptre.

- 1 **A**ND the Lorde sayde vnto Moses, *sa. C. S. The*
 goo vnto Pharao and tell him, *moren of*
 thus sayeth the Lorde God of *bestes. The*
 the Ebrues: sende out my peo- *plage of bot-*
 2 ple that they maye serue me. Yf thou *ches and sores.*
 wilt not let them goo but wilt holde them *The horryble*
 3 styll: beholde, the hande of the Lorde *hayle, thonder*
& lyghten-
ynge.

sa. 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 theufche mich nicht mehr

- shalbe apō thy catell which thou hast in the feld apon
 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 Egiptiās: so that there shal nothing dye of all that
 5 perteyneth to the children of Israel. And the Lorde
 appoynted a tyme saynge: tomorow the Lorde shall do
 this thinge in the londe.
- 6 And the Lorde dyd the thinge on the morow, and
 all the catell of Egipte dyed: but of the catell of the
 7 childern of Israel dyed not one. And Pharaο sent to
 wete: but ther was not one of the catell wete, know
 of the Israhelites dead. Notwithstondinge the hert of
 Pharaο hardened, and he wolde not let the people
 goo.
- 8 And the Lorde sayde vnto Moses and Aaron: take
 youre handes full of asshes out of the [Fo. XV.]
 fornace, and let Moses sprynkel it vp into the ayre in
 9 the syghte of Pharaο, and it shall turne to dust in all
 the londe of Egipte, and shal make swellynge soores
 with blaynes both on mā and beest in all blaynes, pim-
 10 the londe of Egipte. And they toke ples, or puf-
tules asshes 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, swell-
 12 apon all the Egiptians, But the Lorde lings, blotches
 hardened the herte of Pharaο, that he herkened not
 vnto them, as the Lorde had sayde vnto Moses.
- 13 And the Lorde sayde vnto Moses: ryse vp early in
 the mornynge and stonde before Pharaο and tell him,

M. 11 before Moses for there were botches vpon the en-
 chaunters

V. 3 pestis valde grauis 4 inter possessiones Israel, & possessiones
 Ægypt. 7 Misit Phar. ad vidēdum 8 cineris de camino 9 vlcera, &
 vesicæ turgētes

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

M. N. 6 This word *all:* is not taken here for euery one,
 but for a great nombre, or of all fortes of catell some, as in
 1 Tim. ii, a.

thus sayth the Lorde God of the Ebrues: Let my
 14 people goo, that they may serue me, or els I will
 at this tyme sende all my plages apou thine herte and
 apou thy seruautes and ou thy people, that thou
 mayst knowe that there is none lyke me in all the erth.
 15 For now I will stretch out my hande and will smyte
 the and thy people with pestilence: so that thou shalt
 16 perissh from the erth. Yet in very dede for this cause
 haue I sterred the vpp, for to shewe my power in the,
 and to declare my name thorow out all the worlde.
 17 ¶. Yf it be so that thou stoppest my people, that thou
 18 wilt not let them goo: beholde, tomorow this tyme I
 will send doune a mightie great hayle: euē soch one as
 was not in Egipthe sence it was grounded ^{grounded,}
 19 vnto this tyme. Sende therefore and fet ^{established,}
 home thy beestes and al that thou hast in the felde, ^{founded.}
 For apou all the men and beestes which are founde in
 the felde ad not broughte home, shall the hayle fall,
 20 ad they shall dye And as many as feared the worde
 of the Lorde among the seruautes of Pharao made
 21 their seruautes ad their beestes flee to house: and they
 that regarded not the worde of the Lorde, left their
 22 seruautes and their beestes in the felde.

And the Lorde sayde vnto Moses: stretche forth thine
 hande vnto heauen, that there may be hayle in all the
 lande of Egipthe: apō mā ad beest, ad apō all the herbes
 23 of the felde in the feld of Egipthe. And Moses stretched
 out his rodd vnto heauen, and the Lorde thondered
 and hayled so that the fyre ran a longe vppou the
 grounde. And the Lorde so hayled in the lōde of
 24 Egipthe, that there was hayle ad fyre mēgled with
 the hayle, so greuou, that there was none soch in all
 the londe of Egipthe, sence people inhabited it.

25 And the hayle smote in the londe of Egip- [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 lassen 23 fewr auff die erden schofz.
 24 hagel vnd fewr vntereinander furen . . der zeyt leut drynnen
 gewesen sind.

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 Israell were, was there
 27 no hayle. And Pharao sent ad called for Mofes and
 Aaron, and fayde vnto thē: I haue now fynned, the
 Lorde is rightwes and I and my people are weked.
 28 Praye ye vnto the Lorde, that the thonder of God and
 hayle maye ceafe, and I will let you goo, and ye shall
 tarie no longer.

29 And Mofes fayde vnto him: assoone as I am out of
 the citie, I will sprede abrode my handes vnto the
 Lorde, and the thunder shall ceaffe, nether shall there
 be any moare hayle: that thou mayst knowe, howe that
 30 the erth ys the Lordes, But I knowe that thou and
 31 thy seruautes yet feare not the Lord God. The flaxe
 ad the barly were smyttē, for the barly was shott vp
 32 ad the flaxe was boulded: but the whēte ^{boulded, *swollen, i. e. grown*}
 and the rye were not smeten, for they ^{*into buds*}
 were late sowne.

33 And Mofes went out of the citie frō Pharao ad
 sprede abrode his handes vnto the Lorde, and the
 thunder and hayle ceafed, nether rayned it any moare
 34 vppon the erth. whē Pharao sawe that the rayne and
 the hayle and thunder were ceafed, he fynned agayn
 ad hardened .P. his herte: both he and his seruautes.
 35 So was the herte of Pharao hardened, that he wolde
 not let the childern of Israel goo, as the Lord had
 fayde by Mofes.

V. 25 lignum regionis 28 vt desinant tonitrua dei 31 hordeum
 effēt virens

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

ll. ll. N. 27 *To be weked*, is: to be without the knowledge
 & felynge of the goodnes of God and without hope to receaue any
 goodnes at his hande: so that we cannot paciently here any of
 his truthe nor beleue thē nether soffer thē to be taught to other,
 as it apereth in all the pfalmes & in Esa. lvii, d.

¶ The .X. Chapter.

- 1 **T**HE Lorde sayde vnto Moses: goo vnto Pharao, neuerthelesse I haue hardened his harte and the hertes of his seruauntes, that I mighte shewe these mysyngnes among-
 2 est thē and that thou tell in the audience of thy sonne and of thy sonnes sonne, the pagiantes which I haue played in Egipte
 3 ad the miracles which I haue done amonge them: that ye may knowe how that I am the Lorde.
 4 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
 5 maye serue me. Yf thou wilt not let my people goo: beholde, tomorow will I brynge greshoppers in to thy
 6 lande, and they shall couer the face of the erth that it can not be sene, ad they shall eate the residue which remayneth vnto you and escaped the hayle and they
 7 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 Egipitiās 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.
 8 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

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

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

¶. 2 fur den oren . . . getrieben hab 5 land nicht sehen kunde . . . vberig vnd erredtet . . . grünende bewm 7 das wesen verstricken?

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

pagiantes, feats, exploits

- Aaron were brought agayn vnto Pharaο, and he sayde vnto them: Goo and serue the Lorde youre God but
 9 who are they that shall goo? And Moses answered: we must goo with yonge and olde: ye and with our sonnes and with oure daughters, ād 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 foo? The Lorde be with you, shulde I lett you goo, and youre childern also? Take heede, for ye haue some myschefe
 11 in honde. Nay not so: but goo ye that are men and serue the Lorde, for that was youre desyre. And they thrust thē out of Pharaos presence.
 12 And the Lorde sayde vnto Moses: Stretch out thine hande ouer the lande of Egipte for greshoppers, that they come apon the lande of Egipte and eate all the herbes of the londe, ād all that the hayle left vn-
 13 touched. And Moses .℞. stretched forth his rodd ouer the londe off Egipte, ād the Lorde brought an east wynde vppō the lande, all that daye and all nyghte. And in the mornynge the east wynde broughte the
 14 greshoppers, ād the greshoppers wēt vp ouer all the lande of Egipte and lighted in all quarters off Egipte verye greuoufly: so that before them were there no foch
 15 greshoppers, nether after them shal be. And they couered all the face of the erth, so that the londe was darke therwith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had lefte: so that there was no grene thinge lefte in the trees and herbes of the felde thorow all the lande of Egipte.
 16 Then Pharaο called for Moses and Aarō in haste and sayde: I haue fynned agaynst the Lorde youre God

℞. 9 we wyl go 10 vnto them: let it be so?

℥. 9 est enim solennitas domini 10 Sic dominus sit . . . cui dubium est quod pessime cogitatis? 13 induxit ventum vrentem 14 innumerabiles 16 Quam ob rem

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

℥. ℞. N. 11 Dife hawfchrecken heysen hie nicht *Hagab* auff Ebreisch, wie an etlichen ortten, sondern *Arbe*, Es sind aber vierfussige fliegende thier vnd reyn zu essen, wie *Hagab* Leuit. xi. aber vnd vnbekand, on dz sie den hewfchrecken glaych sind.

17 and agaynst you. Forgeue me yet my synne only this
 once, and pray vnto the Lorde youre God that he maye
 18 take away frō me this deth only. And he wēt out
 19 frō Pharao ād prayd vnto the Lorde, ād the Lord
 turned the wynde in to a myghtie stronge west wynde,
 and it toke 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: euē that thei
 22 maye feale the darcknesse. And Moses stretched forth
 his hande vnto heauē, ād there was a darke myst vppō
 23 all the lande off Egipte .iii. dayes longe so that no mā
 sawe another nether rose vp frō the place where he was
 by the space of .iii. dayes, but all the childrē of Israel
 had lighte where they dwelled.

24 Then Pharao called for Moses and sayde: goo and
 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 offrings and burnt-
 offrings 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 palpare queant. 26
 præfertim cum ignoremus

L. 19 wendet der Herr eyn seer 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 hym,
 kepe hys cōmaundementes 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 trutthes sake as I Pet. v, b. & Ps. xxxvi, a.

28 wold not let thē goo. And Pharao fayde vnto him:
 get the frō me ād take heade to thy selfe that thou see
 my face no moare, For whē foeuer thou comest in my
 29 fyghte, thou shalt dye. And Mofes saide: let it be as
 thou hast fayde: I will see thy face no moare.

.P. ◻ The .XI. Chapter.

1 **A**ND the Lorde fayde vnto Mofes: *M.C.S. The Lorde commandeth to trouble the E gypcyans. The deith 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 fauoure in the fyghte
 of the Egiptians. Moreouer Mofes was very great in
 the lande of Egipte: both in the fyghte of Pharao, and
 also in the fyghte of the people.
 4 And Mofes fayde: thus sayth the Lorde. Aboute myd-
 5 nyghte will I goo out amonge the Egiptians, and all the
 firstborne in the lande of Egipte shall dye: euen from
 the firstborne off Pharao that sitteth on his seate, vnto the
 firstborne of the maydeservaunte that is in the mylle,
 6 and all the firstborne of the catell. And there shall be
 a great crye thorow out all the lande off Egipte: so that
 7 there was neuer none lyke nor shall be. And among

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

L. 28 hut dich, das du nicht mehr fur meyn augen komst.
 xi, 1 lassen von hynnen . . nicht alleyn alles lassen . . von hynnen
 treyben 2 gefefs foddere . 3 fast eyn groffer man 4 ausgehen ynn
 5 magd die hynder der mul ist

¶ M. N. 5 To fyt, is for to beare rule or to mynystre any
 maner of office, as in 1 Reg. ii, b.

all the childern of Israel shall not a dogg move his tongue, nor yet man or beest: that ye may knowe, how the Lorde putteth a difference betwene the Egip-
 8 tiās and Israel. And all these thy seruautes shal come downe vnto me, and fall before me ad faye [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 Mofes: Pharao shall not regarde you, that many wondres maye be wrought in
 10 the lande of Egipte, And Mofes ad Arō dyd all these wondres before Pharao. But the Lorde hardened Pharaos herte, so that he wolde not let the childern of Israel goo out of his londe.

☞ The .XII. Chapter.

1 **A**ND the Lorde spake vnto Mofes
 2 and Aaron in the londe of
 3 Egipte faynge: This moneth
 shall be youre chefe moneth:
 euē the first moneth of the yere shal it be
 4 vnto you Speake ye vnto all the felow-
 shipe of Israel faynge: that they take the
 x. daye of this moneth to euery houf-
 holde, a shepe. Yf the houf-
 holde be to few for a shepe,
 then lett him and his neigh-
 bour that is nexte vnto his
 house, take acordinge to the

*M. C. S. The
 passeouer is
 eaten. The
 swete brede.
 They must
 teache their
 chyldren what
 the passeouer
 signifyeth.
 The destruc-
 cyō of the fyrst
 begotte in E-
 gypt. The
 robbery of the
 Egiptians.
 The goynge
 oute of the
 Israelytes.*

M. 8 And these thy seruautes xii, 2 euen of the fyrst moneth
V. 7 non mutiet canis ab homine 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 seyner zungen lippern . . wie . . *Æg.* vnd Israel scheyde xii, 3 eyn schaff 4 vnd rechnet aus, was eyn iglicher essen muge

M. M. N. 8 A foudayne change of speakyng to dyuerse per-
 sonnes, as in the Psal. xv, a. and thys is referred to the ende of the
 chapter that goeth before. xii, 3 That is here called a *shepe*
 is in Ebrew a worde indifferent to be takē ether for shepe or gote.

- nombre of fouldes, and counte vnto a shepe acordinge
 5 to euery mans eatinge. A shepe with out spott and
 a male of one yere olde shall it be, and from amonge
 the lambes ad the gootes shall ye take it.
- 6 And ye shall kepe him in warde, vntyll ^{in ward, in}
 the .xiiii. daye of the same moneth. And ^{separate con-}
 euery mā of the multitude of Israel shall ^{finement}
- 7 kyll him aboute .℞. te euē. And they shall take of the
 bloud ad strike on the .ii. fyde postes ad on the vpper
 8 dorpost of the houses, wher i they eate hi. And thei
 shall eate the flesh the same nyght, rost with fyre,
 ad with vnleueded bread, ad with 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 lade of Egipte this same ^{was called}
 nyghte, ad will smyte all the firstborne ^{passeouer that}
 in the lande off Egipte: both of mā ^{the very name}
 ad beeft, ad apō al the goddes off ^{itself shuld put}
 Egipte will I the Lorde do execution. ^{thē 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 soden in water, but rost with fyre: both the head

V. 5 Iuxta quem ritum tolletis & hœdum 6 vniuersa multitudo 8 affas agni, & azymos panes cum lactucis agrestibus 9 crudum quid, nec coctum aqua, sed assum tantum igni: caput cum pedibus eius & intestinis vorabit. 11 est enim phase, id est transitus domini. 12 faciam iudicia, ego dominus.

℞. 5 lemmern vnd zigen 8 mit bitter salzen 9 mit seynen schenckeln vnd eyngeweyde 12 gerichte vben

℞. ℞. N. 12 The *lambe* was called the *passeouer*: that the very name it self shulde kepe in memorye what was signyfied therby, which phrase & maner of speakynge the scripture vseth often, callinge the signe by the name of the thyng that it sygnifyeth, as Gen. xvi, b.

℞. ℞. N. 6 Was das osterlamb bedeut, leret gnugsam. S. Paulus. 1 Cor. 5. da er spricht, vnser osterlamb is Christus der geopfert ist.

tokē vppon the houfes where in ye are, 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 Egip̄te.

ether fignified the benefites done, or promyses to come ad were not dome as are the fignes of oure domme God the Pope.

- 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 custome for euer
- 15 vii. dayes fhall ye eate vnleueded bre- [Fo. XIX.] ed, fo that euen the firft daye ye fhall put awaye leuen out off youre houffes. For whosoeuer eateth leuened bread from the firft daye vntyll the .vii. daye, that foule fhall be
- 16 plucked out frō Ifrael. The firft daye fhall be a holie feaft vnto you, and the .vii. alfo. There fhall be no maner off worke done in thē, faue aboute that only which eury
- 17 man muft eate that only may ye do. And fee that ye kepe you to vnleueded breed.

For vppō that fame daye I will brynge youre armyes out off the londe of Egip̄te, therefore ye fhall obserue this daye and all youre childern after you, that yt be a custome 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 leuened bred foude in youre houffes. For whosoeuer eateth leuened bred, that foule fhall be roted out frō the multi- roted, *rooted* tude of Ifrael: whether he be a ftraunger or borne in the londe. Therefore fe that ye eate no leuened bred, but in all youre habitacions eate fwete bred.
- 20
- 21 And Mofes called for the elders off Ifrael and fayde vnto them: chouse out and take to eury houfholde a

¶. 14 in monumentum . . . cultu fempiterno. 16 sancta atque folennis . . . eadem feftiuitate venerabilis: 17 exercitum veftrum 19 de cœtu Ifrael 21 tollentes animal

¶. 14 zum ewigen brauch 16 on was zur fpeys gehoret fur allerley feelen 17 heer

¶. 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 ysope,
ad dyppe it in the bloud .P. that is in the basyn, and
stryke it vppon the vpperposte and on the .ii. fyde
postes, and se 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 destroyer to come in to youre houffe to plage
24 you. Therefore se that thou obserue this thinge, that
it be an ordinaunce to the, and thy sonnes for euer.
- 25 And when ye be come in to the land which the
Lorde will geue you acordinge as he hath promysed,
26 se that ye kepe this seruice.* And when
youre childern axe you what maner off
27 seruice is this ye doo. Ye shall faye, it is
the sacrifice of the Lordes passeouer which
passed ouer the houffes of the childern of
Israel in Egipte, as he smote the Egiptians
and faued oure houffes. Than the people
28 bowed them selues and worshipped. And
the childern of Israel went and dyd as
the Lorde had commaüded Mofes and
Aaron.
- 29 And at mydnyghte the Lorde smote
all the firstborne in the löde of Egipte:
from the first borne of Pharao that satt
on his feat, vnto the firstborne of the
captiue that was in presone, and all first-
30 borne of the catell. Than Pharao [Fo. XX.] arose
the same nyghte and al his seruautes ad all the
Egiptians, and there was a great crieng thorowe out
Egipte, for there was no houffe where there was not
one dead.

V. 22 in limine . . . ostium domus 23 percussorem . . . lædere.

25 obseruabitis ceremonias istas 26 ista religio ?

L. 23 verderber . . . zu plagen 25 disen dienst 26 sur eyn dienst?

M. N. 23 To passe ouer is a maner of speache of the
scripture, & signyfieth no more, but that as he wolde plage the
wycked, as he dyd here the Egypciās, 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 alfo 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 bleffe me alfo. 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 fow-
 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
 fauoure 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 thoufand mē of foote, befylde
 childern. And moch comon people went alfo with thē,
 39 ad shepe ad oxen ad catell exceadinge 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 hoftes 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

¶. Suchoth, margin: otherwyfe Socoth

¶. 31 immolate domino 32 vt petieratis 35 vestemque pluri-
 mam 36 vt commodarent eis: & spoliauerunt 37 sexcenta fere
 millia peditum virorum 39 dudum de Æg., conſperſam . . &
 nullam facere ſinentibus moram

¶. 32 wie yhr gefagt habt (*dis*) 33 verſturzt auff das volck
 34 zu yhrer ſpeyſe 36 leyheten, vnd entwandtens 39 ſonſt keyne
 zehrung zubereyt.

the maner of Passeover: there shall no straunger eate
 44 there of, but all the seruauntes that are bought for
 money shall ye circumcise, and then let them eat
 45 there of. A straüger and a hyerd seruaunte shall not
 46 eate thereof. In one houffe shall it be eatē. Ye shall
 carie none of the flesh out at the doores: moreouer, se
 47 that ye breke not a bone there of. All the multitude
 48 of the childern of Israel shall obserue it

Yf a straunger dwell amonge you ād wyll holde Passe-
 over vnto the Lorde, let him circūcise all that be males, ād
 thē let him come and [Fo. XXI.] obserue it ād be takē as one
 that is borne ī the lōde. No vncircūcised persone shall
 49 eate there of. One maner of lawe shalbe vnto thē that
 are borne in the lōde, ād vnto the straügers that dwell
 50 amōge you. And all the childern of Israel dyd as the
 51 Lorde cōmaüded Moses ād Aarō. And euē the selfe
 fame daye dyd the Lorde brynge the childern of Israel
 out of the londe of Egipte with their armies.

The .XIII. Chapter.

1 **A**ND the Lorde spake vnto Moses *M.C.S. The*
 2 *fyrst begotten*
 saynge: sanctifie vnto me all the *must be sanc-*
 firstborne that opē all maner *tified vnto*
 matrices amōge the childern *the Lorde. The*
 of Israel, as well of mē as of beestes: for *memoryall of*
their delyuer-

V. 43 religio phase 47 coetus 48 in vestram voluerit transire 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 descendinge of the stocke
 or lynage of Israel. And the straungers were those that dwell
 amōge the Israelites, and were not borne amonge thē, as aboue in
 this fame chapter at the letter .d. [i. e. v. 15 sq.] xiii, 2. Sanctifyg
 loke Gene ii, a.

L. M. N. 43 *Passah*, heyst eyn gang, darumb das der herr
 ynn Egypteland des nachts gieng, vnd schlug alle erstegepurt
 todt, bedeut aber Christus sterbē vn auffersten, damit er von
 diser welt gangen ist, vnnnd ynn dem selben fund, tod, vnd teuffel
 geschlagen vnd vns aus dem rechten Egypten gefurt hat zum
 vater, das ist vnser Passah oder ostern

- 3 they are myne. And Moses sayde vnto the people: thike on thys daye i which ye came out of Egipte and out of the houffe of bondage: for with a myghtie hāde the Lorde broughte you out frō thēce. Se therefore that ye eate no leuended bred.
- 4 This daye come ye out of Egipte in the moneth of Abib.
- 5 whē the Lorde hath broughte the i to the lōde of the Canaanites, Hethites, Amorites, Heuites ād Iebuites, which he sware vnto thi fathers that he wolde geue the: a londe where in milke ād honye floweth, thē fe that thou kepe this seruyce in this fame moneth.
- 6 Seuē dayes thou shalte eate fwete bred, ād the .vii
- 7 daye shal be feaftfull vnto the Lorde. Therefore thou .P. shalt eate fwete bred .vii. dayes, and se that there be no leuended bred fene 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
- 9 when I came out of Egipte. Therefore it shall be a signe vnto the vppon thine hande and a remembraunce betwene thine eyes, that the Lordes lawe maye be in thy mouth. For with a stronge hāde the Lorde
- 10 broughte the out of Egipte, se thou kepe therefore this ordinaūce in his seafon from yere to yere.

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

The fathers novv a dayes mayenot be offered to knowv ought of God them selves, howv can they then teach their childern vvhat the ceremonie meaneth.

¶ 9 hande a remembraūce

¶ 4 mense nouarum frugum . 5 hunc morem facrorum 7 in cunctis finibus tuis. 9 monumentum ante oculos . . semper fit in ore 10 statuto tempore a diebus in dies.

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

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

¶ 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 *Ungefewrt brod.* So hart wyrt der sawerteyg verpoten, das man ia dz lautter Euangelion vnd Gottis gnade, nicht vnser werck vnd gefetz soll predigen nach der auferstehung Christi, wie Paulus I Cor. v. auch zeygt, vnd ist solch essen nichts anders denn glawben ynn Christo.

- 11 Moreouer when the Lorde hath broughte the in to
 the londe of the Canaanytes, as he hath sworne vnto
 12 the and to thi fathers, and hath geuen it the, thē thou
 shalt appoynte vnto the Lorde all that appoynte, *af-*
 openeth the matrice, and all the first- *lygn* *Separate*
 borne among the beestes which thou hast yf they be
 13 males. And all the firstborne of the asses, thou shalt
 redeme with a shepe: yf thou redeme him not, then
 breake hys necke. But all the firstborne amonge thi
 childern shalt thou bye out.
- 14 And when thi sonne axeth the in tyme to come
 faynge: what is this? thou shalt faye vnto *Teach youre*
 him: with a mightie hande the Lorde *chyldern.*
 broughte us out of Egipte, out of the houffe of bon-
 15 [Fo. XXII.] dage. And when Pharao was looth to
 lete us goo, the Lorde slewe all the firstborne in the
 lande of Egipte: as well the firstborne of men as of
 beastes. And therfore I sacrifice vnto the Lorde all
 the males that open the matrice, but all the firstborne
 16 of my childern I must redeme. And this shall be as a
 token in thine hande, and as a thinge hanged vpp be-
 twene thine eyes: because the Lorde broughte vs out
 of Egipte with a mightie hande.
- 17 when Pharao had let the people goo, God caried
 them not thorow the londe of the Philistines, though
 it were a nye waye. For God fayde: the people
 myghte happly repent when they se warre, and so
 18 turne agayne to Egipte: therfore God led thē aboute
 thorow the wyldernesse that bordreth on the redd see.
 The childern of Israell went harnessed out *harnessed,*
 19 of the lāde of Egipte. And Moses toke *armed*

¶. 12 matryce, all

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

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

¶. ¶. N. 18 *Schilffmeer.* Die kriechen heyffen es, dz rote
 meer vō dem roten sand vnd boden, aber die Ebreer heyffens
 schilffmeer von dem schilff, vnd bedeut die welt mit yhrem pracht,
 dadurch die heyligen mit viel leyden gehen muffen.

- 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 **T**HAN the Lorde spake vnto *Pha.* *Pha-*
- 2 Mofes saynge: byd the childern of Israel that they turne *raos heart is* *hardened &*
 and pytch their tentes before *foloweth the*
 the entrynge of Hiroth betwene Migdole *Israelites with*
 and the se toward Baal zephon: euen before *all his hoost*
 that shall ye pytch upon the see. *& capitaynes*
and is drown-
 3 For Pharao will faye of the childern of *ed. The Isra-*
 Israel: they are tågled in the lōd the *elites grudge.*
 4 wilderneffe hath shott thē in. And I *They go thor-*
 will hardē his harte, that he shall folowe after thē, *ow the red*
 that I maye gett me honoure vppō Pharao ād vppō all *see.*
 his hofte, 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 feruaūtes
 turned vnto the people ād sayde why haue we this
 done, that we haue let Israel go out of oure feruyce?

¶. 20 in extremis finibus solitudinis. 21 ignis: vt dux esset itin-
 eris vtroque tempore. xiiii, 2 eregione Phi-hahiroth . . Magdalum
 . . mare contra Beel-sephon 3 Coartati 5 immutatumque . . super
 populum.

¶. 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
 kyng of Egipte, that he folowed after the childern of
 Israel which for all that went out thorow an hye häde,
 9 And the Egiptiäs 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 horffes- *in the origi-*
 mē ad his hoſte: euē faſt by the entrynge *nal; a typo-*
 10 of Hiroth before Baal Zephon. And *graphical er-*
 Pharao drewe nye, ad whē the childern *ror without a*
 of Israel lyft vp their eyes and ſawe how the Egiptiäs *break in the*
 folowed after thē, they were fore a fraide ad cried out *text.*
 vnto the Lorde
- 11 Thā ſayde they vnto Moſes? were there no graues for
 us in Egipte, but thou muſt bringe us 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

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

L. 6 ſpannet . . . an 8 die doch durch eyn hohe hand 14 yhr
 wendet ſtyll ſchweygen.

M. M. N. 9 *An hye hande*: Loke in Pfalme. cxxxv, b. 14 *Ye*
ſhall holde youre peace: that is, ye ſhall be in reſt and quyetes.
 15 *To crye vnto the Lorde*, is to praye vnto him wyth full harte &
 ſeruēt deſyer, as Moſes here dyd, & yet ſpake neuer a worde. And
 ſo doth this word cryenge & makyng of noyes ſygnifye thorow
 oute all the Pfalmes, as in Pfal. v, a. & ix, b & c.

L. M. N. 15 *Was ſchreyeſtu*: merck hie eyn trefflich 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 empfehēt vnd vberwindt.

- vnto me? speake vnto the childern of Israel that they
 16 goo forwarde. 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 ād 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 horfemen.
- 19 And the angell of God which went before the hoste
 of Israel, remoued ād went behinde them. And the
 cloudēpiler that was before them remoued ād stode
 20 behinde them ād wēt betwene the hoste of the Egipt-
 tians ād 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
 fee, the Lorde caried awaye the see with a stronge east
 wynde that blewe all nyghte, and made the see drie
 22 londe ād the water deuyded it silfe. And the childern
 of Israel went in thorow the myddeft of the see vpon
 the drie grounde. And the water was a walle vnto
 them, both on their right hande ād on their lefte hande.
- 23 And the Egiptians folowed ād went in after them to
 the myddeft of the see, with all Pharaos horfes, and
 his charettes and [Fo. XXVI.] his horfemen.
- 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 the
 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 seuuicem . . . accedere non valerent. 21 flante vento
 vehementi & vrente 24 interfecit exercitum eorum 25 fereban-
 turque in profundum.

℣. 24 schuttert jr getzelle 25 sturtzet sie mit vngeſtüm

- 27 vpon their charettes ād horsfemen. Than stretched
 forth Mofes his hande ouer the see, and it came agayne
 to his course erly ī the mornīg, ād the Egiptiās fledd
 agaynst it. Thus the Lorde ouerthrewe the Egiptians
 28 in the middest of the see, ād the water returned and
 couered the charettes and the horsfemē: 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 lōde in the
 myddest of the see, ād 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 **I**HEN Mofes and the childern off
 Israel sange this songe vnto
 the Lorde ād 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 ād my songe,
 ād 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 ād 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 wemen
 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 soncke 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 aduersaries, thou sentest forth thy
 wrath ād it consumed them: euē as stobell.
- 8 with the breth off thine anger the water gathered
 together and the flodes stode styll as a rocke ād the
 depe water congeled together in the myddest off the
 see.
- 9 [Fo. XXVII.] The enymye sayde, I will folowe and
 ouertake thē ād will deuyde the spoyle: I will satysfie
 my lust apou 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
 sƿalowed them.
- 13 And thou cariedest with thy mercie this people
 which thou deliueredest, ād broughtest thē with thy
 strenght vnto thy holic 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 apou the myghtiest off the Moa-
 bites, and all the inhabitors of Canaā waxed faynte
 harted.

¶. 4 electi principes 6 magnificata est in fortitudine: dextera tua . . percussit 7 deposuisti 8 spiritu furoris tui . . stetit vnda fluens 9 euaginabo gladium 10 Flauit spiritus tuus . . aquis vehementibus. 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 hawbtleut 7 deine widderwertigen zustoßen 8 geyft deyns zorns . . tieffe plumpten ynn eynander 9 mut an yhn kulen. 11 loblich vnd wunderthettig ? 13 geleyttet . . heyligen haufe. 15 Canaan . . feyg.

- 16 Let feare and dreade fall upon 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 dwell in .P. the
 sanctuarye Lorde which thy handes haue prepared.
- 18 The Lorde raygne euer and allwaye.
- 19 For Pharao wēt in an horsebacke wyth his charettes
 and horsemen in to the see, and the Lorde broughte
 the waters of the see apō thē. And the childern of
 Israel went on drie lande thorow the myddest of the see.
- 20 And mir Iam a prophetisse the sister of Aaron toke
 a tymbrell in hir hande, and all the women came out
 21 after her with tymbrells in a daunse. And mir Iam
 fange before them: syng ye vnto the Lorde, for he is
 become glorious in deade: the horse and his ryder hath
 he ouerthrowne in the see.
- 22 Mofes broughte Israel 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 last they came to Mara:
 but they coude not drynke off the waters for bitternesse,
 for they were better. therfore the name of the place
- 24 was called Mara. Then the people mur- *
 mured agaynst Mofes saynge: what shall we drinke?
- 25 And Mofes cried vnto the Lorde and he shewed him a
 tre: and he cast it in to the water, and they waxed swete.

¶. 17 made for to dwell in, 25 waters

¶. 16 formido et 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 erstarren wie die steyne . . erworben hast. 17 hand be-
 reyht hat. 20 Mir Iam 23 Mararath . . fast bitter

¶. M. 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: becaufe that euer is taken for a lōg
 tyme whose ende is not apoynted, & not for all waye, as in Exod. xii, c.

¶. M. N. 23 *Mara* heyst bitter Und bedeut leyden vnd an-
 fechtunge, wilche durch das creutz, Christi, ym glauben auch suffte
 werden. Math. xi. Meyn ioch ist sufs.

There he made them an ordinaunce and a [Fo. XXVIII.] lawe, and there he tempted them and faide:
 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 difeases upon the whiche I brought vpon the
 furgione, *physician, healer* Egiptiās: for I am the Lorde thy furgione. *Vve must do that vvhich is right in gods sight ad as his vvorde teacheth vs and not after our awne imagi-nacion,*

■ The .XVI. Chapter.

27 **A**ND they came to Elim where were .xii. welles of water and .Lxx. date trees, and they pitched there by the water. *¶.C.S. The Israelites come into the desert of Sin. It rayneth quaylles & Manna. They grudge.*

XVI,1 And they toke their journey frō Elim, and all the hole cōpanye of the childern of Israell came to the wildernesse 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 3 the wildernesse 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 flesshe pottes and ate bred oure belies full for ye haue broughte vs out in to this wildernesse to kyll this hole multitude for hunger.

4 Than sayde the Lorde vnto Moses: beholde, I will rayne bred frō heauē doune to you, ād let the people

¶. 26 of these diseafes
 ¶. 26 cunctum langorem . . fanator tuus. xvi, 3 Vtinam mortui essemus . . ollas carniū . . panem in faturitate . . occider. omnem multitudinem fame ?

¶. 26 kranckeyt keyne . . artzt. xvi, 3 Wollt Gott . . bey den fleyfch 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 ād 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
 brīge in, ād let it be twife as moch as they gather in
 6 dayly. And Moses ād Aarō sayde vnto all the chil-
 derē of Israēl: at euen ye shall knowe that it is the
 Lorde, which broughte you out of the lāde of Egipte
 7 ād in the mornynge ye shall se the glorie of the Lorde:
 because he hath herde youre grudgynges agaynst the
 Lorde: for what are we that ye shuld murmure against
 8 vs. And moreouer spake Moses. At euē the Lorde
 will geue you flesh to eate ād in the mornynge bred
 ynough, because 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 Moses spake vnto Aarō: Say vnto all the cō-
 panye of the childerē of Israēl, come forth before the
 10 Lorde, for he hath herde youre grudgiges. And as
 Aarō spake vnto the hole multitude of the childerē
 of Israēl, they loked toward the wildernesse: ād be-
 holde, the glorie of the Lord appeared ī a clowde.
 11, 12 And the Lorde spake vnto Moses sayng: I haue
 herde the murmurīg of the childrē of Israēl, tell thē
 therfore ād faye that at euē they shall eate flesh, ād
 ī the morninge they shall be filled with bred, ād [Fo.
 XXIX.] ye shall knowe that I am the Lorde youre
 god
 13 And at euē the quayles came ād couered the groūde
 where they laye. And in the mornynge the dewe laye
 14 rounde aboute the hoste. And whē the dewe was fallē:
 behold, it laye apō the grounde in the wildernesse,
 fmall ād rōūde ād thyn as the hore frost on the groūde.
 15 when the childrē of Israēl sawe it, they sayde one to

℞. 6 at euen ye shall

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

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

℞. ℞. N. 7 *The glory of the Lorde* is here taken for the
 brightnes and lyght that was sene in the clowde. Of whiche
 glorie the Apostle maketh mencyon 2 Cor. iii, c. d.

another: what is this? for they wist not what it was
 And Moses sayde: this is the breed which the Lorde
 16 hath 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 Israell dyd euen so, ād gathered
 18 some more some lesse, and dyd mete it with a gomer.
 And vnto him that had gathered moch remayned
 nothings ouer, ād vnto hī that had gathered litle was
 there no lacke: but euery mā had gathered sufficiēt for
 19 his eatinge. And Moses sayde vnto them. Se that
 no mā let oughte remayne of it tyll the morninge.
 20 Notwithstondinge they harkened not vnto Moses: but
 some of thē 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 morniges: Euery mā .℞.
 as moch as sufficed for his eatinge, for as sone as the
 22 hete of the sonne came it moulte. And moulte, *melting*
 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 feth that ye will feth, ād that which
 remayneth lay vp for you ād kepe it till the mornynge.
 24 And they layde it vp till the mornynge as Moses bad
 ād it stāke not nether was there any wormes theri.
 25 And Moses sayde: that eate this daye: for todaye it
 is the Lordes Sabbath: to daye ye shal finde none in

℞. 15 ad inuicem, Man hu? quod significat, Quid est hoc?
 18 habuit amplius . . . reperit minus 21 incaluisse sol, liquefiebat.
 23 requies sabbathi sanctificata

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

℞. ℞. N. 15 *Man* heyst auff Ebreisch eyn gabe odder teyl,
 bedeut das vns das Euangelion on vnser verdienst vnd gedanken,
 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 Israēl 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 maye be kepte for youre childern after you: that they maye se the bred where- with he fedd you in wyldernesse, when he had broughte you out of the lande of Egipte. And Moses spake vnto Aaron: take a cruse and put a Gomer full of man therin, and laye it vppe before the Lorde to be kepte for youre childern after you as the Lorde commaunded Moses. And Aaron layed it vppe before the testimonye there to be kepte.
- 35 And the childern of Israēl 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 Viquequo non vultis 31 simlæ cū melle. 34 in tabern. referuandum. 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-
 2 the people to drynke. And the people
 * chode with Moses and sayde:
 geue us water to drynke. And Moses
 sayde vnto them: why chyd ye with me,
 * and wherfore do .p. ye tempte the Lorde?
 3 There the people thyrsted for water, and murmured
 agenst Moses ad sayde: wherfore hast thou broughte
 us out of Egipte, to kyl us and oure childern and
 oure catell with thyrste?
 4 And Moses cried vnto the Lorde saynge what shal
 I do vnto this people? they be al most redye to stone
 5 me. And the Lorde sayde vnto Moses: goo before the
 people, and take with the of the elders of Israel: ad
 thi rod wherwith thou smotest the riuier, take in thine
 6 hande and goo. Beholde, I will stonde there before
 the vppon a rocke in Horeb: and thou shalt smyte the
 rocke, ad there shall come water out there of, that
 the people maye drynke. And Moses dyd euen so
 7 before the elders of Israel And he called the name
 of the place: Massa and Meriba: because of the chid-
 ynge of the childern of Israel, and because they tempted
 the Lorde saynge: ys the Lorde amonge us or not?
 8 Then came Amalech ad foughte with Israel in Ra-

M.C.S. The Israelites come into Raphidim. They grudge. Water is geue them out of the rocke. Moses holdeth vph his handes & they ouercome the Amalechites.

M. 4 all most redye

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

L. 1 tage reyße 2 zanckten 3 murreten 6 dafelbs stehen 7 Da hies man den ort, Massa Meriba

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 verfuchung. Meriba heyst zanck.

- 9 phidim. And Moses sayde vnto Iosua: chose out men
and goo fighte with Amelech Tomorow I will stonde
on the toppe of the hyll and the rodd of God in myne
10 hande. And Iosua dyd as Moses bade him, and foughte
with the Amalechites. And Moses, Aa- [Fo. XXXI.]
11 ron and Hur went vp to the toppe of the hyll. And
when Moses helde vp his hande, Israell had the better.
And when he late his hande doune, Amelech had the
better.
- 12 when Moses handes were weery, they toke a stone
and put it vnder him, and he satt doune there on. And
Aaron and Hur stayed vpp his handes the one on the
one syde and the other on the other syde. And his
13 handes were stedie vntill the sonne was doune. And
Iosua discomfeted Amalech ad his people with the edge
of his swerde.
- 14 And the Lorde sayde vnto Moses: write this for a re-
membraunce in a booke and tell it vnto Iosua, for I will
put out the remembraunce of Amalech from vnder hea-
15 uen. And Moses made an alter ad called the name of it
16 *Iehouah Nissi, for he sayde: the hande is ^{Iehouah}
on the seate of the Lorde, that the Lorde ^{nissi the Lorde}
will haue warre with Amalech thorow out ^{is he that ex-}
^{alteth me.}
all generations.

V. 11 vincebat Israel: sin autem paululum remississet, super-
abat Amal. 12 ex vtraque parte . . . non lassarentur 13 Fugauit-
que 14 trade auribus 15 Dominus exaltatio mea 16 manus folii
domini & bellum domini erit

L. 11 lag . . . oben 12 schweer . . . auff iglicher seyten eyner
. . . hend gewis 14 ynn die oren 16 durch eyn hand vnter Gottis
schutz

M. M. N. 15 *Iehouah Nissi*: that is, the Lord is he that ex-
alteth.

L. M. N. 12 *Gewis*, das ist trew, das sie nicht feyeten noch
ablieffen wie eyn trewlofer ableffit, bedeut aber, wie die werck des
gesetzs vntreglich vnd vntuchtig sind, wo sie nicht durch Christum
ym glawben vnterhalten werden. 16 *Nissi*, heyst, mein zeychen,
wie eyn panier, wappen odder fenlin ym streyt ist, bedeut das
Euangelion das auff geworffen wirt zum streyt zeichen, widder
fund, fleysch, tod vnd teuffel.

The .XVIII. Chapter.

- 1 **I**ETHRO the prest of Madian *M.C.S. Ieth-*
 Mofes father in lawe herde *ros counsell*
 of all that God had done vn- *is receaued of*
 Mofes.
 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 obeyffaunce and kyssed him, and they
 saluted etch other ad came in to the tente.
 8 And Mofes tolde his father in lawe all that the
 Lorde had done vnto Pharao and to the Egiptians for
 Israels sake, and all the trauayle that had happened
 them by the waye, and how the Lorde had delyuered
 9 them. And Iethro reioesed ouer all the good which
 the Lorde had done to Israel, and because he had de-
 10 lyuered them out of the hande of the Egiptians. And
 Iethro sayde: blessed be the Lorde which hath delyu-
 ered you out of the hande of the Egiptians ad out of
 the hande of Pharao, which hath delyuered his people
 from vnder the power of [Fo. XXXII.] the Egiptians.
 11 Now I knowe that the Lorde is greater thē all goddes,
 12 for because that they dealte prouly with them. And

¶. 2 quam remiserat 3 Gersam, dicente patre 4 Deus enim,
 ait 7 se mutuo verbis pacificis . Cumque intrasset 8 vniuersum-
 que laborem 11 eo quod superbe egerint contra illos.

¶. 8 Muhe 10 der weys seyn volck 11 vermessen gewesen sind
 an yhn

Iethro Moses father in lawe offred burntoffrynges and sacrifices vnto God. And Aaron and all the elders of 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 ordinaūces and lawes, ād 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 ād hate covetuousnes: and make them heedes ouer the people, captaynes
22 tie, and ouer ten. And let them iudge

Oure prelates nether feare God, for they preach not his vvorde truely: ner are lesse covetouse

¶. 13 qui assistebat 14 cur solus fedes 16 vt iudicem inter eos 18 stulto labore cōfumeris . . 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 . . schwer 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.
- 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 Iudas: for they haue receaued of the devill the kyngdomes of the erth and the glorie thereof vvhich christ refused Mathe. 4.

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

- 1  HE thyrde 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 wilderneffe. And there
 3 Israell pitched before the mounte. And Moses went vpp vnto God.

M.C.S. The chyldren of Israel come to the mounte Sinai. The people of God are holy & a royall prest-hode. He that toucheth the hill dyeth. God appereth vnto Moses vpon the

V. 22 leuiusque sit tibi, partito in alios onere. 23 implebis imp. dei, & præc. eius poteris sustentare. . . ad loca sua cum pace. 24 suggesterat. 27 reuerfus 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 lest die vernunft, als feyn Creatur (datzu verordnet Gen. i.) hie handeln.

- And the Lorde called to him out of *mounte in
thonder &
lyghtenyng.*
 4 the houffe of Iacob and tell the childern of Irael, Ye
 haue fene what I dyd vnto the Egiptians and how I
 toke you vpp apon Egles wynges and haue broughte
 5 you vnto my felfe. Now therefore yf ye will heare my
 voyce and kepe myne appoyntment: ye fhall be myne
 6 awne aboute all nations, for all the erth is myne. Ye
 fhall be vnto me a kyngdome of preafteſtes and an holie
 people: theſe are the wordes which thou fhalt ſaye
 vnto the childern of Irael.
- 7 And Moſes came and called for the elders of Irael,
 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 Moſes broughte the
 9 wordes of the people vnto the Lorde .¶. And the
 Lorde ſayde vnto Moſes: Loo, I will come vnto the in
 a thicke clowde, that the people maye heare when I
 talke with the and alſo beleue the for euer. And
 Moſes ſhewed the wordes of the people vnto the
 Lorde
- 10 And the Lorde ſayde vnto Moſes: Go vnto the
 people and ſanctifie them to daye and tomorow, and
 11 let them waſh their clothes: that they maye be redie
 agaynſt the thyrde daye.
- For the thyrde daye the Lorde will come doune in
 12 the fighte of all the people vpon mounte Sinai. And
 fett markes rounde aboute the people and ſaye: be-
 ware that ye go not vp in to the mounte and that ye
 twych not the bordres of it, for whoſo- twych, twich-
 euer twicheth the mounte, ſhall ſurely eth, touch,
 13 dye There ſhall not an hande twych it, toucheth

¶. 4 portauerim vos . . et aſſumpferim mihi. 5 in peculium
 7 natu populi 12 Conſtitueſque terminos populo per circuitum
 . . morte morietur

℞. 4 getragen . . zu mir bracht. 5 eygentumb 12 ſtecke zeychen
 vmb das volck her . . feyn ende anruret

℞. M. N. 10 *To ſanctifye* is here to purge & clenſe them
 from the fylthyneſſe of bothe their body and garmentes, as is in
 this ſame chapter beneth c. d. & xxxi, c.

- but that he shall ether be stoned or els shot thorow:
 whether it be beest or man, it shall not lyue. when the
 horne bloweth: than let thē come vp in to the mounten
- 14 And Moses went doune from the mounte vnto the
 people and sanctified them, ād they wasshed their
 15 clothes: And he sayde vnto the people: be redie
 agenst the thirde daye, and se that ye come not at
 16 youre wiues. And the thirde daye in the mornynge
 there was thunder, and lightenyng and a thicke clowde
 apō the mounte, ād the voyce of the horne waxed ex-
 [Fo. XXXIII.] ceadynge lowde, and all the people that
 17 was in the hofte was afrayde. And Moses brought the
 people out of the tētes to mete with God. and they
 stode vnder the hyll.
- 18 And mounte Sinai was all together on a smoke: be-
 cause the Lorde descended doune vpon it in fyre. And
 the smoke therof ascēded vp, as it had bene the smoke
 of a kylle, and all the mounte was ex- ^{kylle, kiln,}
 19 ceadinge fearfull. And the voyce of the ^{furnace}
 horne blewe and waxed lowder, ād lowder. Moses
 spake, ād God answered hī ād that with a voyce.
- 20 And the Lord came doune vppon mounte Sinai: euen
 in the toppe of the hyll, ād called Moses vp in to the
 toppe of the hyll. And Moses went vppe.
- 21 And the Lorde sayde vnto Moses: go doune and
 charge the people that they prease not vp ^{prease, presse}
 vnto the Lorde for to se hī, ād so many off thē perissh.
- 22 And let the preastes also which come to the Lordes
 preface, sanctifie them selues: lest the Lorde smyte
 23 them, Then Moses sayde vnto the Lorde: the people
 can not come vp in to mounte Sinai, for thou charged-

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

℞. 13 mit geschloß erschossen . . horns dohn dehnet, 16 po-
 saunen 17 vnden an den berg. 18 seer erschrecklich 19 Gott ant-
 wortet yhm laut. 21 nicht erzu brechen 22 nicht zu scheytere

℞. N. 15 *Come not at youre wyues*, that is, when ye wyll
 serue the Lord ye shall put frō you all lustes and fleshy concu-
 piscences, geuing your selfe holy to prayer & abstinence, 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 fanc-
tifie it.

- 24 And the Lorde sayde vnto him: awaye, and get the
doune: and come vp both thou ad Aaron with the.
But let not the preastes and the .P. people presume for
25 to come vp vnto the Lorde: lest he smyte them. And
Moses wēt doune vnto the people and tolde them.

☪ The .XX. Chapter.

- 1 **A**ND God spake all these wordes *M. C. S. The .x*
2 ad faide: I am the Lorde thy *commande-*
God, which haue brought the *ments are*
out of the londe of Egipte ad *geuen. The*
3 out of the houe 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
viset 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 giltye
that taketh his name in vayne.
8 Remēbre the Sabbath daye that thou sanctifie it.
9 Sixe dayes mayst thou laboure 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 vnschuldig

M. M. N. 5 I am geloufe that is; I am the Lorde that watcheth
and looketh narrowly vnto your wekednes, & wyll punysshē 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 fixe dayes the Lorde
 made both heauen and erth and the see and all that
 in them is and rested the seuenth daye: wherefore 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 *Thelavvecau-*
 ād the lyghteninge and the noyse of the *feth vvrath*
 horne, ād howe the mountayne smoked. *ād maketh a*
 And whē the people sawe it, they re- *mā fle from*
 19 moued ād stode a ferre of ād faide vnto *God: but the*
 Moses: talke thou with vs and we wil *Gospelldravv-*
 heare: but let not god talke with vs, lest *eth ād maketh*
 20 we dye. And Moses sayde vnto the people feare not, *a mā bolde to*
 for God is come to proue you, and .P. that his feare *come vnto*
 may be amonge you that ye synne not. *God.*
- 21 And the people stode aserre of, ād Moses went in
- 22 to the thicke clowde where God was And the Lorde
 sayde vnto Moses: thus thou shalt faye vnto the chil-
 dern of Israell: Ye haue sene how that I haue talked


¶. 18 videbat voces et lampades . . . & perterriti ac pauore
 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

¶. 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 wyfe shall ye do it. An alter of erth
 thou shalt make vnto me ad there on offer thy burnt-
 offeringes ad thy peaceoffringes, and thy shepe ad thine
 oxen. And in all places where I shall put the reme-
 braunce of my name, thither I will come vnto the and
 bleffe the.
- 25 But and yf thou wilt make me an alter off stone, fe
 thou make it not of hewed stone, for yf thou lyfte vp thy
 26 tole vpon it, thou shalt polute it. Moreouer *tole, tool, chief-*
 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  THESE are the lawes which thou *M.C.S. Tem-*
 2 shalt set before thē. Yf thou *porall and*
 bye a seruaunte that is an he- *cyuile ordin-*
 brue, sixte yeres he shall serue, and the seu- *ances.*
 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 doughters:
 5 then the wife and hir childern shalbe hir masters ad 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 ad fet him to the doore or the *Goddes are*
 dorepost, ad bore his eare thorow with a *the iudges*
 a naule, *an* naule, ad let him be his ser- *uwhich are in*
awl uaunte for euer. *gods stede.*

¶. 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 mesier 26 fur yhm. xxi,
 3 alleyne komen 6 p frymen

℞. ℞. 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 fell his doughter to be a seruaunte: she
 8 shal 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 shal he not myn-
 11 isshē. 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- ^{ther}
 boure ad .℞. slee him with gile, thou ^{gile, guile}
 shalt take him fro myne alter that he dye. *But the pope*
 15 And he that smyteth his father or his *saith come to*
 mother, shall dye for it. *myne altare.*

16 He that stealeth a mā ad felleth him (yf it be
 17 proued vppon him) shal 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 stonē 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 hī 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 childe

℥. 7 sicut ancillæ 8 Si displicuerit oc. dom. sui, cui tradita fuerit, dimittet eam . . . si spreuerit eam. 10 prouidebit puellæ nupt., & vest., & pretium pudicitiae non negabit. 12 volens occidere, morte moriatur. 20 criminis reus erit. 22 sed ipsa vixerit

℥. 8 verschmecht 10 Futter, decke vnd ehfchuld 12 tods sterben 15 muter schlegt 20 rach drumby leyden


- fo that hir frute departe from her and yet no myffortune foloweth: then shall he be merfed, merfed, a-merced; dayesmen, judges; acordynge as the womans hufbonde will laye to his charge, and he shall paye as appoynte, adjudge
- 23 the dayesmen appoynte him. But and yf any myffortune folowe, then shall he paye lyfe for lyfe,
- 24 eye for eye, toth for toth, hande for hande, fote for fote,
- 25 burnynge for burnynge, wonde for [Fo. XXXVII.] wonde and strype for strype.
- 26 Yfa man smyte his seruaunte or his mayde in the eye and put it out, he shall let thē goo fre for the eyes
- 27 fake. Also yf he smyte out his seruauntes or his maydes toth, he shall let thē go out fre for the tothes fake.
- 28 Yf an oxe gore a man or a woman that they dye, then the oxe shalbe stoned, God so abhorreth murther, that the vnreasonable bestes must dye therefore, and there flesh cast away. and hys flesh shall not be eaten: and his master shall go quyte.
- 29 Yf the oxe were wont to runne at men in tyme past and it hath bene tolde his master, and he hath not kepte him, but that he hath kylled a man or a woman: then the oxe shalbe stoned and hys master shall dye also.
- 30 Yf he be fette to a summe of money, fette to, fined in then he shall geue for the delyueraunce off his lyfe, acordynge to all that is put vnto him.
- 31 And whether he hath gored a sonne or a doughter,
- 32 he shalbe serued after the same maner But yf it be a seruaunt or a mayde that the oxe hath gored, then he shall geue vnto their master the summe of .xxx sicles, ad the oxe shall be stoned.
- 33 Yf a man open a well or dygge a pytt and couer

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

℥. 22 keyn schade widerferet . . teydings leut 23 feel vmb feel 29 vorhyn stoffig gewesen 30 feyn feel zurlofen 33 gruben . . grube ff. ff. N. 28 God so abhorreth *murther*, that the vnreasonable beastes must dye therefore. and their flesh cast away. 32 *Sicle*, after the Ebrewes is an ounce: but after the grekes & Latynes it is but the fourth part of an ounce. And it cōteyneth .xx. geras as in Ex. xxx, b. whych is ten pence sterlyng or thereabout.

- 34 it not, but that an oxe or an asse fall thereyn, the
owner off the pytte shall ma- .P. ke it good and geue
money vnto their master and the dead beeft 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 puffhe 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*
ad kylle it or selle 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 ad
be smytten that he dye, there shall no bloude be shed
3 for him: excepte the sonne be vpp when he is founde,
then there shalbe bloude shed for him,

A thefe shall make restitucyon: Yf he haue not
4 wherewith, he shalbe folde 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 beeft 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 stödyng 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 houffe: Yf the these
 8 be foude, he shal paye double. Yf the these be not
 founde, then the goodmā of the houffe goodman,
 shalbe brought vnto the goddes and swere, *master*
 whether he haue put his hande vnto his neighbours good.
- 9 And in all maner of trespace, whether it be oxe,
 asse, shepe, rayment or ony maner loft thyng which
 another chalēgeth to be his, the cause of both parties
 shall come before the goddes. And whom goddes, *jud-*
 the goddes condēne: the same shall paye *ges, as xxi, 6*
- 10 double vnto his neighbour. Yf a man delyuer vnto
 his neighbour to kepe, asse, oxe, shepe or what
 fouer beest it be and it dye or be hurte or 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 wylde
 beestes, thē let him bringe recorde of the teerynge:
 and he shall not make it good.
- 14 when a man boroweth oughte of his neighbour yf it
 be hurte or els dye, and yf the owner therof be not
 15 by, he shall make it good: Yf the owner there of
 be by, he shall not make it good namely yf it be an
 hyred thinge ād came for hyre.
- 16 Yf a man begyle a mayde that is not betrothed
 and lye with her, he shall endote her and *endote, endow*
 17 take her to his wife: Yf hir father refuse to geue her
 vnto him, he shall paye money acordynge to the
 dowrie of virgens.

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

L. 8 hauswirt fur die Gotter bringen

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

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

- 18 Thou shalt not suffre a witch to lyue, *wyches*
 19 who foeuer lyeth with a beeft, shalbe slayne for it.
 20 He that offreth vnto ony goddes faue vnto the Lorde
 21 only, let him dye without redemption vexe not a
 straunger nether oppresse him for ye were straungers
 in the londe of Egipte.
- 22 Ye shall trouble no wedowe nor fa- *Let all op-*
 23 therlesse childe: * Yf ye shall trouble thē: *pressars of the*
 they shall crye vnto me, ad I wyll *pore take hede*
 to this texte.
 24 surely heare their crye and then will my wrath
 waxe hote and I will kyll you with swerde, and
 youre wyues shalbe wedowes and youre childern
 fatherlesse. [Fo. XXXVIII.]
- 25 Yf thou lende money to ani of my *Lend.*
 people that is poore by the, thou shalt not be as an
 vsurer vnto him, nether shalt oppresse him with
 vserye.
- 26 Yf thou take thi neghbours raymēt to *Plegge.*
 pledge, se that thou delyuer it vnto him agayne by
 27 that the sonne goo doune. For that is his couerlet
 only: euē the rayment for his skynne wherin he
 slepeth: or els he will crye vnto me ad I will heare
 him, for I am mercyfull.
- 28 Thou shalt not rayle vpon the goddes, *Goddes.*
 nether curse the ruelar of thi people.
- 29 Thy frutes (whether they be drye or moyft) se thou
 kepe not backe. Thi firstborne sonne thou shalt geue
 30 me: likewise shalt thou doo of thine oxen and of thy

ff. 24 y swerde

V. 20 diis, occidetur, præter dom. 25 vrgebis eum quasi ex-actor, nec vsuris opprimes. 27 indumentum carnis eius nec . . in quo dormiat.

L. 19 der sey verbannet. 26 seyn eynige decke seyner haut, darynn er schlefft. 29 sulle vnd threnen

ff. ff. N. 22 Let all oppressars of the pore take hede to this texte. 29 By tythes & fyrst frutes are vnderstode geuynges of thākes wher by the heart knowledgeth & confesseth to haue receaued it of God, as in 1 Tim. iii. a.

L. ff. N. 29 *Fulle* heyst er alle hartte fruchte als da sind, korn, gersten, epffel, byrn, da man speyfe von macht, *Threnen* heyst er alle weych fruchte, da man fast vnd tranck von macht, Als da sind weyndrauben ole. Bedeut aber das Euangelion dz da speyfet vnd trenckt geystlich.

shepe. Seuen dayes it shall be with the dame, and the .viii. daye thou shalt geue it me.

- 31 Ye shalbe holye people vnto me, and therefore shall ye eate no flesh that is torne of beestes in the feld. But shall cast it to dogges.

The .XXIII. Chapter.

- 1 **T**HOU shalt not accept a vayne tale, nether shalt put thine hande with the wiked to be an vnrightous witnesse.
- 2 *Falssewitnesse.* Thou shalt not folowe a multitude to do euell: nether answere in a mater of plee that thou woldest to folow
- 3 many turne a 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 sley not, for I will not iustifye the weked.
- 8 Thou shalt take no gyftes, for gyftes *Gyftes.* blinde the seyng and peruerte the wordes of the righteous.

V. 1 non suscipies vocem mendacii 2 vt a vero deuias. 3 non misereberis 5 sed subleuabis cum eo. 6 non declinabis in iud. pauperis. 7 quia averfor impium. 8 subuertunt verba

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

M. N. 8 By receauyng of gyftes is vnderstonde all thyng by which one seketh hys awne profijt and honoure and not godes, as in Deut. xvi, d. xxvii, d. & Eccli. xx, d.

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.

- 9 Thou shalt not oppresse a straunger, *Straunger*.
for I knowe the herte of straunger, because ye were
straungers in Egipte.
- 10 Sixe yeres thou shalt sowe thi londe ad gather in the
11 frutes theroff: and the seuenth yere thou shalt let it
rest and lye styll, that the poore of thi people maye
eate, and what they leaue, the beestes of the felde
shall eate: In like maner thou shalt do with thi vyne-
yarde ad thine olyue trees.
- 12 Sixe dayes thou shalt do thi worke ad the [Fo.
XXXIX.] seuenth daye thou shalt kepe holie daye,
that thyne oxe and thine asse maye rest ad the sonne
of thi mayde and the straunger maye be refreshed.
- 13 And in all 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 lōge 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 sacriyce with

V. 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. 14. N. 14 Das ist, das osterfest ym april, Pfingsten ym brach-
mond vnd das lauberhütten 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 hause kompt, Bedeut das
Christus blut nicht neben sich leydet eygē menschen leer vnd
werck, Matth. 16, hut euch fur dem faurteyg der Phariseer.

leuended bred: nether shall the fatt of my feast remaine vntill the mornynge.

19 The first of the firstfrutes of thy lode thou .P. shalt bringe in to the housse of the Lorde thy God thou shalt also not seth a kyde in his mothers mylke.

20 Beholde, I fende mine angell before the, to kepe the in the waye, and to brynge the in to the place
21 which I haue prepared Beware of him and heare his voyce and angre him not: for he wyll not spare youre mysdedes, yee and my name is in him. But and yf
22 thou shalt herken vnto his voyce ad kepe all that I shall tell the, thē I wilbe an enemye vnto thyne enemies and an aduersarie vnto thine aduersaries.

23 when myne angell goth before the ad hath broughte the in vnto the Amorites, Hethites Pherezites, Canaanites, Heuites and Iebusites and I shall haue destroyed them: se thou worshippe not their goddes nether serue them, nether do after the workes of them: but ouerthrowe them and breake doune the places of them
24 And se that ye serue the Lorde youre God, ad he shall blesse thi bred and thy water, ad I will take all fycknesses awaye from amonge you.

26 Moreouer there shalbe no woman childlesse or vnfrutefull in thi londe, and the nombre of thi dayes I
27 will fulfyll. I will fende my feare before the and will kyll all the people whether thou shalt goo. And I will make all thine enemies turne their backes vnto
28 the, ad I will [Fo. XL.] send hornettes before the, and they shall dryue out the Heuites, the Cananites and the Hethites before the.

V. 18 super fermēto 24 confringes statuas eorum. 25 vt benedicam . . auferam infirm. 26 dier. tuor. implebo. 28 emittēs crabrones prius, qui fug.

L. 18 neben dem sawrteyg 19 an seyner mutt. milch 24 gotzen abthun vnd zubrechen 26 eynsame noch vnfruchtbar . . alter vol machen 28 horniffen . . ausjagen

A. H. N. 19 That is, thou shalt not seth 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 venomous nature & styngeth moche forer, as in Deut. vii. & Iofu. xxiii. c.

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

- 29 I will not cast them out in one yere, lest the lande growe to a wyldernesse: and the bestes of the felde multiplye upon the.
- 30 But a litle and a litle I will dryue them out before the, vntill thou be increased that thou mayst enherett
- 31 the londe. And I will make thi costes frō the red see vnto the see of the Philistenes and from the deserte vnto the ryuer. I will delyuer the inhabiters of the londe in to thine hande, *By the ryuer vnderstonde the river Euphrates,* and thou shalt dryue them out before the.
- 32 And thou shalt make none appoyntment with them
- 33 nor wyth their goddes. Nether shall they dwell in thi londe, lest they make the synne agaynst me: for yf thou serue their goddes, it will surely be thy decaye.

The .XXIII. Chapter.

- 1 **A**ND he sayde vnto Moses: come vnto the Lorde: both thou and Aaron, Nadab and Abihu, and the .Lxx. elders of Israel, *M. C. S. Moses ascendeth vp to the mount and wryteth the wordes of the Lorde. The bloude of the couenant. The elders of Israel iudge the people.*
- 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 .P. wordes of the Lorde and all the lawes. And all the people answered with one voyce and sayde: all the wordes which the Lorde hath sayde, will wee doo.
- 4 Then Moses wrote all the wordes of the Lorde and rose vp early ad made an alter vnder the hyll, and .xii

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

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

¶. M. N. 3 Eynen stym: Das gefetz 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
 facrifyce burntoffrynges ad to offre peaceoffrynges of
 oxen vnto the Lorde.
 6 And Moses toke halfe of the bloude and put it in
 bafens, 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 feyde. All that the Lorde hath
 8 fayde, we will do and heare. And Moses toke the
 bloude ad sprenkeld it on the people ad fayde: be-
 holde, this is the bloude of the appoyntment which
 the Lorde hath made with you upon all these wordes.
 9 Then went Moses and Aaron, Nadab ad Abihu and
 10 the .Lxx. elders of Israel vppe, and sawe the God of
 Israel, and vnder his fete as it were a brycke worke
 of Saphir and as it were the facyon of *facyon, ap-*
 11 heauen when it is cleare, and apō the *pearance, v.*
 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 fayde vnto Moses: come vpp to me
 in to the hyll and be there, ad I will geue the tables
 of stone and a lawe and commaundmentes, which I
 13 haue written to teach them. Then Moses rose vppe
 ad his minifter Iosua, and Moses went vppe in to the
 14 hyll of God, ad feyde 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 fœderis . . erimus obed.
 8 super cunct. ferm. 10 opus lapidis sapphirini . . cælum cum fe-
 renum 11 eos qui procul recess. 12 doceas eos. 14 referetis ad eos.

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. M. N. 5 *Peace offrynge* is to reconcile God toward mē, to
 be at peace wyth them & to forgiue thē their trespace: 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 visyon, not in his godly maiestie: but as it
 were by a certen reuelacion.

15 when Moses was come vpp in to the mounte, a
 16 clowde couered the hyll, and the glorie of the Lorde
 abode apon mounte Sinai, and the clowde couered it
 vi. dayes. And the feuenth daye he called vnto Mo-
 17 ses out of the clowde. And the facyon of the glorie
 of the Lorde was like confumynge fyre on the toppe
 of the hyll in the syghte of the childern of Irael.
 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 *A.C. S. The*
 2 *Lord sheweth*
 3 *Moses the fas-*
 4 *syon of the*
 5 *holy place and*
 6 *the thynges*
 7 *per tainynge*
 8 *therto.*
 9 faynge: speake vnto the chil-
 dern of Irael that they geue
 me an heueoffrynge, and of
 euerey man that geueth it willingly wyth
 his herte, ye shall take it. And this is
 the heue- .P. offrynge which ye shall take of them:
 4 gold, siluer ad brasse: and Iacyncte col- *iacyncte, hya-*
 5oure, scarlet, purpull, bysse and gootes *cinth, blue*
 6 here: rams skynnes that are red, and the skynnes of
 7 taxus and fethimwodd, oyle for lightes and spices for
 8 a noyntynge oyle and for swete cense: Onix stones
 and sett stones for the Ephod and for the *Ephod is a*
 breftlappe. *garment lyke*
 9 *an amyce.*
 10 And they shall make me a sanctuarye that I maye
 dwell amonge them. And as I haue shewed the the
 facion of the habitaciō and of all the orna- *facion, pat-*
 11 mentes therof, euē so se that ye make it in *tern v, 40.*
 all thynges.

M. 9 And I shall shewe the

P. 15 op. nubes mont. 16 medio caliginis. 17 ignis ardens
 18 Ingressusque M. medium nebulæ, ascendit in . . xxv, 2 primi-
 19 tias 4 purpuram, coccumque bis tinctum 5 pellesque hyac. 7 ephod
 ac rationale.

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

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

10 And they shall make an arke of fethim wodd .ii. cu-
 11 bittes and an halfe longe, a cubite ad an halfe brode
 12 aboute. And thou shalt cast .iiii. rynges of golde for
 13 it and put them in the .iiii. corners there of .ii. rynges
 14 on the one syde of it and .ii. on the other. And thou
 15 shalt make staues of fethim wodd and couer them with
 16 golde, and put the staues in the rynges alonge by the
 17 sydes of the arke, to bere it with all. And the staues
 18 shall abyde in the rynges of the arke, and shall not be
 19 taken awaye. [Fo. XLII.] And thou shalt put in the
 20 arke, the wytnesse which I shall geue the.

21 And thou shalt make a mercyseate of pure golde .ii.
 22 cubytes and an halfe longe and a cubete and an halfe
 23 brode. And make .ii. cherubyns off thicke golde on
 24 the .ii. endes of the mercyseate: and sett the one cherub
 25 on the one ende and the other on the other ende of
 26 the mercyseate: so fe that thou make them on the .ii.
 27 endes there of. And the cherubyns shall stretch theyr
 28 wynges abrode ouer an hye, ad couer the mercy feate
 29 with their wynges, and theyr faces shall loke one to
 30 another: euē to the mercyseate warde, shall the faces of
 31 the cherubyns be. And thou shalt put the mercyseate
 32 aboue apon the arke, ad in the arke thou shalt put the
 33 wytnesse which I will geue the.

24 There I will mete the and will comon comon, com-
 25 with the from apon the mercyseate from *mune*
 26 betwene the two cherubyns which are apon the arke
 27 of witnesse, of all thyng which I will geue the in
 28 commaundment vnto the childern of Israel.

29 Thou shalt also make a table of fethim wod of two

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

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

L. H. N. 22 *Dyr zeugen*: das ist, dabey als bey eym gewissen
 zeichen vnd zeugnis will ich dich wissen lassen, das ich da bin
 gegenwertig, das ich dafelbs reden werde etc. Bedeut aber
 Christum ynn der menscheyt. Ro. 3.

cubittes longe and one cubett brode ad a cubett ad an
 24 halfe hye. And couer it with pure golde and make
 25 there to a crowne of golde rounde aboute. And
 make vnto that .P. an whope of .iiii. fyngers brode,
 rounde aboute, And make a goldē crowne also to the
 26 whope rounde aboute. And make for it .iiii. rynges
 of golde and put them in the corners that are on the
 27 .iiii. fete therof: euē harde vnder the whope ^{harde vnder,}
 shall the rynges be, to put in staues to ^{immediately}
 28 bere the table with all. And thou shalt make staues
 of Sethim wodd and ouerleye thē with golde, that the
 29 table maye be borne with them And thou shalt make
 his diffhes, spones, pottes and flatpeces to poure out
 30 withall, of fyne golde. And thou shalt sett upon the
 table, shewbred before me allwaye.

31 And thou shalt make a candelfticke of ^{Shewbred be-}
 pure thicke golde with his shaft, braunches, ^{cause it was}
 bolles, knoppes ad floures proceadynge ^{alway in the}
 32 there out Syxe braunches shall procede ^{presence and}
 out of the fydes of the candelfticke .iii. out of the one ^{fight of the}
 33 fyde and .iii. out of the other. And there shalbe .iii ^{Lorde}
 cuppes like vnto almondes with knoppes ^{knoppes, buds}
 ad floures vppon euery one of the .vi ^{of a flower,}
 braunches that procede out of the cadel- ^{now spelled}
 34 stycke: and in the candelfticke felse .iiii. cuppes like
 35 vnto almondes with their knoppes and floures: that
 there be a knope vnder eueri .ii. braūches of the fyxe
 36 that procede out of the cadelstycke. And the knoppes
 and the braunches shal be altogether, one pece of pure
 thicke golde.

[Fo. XLIII.] *Woodcut with the inscription:* ☩ The forme of the arke of witnesse with his staues and two cherubyns.

.P. *Verso of Fo. XLIII. Woodcut with the inscrip-*

V. 24 labium aureum 25 coronam interrasilem 29 libamina, ex auro purissimo 30 panes propositionis 35 vniuerfa ductilia de auro puriss.

L. 29 aus lauter golt 30 schawbrod 36 alles eyn ticht lautergolt.
 M. M. N. 30 *Shewbreed*, because it was always in the presence and fight of the Lorde.

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

[Fo. XLIIII.] *Woodcut with the inscription:* ¶ The facion of the cadelsticke with his lampes, fnoffers and other necessaryes. F. S. by H. [in lower right hand corner.]

- 37 .P. *Verso of folio, but marked* [Fo. XLV.] And thou shalt make .vii. lampes and put them an hye there on, to geue lighte vnto the other fyde that is ouer agaynst
38, 39 it: with fnoffers and fyre pannes of pure golde. And hundred pounce weyghte of fyne golde shall make it
40 with all the apparell. And fe that thou make them after the facyon that was shewed the in the mounte.

The .XXVI. Chapter.

- 1 **A**ND thou shalt make an habitatyō 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.C.S. This chapter also descrybeth the thynges pertaynyng to the holy place.


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

L. 1 cherubim soltu dran machen kunstlich.

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.

L. M. N. 4 *Gell seyden:* dise farbe nennen viel, blawbefarb oder 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 beforgen, 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, ad
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 length of
a curtayne shalbe .xxx. cubettes, and the bredth .iiii
9 ad they shalbe all .xi. of one measure. And thou shalt
couple .v. by thē selues, and the other fixe by them
selues, ad 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 leste on the backe sydes of the habita-
13 cyon: a cubite on the one side and a cubite on the
other syde, of that that remayneth in the length of
the curtaynes off the tabernacle, which shall remayne
of ether syde of the habitacion to couer it with all.

14 And thou shalt make another coueringe for the
tente of rams skynnes dyed red: ad yet ano- [Fo.
XLVI.] ther aboue all of taxus skynnes. *taxus, badger,*
15 And thou shalt make bordes for the *cf. German*
Dachs
16 habitacion of sethim wod to stonde vp righte: ten cu-
bettes long shall euery borde be, ad a cubette and an

V. 6 circulos aureos 7 faga cilicina 11 vnum ex omnib. op-
rimētum fiat. 14 super hoc . . de hyac. pellibus 15 tabulas stantes
L. 7 zigen haar 14 dachs fellen. 15 bretter machen

- 17 halfe brode. Two fete fhall one borde haue to couple
 them together with all, and fo thou fhalt make vnto
 18 all the bordes of the habitacion. And thou fhalt
 make .xx. bordes for the habitacion on the south fyde,
 19 and thou fhalt make, xl. fockettes of fyluer ad put them
 vnder the .xx. bordes: two fockettes vnder euery borde,
 20 for their two fete. In lyke maner in the northfyde of
 21 the habitacyon there fhalbe .xx. bordes ad .xl. fockettes
 22 off fyluer: two fockettes vnder eueryborde. And for
 the west ende off the habitacyon, fhalt thou make fyxe
 23 bordes, ad two bordes moo for the two west corners of
 24 the habitaciō: fo that these two bordes be coupled to
 gether beneth and lykewyfe aboue with clampes. And
 25 fo fhall it be in both the corners. And fo there fhalbe
 viii. bordes in all and .xvi. fockettes of fyluer: ii. fockettes
 vnder euery borde.
- 26 And thou fhalt make barres off fethimwod fyue for
 27 the bordes of the one fyde of the tabernacle, and fyue
 for the other fyde, and fyue for the bordes off the west
 28 ende. And the mydle barre fhall goo alonge thorow
 the myddes

.P. *Verfo of Fo. XLVI. Woodcut with the infcription:*

☞ The facion of the bordes of the tabernacle, with
 their fete, fockettes and barres,

[Fo. XLVII.] *Woodcut with the infcription:* ☞ The
 facion of the corner bordes with their fete fockettes
 and barres.

- 29 .P. of the bordes and barre them together frō the
 one ende vnto the other. And thou fhalt couer the
 bordes with golde and make golden rynges for them to
 30 put the barres thorow, ad fhalt couer the barres with
 golde alfo. And rere vp the habitacion acordinge to
 the facion ther of that was fhewed the in the mount.
- 31 And thou fhalt make a vayle off Iacyncte, of fcarlett,
 purpull and twyned byffe, and fhalt make it off broderd
 32 worke and full of cherubyns. And hange it vppon .iiii

¶. 18 latere merid. quod vergit ad austrum. 28 per medias tab-
 ular a summo vsque ad summum 31 & pulchra variet. contextum

℥. 24 eynem klammer 26 rigel 31 geller feyden, fcharlacken
 vnd rofinrodt vnd getzw. weyffer feyde

- 33 pilers of sethim wodd couered with golde ad that their knoppes be couered with golde also, and stonde apon
 33 iiiii. fokettes of syluer. And thou shalt hãge vp the vayne with rynges, and shall brynge in within the vayne, the arke of wittnesse. And the vayne shall deuide the holye from the most holye.
- 34 And thou shalt put the mercyseate vpon the arcke
 35 of wittnesse in the holyest place. And thou shalt put the table without the vayne and candelsticke ouer agaynst the table: vpon 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 sethim wodd, and couer both them ad 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 sethim wodd: fyue cubettes longe ad .v. cubettes brode, that it be fouresquare, and .iiii. cubettes hye. And make it hornes proceeding out in
 3 the .iiii. corners of it, and couer it with brasse. And make his assepannes, shovels, basens, flesshokes, fyre-
 4 pannes and all the apparell there of, of brasse after the facyon of a net, ad 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. sanctuaria 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, rosir., scharl., vnd getzwyrnet weiff. seyden. xxvi, 3 ertz 4 gitter . . . ehern netz

M. N. 33 *The most holy place*, was the secreete and inward place of the sanctuary wher stode the arcke & 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 stauces for the
7 altare of fethim wodd, and couer thē wyth brasse, and
let them be put in rynges alonge by the fydes off the
altare, to bere it with all.

8 And make the altare holowe with bordes: euen as
it was shewed the in the mount, so lett them make it,

9 And thou shalt make a courte vnto the habitacion,
which shall haue in the south fyde hāgynges of twyned
10 bysse, beyng an hundred cubettes longe, and .xx
pilers thereof with there .xx. sockettes of brasse: but
the knoppes of the

.P. *Verso of Fo. XLVIII. containing a woodcut with
the inscription:*  The forme of the alter of the burnt-
offryng with his hornes, ringes stauces, gredyernes
and other ornamētes.

11 [Fo. XLIX.] pilers and their whopes shalbe fyluer.
In like wise on the north fyde there shalbe hāgynges
of an hundred cubettes longe and .xx. pilers with their
12 fokettes of brasse, and the knoppes and the whopes of
fyluer. And in the bredth of the courte westwarde,
there shalbe hangynges of fyfye cubettes longe, and
13 x. pilers with their .x. fokettes. And in the bredth of
the courte eastwarde towarde the ryfyng of the sonne,
14 shalbe hangynges of .L. cubyttes. Hāgynges of .xv
cubittes in the one fyde of it with .iii. pilers, and .iii
15 fokettes: and likewise on the other fyde shalbe hang-
ynges of .xv. cubettes with .iii. pilers and .iii. fokettes.
16 And in the gate of the courte shalbe a vayle of .xx
cubettes: of Iacyncte, scarlet, purpul and twyned bysse
wroughte with nedle worke, and .iiii. pilers with their
17 iii. fokettes. All the pilers rounde aboute the courte
shalbe whoped with fyluer, and their knoppes of fyluer,
18 and their fokettes of brasse. The length of the courte,
shall be an hundred cubettes, and the bredth fiftye, and

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

L. 5 vnden auff vmb 9 hoff

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

the heygth fyue, and the hangynges shalbe of twyned
 19 byffe and the fokettes of brasse. And all the vessels of
 the habitacion to all maner seruyce ad the pynnes there
 of: ye and the pynnes also of the courte, shalbe brasse.

.P. *Verso* of Fo. XLIX. containing a woodcut with
 the inscription: ¶ The figure of the orderinge of all
 the ornamētes which must stande in the tabernacle.

20 [Fo. L.] And commaunde the childern of Israel that
 they geue the pure oyle olyue beaten for the lyghtes
 21 to poure all way in to the lampes. In the tabernacle
 of witnesse without the vayle which is before the wyt-
 nesse, shall Aaron ad his sonnes dresse it both even and
 mornynge before the Lorde: And it shalbe a dewtie
 for euer vnto youre generacyons after you: to be geuen
 of the childern of Israel.

The .XXVIII. Chapter.

1 **A**ND take thou vnto the, Aaron *M.C.S. Aa-*
 thi brother and his sonnes with *rons apparell,*
 him, from amonge the childern *& hys sonnes.*
 of Israel, that he maye min- *Frō hēce vn-*
 ystre vnto me: both Aaron, Nadab, Abihu, *to the bokes*
 2 Eleazar and Ithamar Aarons sonnes. And *ende ad tho-*
 thou shalt make holye rayment for Aaron *rouve out all*
 thy brother, both honorable and glory- *the nexte boke,*
 3 ous Moreouer speake vnto all that are *thou shalt se*
 wyse harted which I haue fylled with *ewhat moued*
 the sprete of wysdome: that they make *the Pope and*
 Aarons rayment to consecrate him wyth, *whence he*
 that he maye mynistrer vnto me. *toke the fas-*
cion of the gar-
mētes and or-
namētes that
are nouerused
in the chyrche

M. 21 and Aaron and hys sonnes shall dresse

V. 19 cuncta vasa 20 vt ardeat lucerna semper 21 collocab.
 eam . . . vt vsque mane luceat . . . cultus per successiones eorum.
 xxviii, 1 vt sacerdotio fungantur 2 in gloriam et decorem.

L. 19 negel 21 von morgen bis an den abent. xxviii, 1 meyn
 Priester sey 2 zu ehren vnd schmuck 3 weyfen hertzen

M. N. 21 It is called the *tabernacle of witnesse*: because
 therin was contayned the couenaüt & witnesse whervnto god
 wold that the chyldren of Israel shuld trust, as Leu. iii. c. *For-*
euer: loke in Genesis xiii, d.

4 These are the garmentes which they shall make: a brefflappe, 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 mynifstre vnto me. And they shal take there to, golde, Iacincte, scarlet,

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

.P. *Verso of Fo. L. containing a woodcut with the inscription:* ¶ The forme of Aaron with all his apparell.

[Fo. LI.] purpull and byffe.

6 And they shall make the Ephod: of golde Iacyncte, scarlett, purpull ad white twyned
7 byffe with broderdworke, The two fydes shall come
8 to gether, clossed vppe in the edges thereof And the girdell of the Ephod shalbe of the same worke-
manshippe ad of the same stufte: euen of golde, Iacyncte, scarlete, purpull ad twyned byffe,
9 And thou shalt take two onyx stones and graue
10 in them the names of the childern of Israel: fixe in the one stone, and the other fixe in the other stone:
11 acordinge to the order of their birth. After the worke of a stonegrauer, euē as fynnettes are grauen,
shalt thou graue the .ii. stones with the names of the childern of Israel, ad shalt make thē to be set
12 in ouches of golde. And thou shalt put the two stones apō the two shulders of the Ephod, ad they shalbe stones off remembraunce vnto the childern off Israel.

ouches, ornaments fit to display jewells or precious stones.

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

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

V. 4 Rationale & superhumerales, tunicam et lineam strictam 6 bysso retorta, opere polymito. 7 Duas oras iunctas, 10 iuxta ordinem natiuit. eorum. 11 Opere sculptoris & cælatura gemmarii 12 memoriale fil. Israel, . . . ob recordationē. 13 vncinos ex auro

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

ff. ff. N. 4 *Brefflappe* or brefflappe is soche a flappe as is i the brest of a cope.

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

15 And thou shalt make the brestflappe of en- .¶
fample with broderd worke: euē after the worke of
the Ephod shalt thou make it: of golde, Iacyncte,
scarlet, purple ād twyned bysse shalt thou make it.
16 Fouresquare it shall be ād double, an hande brede
17 longe and an hande brede brode. And thou shalt fyll
it with .iiii. rowes of stones. In the first rowe shalbe
18 a Sardios, a Topas and Smaragdus. The seconde rowe:
19 a Rubyn, Saphir and a Diamonde. The thyrd: Lygu-
rios an Acatt and Amatist.

20 The fourth: a Turcas, Onix and Iafpis. And they
shalbe sett in golde in their inclosers.

21 And the stones shalbe grauen as fygnettes be grauē:
with the names of the childern of Israēl 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

V. 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.

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

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

L. 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 vnd zu lencken nach ge-
legenheyt der sachen vnd 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 enſaple 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 enſaple* lighte and perfectnesse: Light ad per-
 fecteneſſe: In
 Hebrue it is
 lightes and
 perfectnesſes:
 ad I thynke
 that the one
 vvere ſtones
 that did gliſt-
 er ad had light
 in them and
 the other
 clere ſtones
- 31 And thou shalt make the tunycle vnto
 the Ephod, all to gether of Iacyncte.
- 32 And ther ſhalbe an hole for the heed in

¶. 27 bordered 29 brestlappe of iudgement, 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. N. 30 *Vrim 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 acordyng to the ſame, &
 was therfore called the enſaple of the chyldern of Israel, becauſe
 it put them in remembraunce to ſeke Gods worde & to doo
 thereafter.

L. M. N. 30 *Liecht* etc. Ebreiſch heyſſen diſe wort Urim
 and Thumim, Urim heyft liechte odder glentze, Thumim heyft,
 vollige vnd on wandel, was ſolchs fey 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, red-
 lich vnd vnſtrefflich furen ſol, vnd Timotheo beſilt, eyn gutte bey-
 lage zu bewarē, das heyft auch hie, das recht der kinder Iſrael
 auff Aarons hertzen tragen.

- the myddes of it, ad let there be a bonde of wouen worke rounde aboute the coloure of a of it: as it were the coloure of a partlet, *collar of a ruff, or neckband.* of a partlet, that it rent not. And beneth .P. vppon the hem thou shalt make pomgranates of Iacyncte, of scarlet, and of purpull rounde aboute the hem, and belles of golde betwene 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 minyfstreth, 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 fignettes are grauen) the hollynes of the Lorde, and put it on a lace of Iacyncte and tye it vnto the mytre, vppon the forefront of it, that it be apon Aarōs forehead: that Aaron bere the synne of the holy thynges which the childern of Israell haue halowed in all their holye giftes. And it shalbe alwayes vpon Aarons forehead, that they maye be accepted before the Lorde
- 39 And thou shalt make an albe of bysse, and thou shalt make a mytre of bysse ad a girdell of nedle worke.
- 40 And thou shalt make for Aarons sonnes also cotes,

as cristall. And the lighte betokened the light of Godes worde and the purenesse cleane livinge acordynge to the same and was therefore called the ensamble of the childern of Israell, because it put thē in remembraunce to seke Gods worde ad to do therē after.

That he calleth the holynesse of the Lorde I suppose it be this name Iehouah.


¶. 35 vt audiatur fonitus 36 Sanctum domino: 38 muneribus et donariis 40 tunicas lineas

℞. 35 an haben wenn er dienet 36 die heylickeyt dem Herrn 38 gaben vnd heylthum . . . das er sie versune

℞. N. 36 *The hollynes 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 synne*: for the offryng made for synne, as Rom. viii, a.

41 girdels and bonettes honourable and glorious, and
 thou shalt put them vppon Aaron thy brother ad on
 his sonnes with him [Fo. LIII.] and shalt anoynte
 them and fyll theyr handes and consecrate them,
 42 that they maye mynistrre 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 mynistrre 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 shalt doo vnto them when thou halowest them to be my preastes. Take one oxe and two 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 wheten floure shalt thou make them) and put them in a maunde and brynge the in the maunde with the oyle and the .ii. rammes.

M. 3 maunde with the oxe

V. 41 cunct. consec. manus 43 vt min. in sanctuario, ne iniqui moriantur. xxix, 2 crustulam absque fermento . . lagana 3 in canistro . . vitulum autem

L. 40 zu ehren vnd schmuck. 41 hende fullen 42 nydderkeyld 43 yhr missethat tragen.

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

L. M. N. 41 *Fullen:* Dis fullen ist ein Ebreisch sprach, der man mus gewonen, vnd war das, wie ym folgend capitel steht, das ynn der weyhe den Priestern die hende mit opfer gefullet wurden fur dem herrn, Bedeut, das die prediger sollen vol gutter werck feyn fur allen, wie Christus Math, 5. leret laß ewr gutte werck fur den menschen leuchten.

4 And brynge Aaron ād his sonnes vnto *Of thys they*
 the doore of the tabernacle of wytnesse, ād *take the conse-*
 5 wassh them with water, and take the gar- *cratyngē of*
 mentes, and put upon Aaron: the straye *bisshoppes ād*
 cote, and the tunycle of the Ephod, and *annoyntyngē*
 the Ephod ād the brefflappē: and gerth *of preastes,*
 thē to him with the brodered girdel of *though they*
 6 the Ephod. And put the mitre vppō .℞. his heed and *haue altered*
 7 put the holy crowne vpon the mytre. Then take the *the maner*
 8 anyntyngē oyle and poure it upon his heed and *some what.*
 9 anynte him. And brynge his sonnes and put albes
 upon them, ād 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 oxe before the tabernacle of witnesse.
 And let Aaron ād his sōnes put their hādes apō his
 11 heed ād kyll hī before the Lord in the dore of the
 12 tabernacle of witnesse And take of the bloud of the
 oxe ād put it apō the hornes of the alter with thi
 finger ād poure all the bloude upon the botome of the
 13 alter, ād take all the fatt that couereth the inwardes,
 ād the kall that is on the lyuer, and the .ii. kydneyes
 with the fatt that is apō thē: and burne thē apō the
 14 alter. But the flesh of the oxe and his skynne and his
 donge, shalt thou burne with fyre, without the hošte.
 For it is a synneofferynge.

15 Then take one of the rammes, ād let Aaron and
 his sonnes put their hondes upon the heade of the ram,
 16 and caufe him to be slayne, ād 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, ād put them vnto the peces

℞. 17 wash

℞. 7 atque hoc ritu consecrabitur. 9 eruntque sacerd. 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 apou the alter. For it is a burntofferyng vnto the Lorde, and a fwete fauoure of the Lordes sacrifice.

19 And take the other ram and let Aaron and hys
20 sonnes, put their hondes apou hys heed and let him than be kylled. And take of his bloude and put it apou the tpye of the righte eare of Aaron and of his sonnes, and apou the thombe of their righte handes, and apou the great too of their ryghte fete: and sprenkell the bloude apou the alter rounde aboute.

21 Than take of the bloude that is apou the alter and of the anoyntyng oyle, ad sprekkell it apou Aaron and his vestimētes, ad apō his sonnes ad apō their garmētes also. Thā is he ad his clothes holy ad his sonnes ad their clothes holye also

22 Than take the fatt of the ram and hys rompe and the fatt that couereth the inwardes and the kall of the lyuer and the two kydneyes, and the fatt that is apou them and the righte shulder (for that ram is a
23 fulloffrynge) and a fymnell of bred ad fymnell, *a kind of cake, cf. Germ. Semmel.*

24 .P. the Lorde, and put all apou the handes of Aaron and on the handes of his sonnes: and waue thē in and
25 out a waueoffryng vnto the Lorde. Than take it from of their handes and burne it apou the alter: euen apou the burntoffryng, to be a fauoure of swetnesse before the Lorde. For it is a sacrifice vnto the Lorde.

26 Then take the brest of the ram that is Aarons full-
offryng and waue it a waueoffryng before the Lorde,
27 ad let that be thy parte. And sanctifie the brest of the waueoffryng and the shulder of the heueoffryng whiche is waued and heued vp of the ram whiche is

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

L. 18 den gantzen wider antzunden . . . brandopffer, eyn fuffer geruch des oppfers dem HERRN. 22 eyn widder der fulle 24 webe es 25 zunde es an . . . des HERRN oppfer. 27 gewebet vnd gehebet

M. A. N. 18 What a *fwete 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 dutye; *due, i. e. that which belongs to him.* euer, of the childrē of Israēl: for it is an heueoffrynge. And the heueoffrynge shalbe the Lordes 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 anoynte 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 minifre in the holye place.
- 31 Thā take the ram that is the fullofferyng ād [Fo.
32 LV.] sēth 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 attonmēt was made therewith to fyll their handes and to sanctifie thē: but a straunger shal not eate therof, because they are holie
- 34 Yf oughte of the flesh of the fulloffrynges, or of the bred remayne vnto the mornyng, thou shalt burne it with fyre: for it shall not be eaten, because it is holye.
35 And se thou do vnto Aaron and his sonnes: euen so in all thynges as I haue commaunded the: that thou
36 fyll their handes seuen dayes and offre euey daye an oxe for a fynneoffrynge for to recōcyle with all. And thou shalt halowe the alter when thou reconcylest it,
37 and shalt anoynte it to sanctifie it. Seuē dayes thou shalt reconcyle the alter and sanctifie it, that it maye

¶. 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 manus 36 Mundabisque alt. cum immol. exp. hostiam

℞. 28 todopffern vnd hebungen 36 vmb der willen die versunet werden

℞. ℞. N. 33 Sanctifie: Loke in Genesis .ii, a.

℞. ℞. 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 *Toch not the chalyce nor the altare stōne nor holy oyle*
- 39 by daye for euer, the one thou shalt offre *and holde youre hande out off the fonte.*
- 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- .℞. 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 fwete faouure
- 42 of the sacrifice of the Lorde. And it shalbe a continuall burntoffrynge amonge youre children after you, in the doore of the tabernacle of witnesse before the Lorde, where I will mete you to spake vnto you there.
- 43 There I will mete wyth the childern of Israel, and wilbe
- 44 sanctified in myne honoure. And I will sanctifie the tabernacle of witnesse and the alter: and I will sanctifie also both Aaron and his sonnes to be my preastes.
- 45 And moreouer I will dwell amōge the children of
- 46 Israel and wilbe their God. And they shal knowe that I am the Lorde their God that broughte them out of the lond of Egipte for to dwell amonge them: euen I the Lorde their God,

¶ The .XXX. Chapter.

- 1 **A**ND thou shalt make an alter to *M.C.S. The altare of incense. The brasen lauer. The anoynt-ynge oyle.*
- 2 burne cēse therin, of sethim wod: a cubet longe, and a cubet brode, euen fouresquare shall it be and two cubettes hye: with hornes proced-

℞. 38 iugiter 40 & vinum ad libandum eiusdem mensuræ 41 et iuxta ea quæ diximus 42 oblat. perpetua . . vbi cōstitua 43 Ibi que præcipiam filiis Ifr., . . altare in gloria mea. xxx, 1 ad adolendum thymiama

℞. 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 vayne that hangeth
 before the arcke of witnesse, and before the mercysseate
 that is before the witnesse, where I will mete the.
 7 And Aaron shall burne thereon swete cense euery
 8 mornynge when he dresseth the lampes: and lykewyse
 at euen when he setteth vpp the lampes he shall burne
 cense perpetually before the Lorde thorow out youre
 9 generacions Ye shall put no strange cense thereon,
 nether burnt sacrifice nor meate offeringe: nether poure
 10 any drynke offeringe thereon. And Aaron shall rec-
 oncyle his hornes once in a yere, wyth the bloude
 of the synne offeringe of reconcylinge: euen once in the
 yere shall he reconcyle it thorow youre generacions.
 And so is it most holye vnto the Lorde.

11,12 And the Lorde spake vnto Moses saynge: when
 thou takest the summe of the childern of Israel ad
 tellest them, they shall geue euery mā a tellest, *num-*
 reconcylinge of his soule vnto the Lorde, *berest.*
 that there be no plage amonge them when thou tel-
 13 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 heue offeringe vnto the Lorde. And

¶. 10 reconcyle vpon the hornes of it 13 after the cycle of the
 sanctuarie

¶. 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


¶. 3 seyn dach 6 Gnaden stuel der auff dem zeugnis . . . zeu-
 gen. 9 fremd gereuch 10 auff seynen h. versunen 12 verfunung
 feyner feel 13 feckel des heyligthums

all that are numbred of thē that are .xx. yere olde
and aboue shall geue an heueoffrynge vnto the Lorde.

15 The rysh shall not passe, and the poore shall not goo
vnder halfe a fycle, when they geue an heueoffrynge
16 vnto the Lorde for the attonemēt of their soules. And
thou shalt take the reconcylinge money of the children
of Israel and shalt put it vnto the vse of the taber-
nacle of witnesse, and it shall be a memoriall of the
childern of Israel before the Lorde, to make attone-
ment for their soules.

17,18 And the Lorde spake vnto Moses saynge: thou
shalt make a lauer of brasse and his fote also of brasse
to wash with all, and shalt put it betwene the taber-
nacle of witnesse and the alter and put water there-
19 in: that Aaron and hys sonnes maye wesh both their
20 handes ad theyr fete thereout, whē they go in to the
tabernacle of witnesse, or whē they goo vnto the
altare to minifre and to burne the Lordes offrynge,
21 lest they dye. And it shalbe an ordinaunce for euer
vnto him and his seed amonge youre childern after you.

22,23 And the Lorde spake vnto Moses saynge: take
principall spices: of pure myrre fiew hundred fycles, of
fwete cynamone half so moch

.P. *Verso of Fo. LVII. containing a woodcut with the
inscription:*  The figure of the lauer of brasse with
his fote.

[Fo. LVIII.] two hundred and fyftie sicles: of fwete
24 calamyte, two hundred and .L. Of cassia, two hundred
and .L. after the holye fycle, and of oyle olyue an hin.
25 And make of them holye anyntyng oyle euen an oyle
26 compoude after the crafte of the apotecarye. And noynt

℞. 16 an attonement

℥. 14 dabit pretium. 16 monim. eorum 20 offerant . . . thymiana
domino 23 aromata primæ myrrhæ & electæ 24 pondere sanctuarii

℥. 18 handfafs 19 draus wasschen 23 specerey der besten myr-
rhen 25 nach der apotecker kunst.

℞. ℞. N. 25 *Anoyntyng oyle.* This holy anynting oyle doth
figure the vertue of the holy ghooft declared or shewed by the
worde of god: & descendynge downe fyrst on the hed of Aarō
which is Christ & consequently vpon the Apostles & all the fayth-
full, as in Ps. cxxxii, a.

the tabernacle off wytnesse therewyth, and the arcke
 27 of wytnesse, and the table with all his apparell, and the
 candelfsticke 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 anyoynte Aaron
 and his sonnes and consecrate thē to minstre vnto me.
 31 And thou shalt speake vnto the childrē of Israell
 saynge: this shalbe an holye oyntyng 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. whofoeuer maketh like that, or
 whofoeuer putteth any of it apon a straunger, shall
 perysh from amonge his people.
 34 And the Lorde sayd vnto Moses: take vnto the swete
 spices: stacte, onycha, swete galbanū ād pure frākē-
 35 sens, of etch like moch: ād make .℞. cens of them cō-
 pounde after the crafte of the apoticarye, myngled
 36 together, that it maye be made pure and holye. And
 beat it to powder and put it before the wytnesse in the
 tabernacle of wytnesse, where I will mete the, but let it
 37 be vnto you holye. And se that ye make none after
 the makinge of that, but let it be vnto you holye for
 38 the Lorde. And whofoeuer shall make like vnto that,
 to smell thereto, shall perish from amonge his people.

¶ The .XXXI. Chapter

1 **A**ND the Lorde spake vnto Moses *A. C. S. The*
 2 saynge: beholde, I haue called *callynge of*
 by name, Bezaleel the sonne *Bezaleel and*
 of Vri sōne to Hur of the *Ahaliab the*
 3 tribe of Iuda. And I haue filled hī with *workmen.*
The Sabbathis
commaunded.

℞. 29 sacrisye

℞. 28 vniuersam supellectilem quæ ad cult. eor. pertinet. 34 thus
 lucid. . 35 & sanctificatione dignissimum. 36 pones ex eo . . . sanctum
 sanctorum erit vobis thym. 38 vt od. illius perf., peribit

℞. 29 das allerheyligst feyen . . . anruren wil der sol geweyhet
 feyn. 33 ausgerottet

the sprete of God, with wisdome, vnder-
 stondinge ad knowlege: euē in all maner
 4 worke, to finde out sotle faytes, to worke faytes, *skilful*
 5 in golde syluer ad brasse and with the *works.*
 crafte to graue stones, to set ad to carue in tibre, ad
 6 to worke in all maner workmāshiþe. And beholde,
 I haue geuē him to be his companion Ahaliab the
 sonne of Ahisamach of the tribe of Dan, and in the
 hertes of all that are wise harted I haue put wisdōm
 7 to make all that I haue commaunded the: the taber-
 nacle of witnessse, and the arcke of witnessse, 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
 censē for the sanctuare: acordinge to al as I haue
 commaunded the shall they doo.

12, 13 And the Lorde spake vnto Mofes sayng: speake
 vnto the childern of Israhel ad faye: i any wyfe se that
 ye kepe my Sabbath, for it shalbe a fygne *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 *vvorde of god*
 that defileth it, shal be slayne therefore. *and to seke his*
 For whosoeuer worketh therein, the same *vvil ad to*
 soule shalbe roted out from amonge his *offer ad rec-*
 15 people. Sixe dayes shall men worke, but *oncile thē*
selues vnto
god, it vvas a
signe vnto
them also ad

V. 4 ad excogitandum quic. fabrefieri potest 10 vt fungantur officio suo in facris. 14 sanctum est enim

℞. 6 allerley weysen die weysheyt 14 wer yhn entheyliget . . des tods sterben (v. 15)

℞. M. N. 13 *Sabboth*: The Sabboth befye that it serued to come and heare the worde of God and to seke hys wil & to offer & recōcyle them selues vnto God. It was a fygne vnto thē also & dyd put thē in remembraunce that it was god that sanctified thē with his holye sprete & not they thē selues with their holy workes.

- the feuenth daye is the Sabbath of the holye reſte of the Lorde: ſo that whoſo-
 euer doeth any worke in the Sabbath daye,
 16 ſhal dye for it. wherefore let the childern
 of Iſrael kepe the Sabbath, that they ob-
 ſerue it thorowe out their generacions, that
 17 it be an appoyntement for euer. For it
 ſhalbe a ſygne betwene me, and the chil-
 dern of Iſrael for euer. For in fixe dayes the Lorde
 made heauen and erth, and the .iij. ſeuenth daye he
 reſted and was reſreſhed.
- 18 And whē he had made an end of comening with
 Moſes vppon the mounte Sinai, he gaue him two tables
 of witneſſe: which were of ſtone and written with the
 finger of God.

did put thē in remembrance that it was god that ſanctified thē with his holy ſprete and not thei them ſelues with their holy vverkes.

¶ The .XXXII. Chapter

1 **A**ND when the people ſawe that it was lōge or Moſes came doune out of the mountayne, they gathered them ſelues together and came vnto Aaron and ſayde vnto him: Vp and make vs a god to goo before vs: for of this Moſes the ſelowe that brought vs out of the londe of Egipte, we wote not what ys become.

2 And Aaron ſaide vnto them: plucke of the golden earynges which are in the eares of youre wyues, your ſonnes and of youre doughters: and brynge them vnto
 3 me. And all the people plucked of the golden earynges that were in their eares,

M.C.S. The Iſraelytes worſhip the golden califfe. Moſes prayeth for them puttynge 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, I congregatus aduerſus Aaron . . deos

¶ 15 Sabbath, die heylige ruge des HERRN 17 wart erquicket. xxxii, I widder Aaron . . Götter

¶ M. 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 Israell, 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 tomor-
6 row 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 satt them doune to eate and drynke, and rose vpp agayne to playe.

7 Than the Lorde sayde vnto Moses: go get the doune, for thi people which thou broughtest out of the lāde
8 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 Israell, which hath brought the out of the lande
9 of Egipte. And the Lorde sayde vnto Moses: beholde,
10 I see this people, that it is a stife necked people, and now therefore 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
12 mightie hande? wherfore shuld the Egiptians speake and saye: For a mischese dyd he

*The pope
vvolde curse
.xx. hundred
thoufande as
blackeas 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 eym griffel . . gotter 9 halfflarrig 10 sie auff fresse

℣. R. N. 4 *Entwarffs*: das ist er malet es yhn fur was sie fur eyn bild machen solten. Das bedeut, das menschen lere, dem volck fur bilden, was sie fur werck thun sollen da mit sie Gott dienen, denn hie sihestu, das die ynn difem kalb vermeynet haben dem rechten Gott zu dienen, weyl Aaron rufen left. Es fey des Herrn fest vnnd bawet ym eyn altar.

brynge them out: euen for to flee .P. them in the
 mountayns, and to consume them from the face of
 the erth. Turne from thi fearse wrath, ād haue com-
 13 passion ouer the wikednesse of thi people. Remēbre
 Abrahā, Ifaac ād Israel thy seruauntes, to whō thou
 sworest by thyne owne selfe ād saidest vnto thē: I wil
 multiplie youre feed as the starres of heauen, ād al
 this lande which I haue saide, I will geue vnto youre
 14 feed: ād they shall ēheret 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 Iosua 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 worfe: but I doo heare the noyse of
 synginge.

19 And as soone as he came nye vnto the hoste and
 sawe the calfe and the daunfyng, 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 stampit 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

¶. 12 callide eduxit . . esto placabilis 13 & possidebitis 15 ex
 vtraque parte 16 sculpta in tabulis, 17 Vlulatus pugnae 18 clamor
 adhort. ad pugnam . . vociferatio compell. ad fugam . . vocem
 cant. 19 & chorus 20 contriuit vsque ad 22 pronus sit ad malum

℣. 13 deyne diener . . . deynere knechte 14 gerewet 17, 18 ge-
 schrey (*thrice*) . . singentantz. 19 den reygen . . malmetz 22 volck
 bofe ist

- 23 euen sett on myschefe: they fayde vnto me: make
vs a god to goo before us, for we wote not what
is become of Moses the fellow that brought us out
24 of the lande of Egipte. And I sayde vnto them:
let them that haue golde, take and brynge it me:
and I keft it in to the fyre, and there of came out
this calfe
- 25 when Moses sawe that the people were naked, *naked, bare-*
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 (Ixx. On-*
vnto the Lorde, lett him come to me. And all the *kel. Syriac).*
sonnes of Leui gathered them felues together and came
27 vnto him. And he sayde vnto them, thus fayeth the
Lorde of Israel: put euery man his swerde by his syde,
and goo in and out from gate to gate thorow out the
hoste: and flee euery man his brother, euery man his
28 frende and euery man his neghbour. And the chil-
dren of Leui dyd .P. as Moses had sayde. And there
were slayne of the people the same daye,
29 aboute thre thousande men. Then Moses *The popis*
sayde: fyll your handes vnto the Lorde this *bull, seeth moo*
daye, euery man vppō his sonne and vppon *thā Aarons*
his brother: to brynge vppō you a blesyng *calfe, eue an*
this daye *hundred thou-*
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 agayne vnto the Lorde and sayde:

¶. 24 Quis . . aurum? 25 nudatus . . propter ignom. fordīs
& inter hostes nudū cōstituerat 29 Confecraftis . . vt detur vobis
ben.

℣. 25 entbloffet . . auffrichtet . . entbloffet zur schande 29 sullet
heutte . . . das heutte vber euch

℣. M. N. 25 *Entbloffet*: dis bloffen ist, des heubts, wenn das
heubt on decke vnd schmuck ist, vnd ist die meynung, das Aaron
hatte das volck Gotte entzogen, das er nicht mehr vber sie regirt,
fodern giengen barheubt ynn eygen wercken, denn dise geschicht
ist eyn exempel, aller die on glauben, ynn eygen wercken wandeln,
wilche schande zu richten die prierter mit menschen lere, vnd
meynen doch die leut damit auff zurichten vnd wol zu helfen.

Oh, this people haue synned a great synne and haue
 32 made thē a god of golde: Yet forgeue them their synne
 I praye the: Yf not wye me out of thy boke which thou
 33 hast written. And the Lorde sayde vnto *O pitiful Mo-*
 Moses: I will put him out of my boke that *ses, adlikewise*
 34 hath synned agaynst me. But goo and *O mercifull*
 brynge the people vnto the lande which *Paul Rom. ix.*
 I sayde vnto the: beholde, myne angell *And o abhom-*
 shall goo before the. Neuerthelater in *idable pope*
 the daye when I vyfet, I will vyfett their synne vppon
 35 them. And the Lorde plaged the people, because
 they made the calfe which Aaron made.

The .XXXIII. Chapter

1 **A**ND 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, Isaac ad Ia- *denyeth to goo*
 cob, saynge: vnto thi seed I will geue it. *vp with the*
 2 And I will sende an angell before the, *people. The*
 and will cast out the Canaanites, the *people lament*
 Amorites, the Hethites, the Pherozites, *their synne.*
 3 the Heuites and the Iebufites: 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: *syreth to se his*
 left I consume you by the waye. *face: and is*
commaunded
to stande vpon
the rocke.

V. 31 obsecro, peccauit 32 aut dimitte . . aut 34 istum quo locutus . . in die vltionis 35 pro reatu. xxxiii, 3 disperdam te in via.

L. 31 Ach, das volck 34 dahyn ich dyr . . heymfuchunge . . heymfuchen. 35 plaget . . gemacht, . . machet. xxxiii, 3 vnter wegen auff freffen

22. M. N. 32 To wye him oute of the booke, is to put him oute of the nombre of the chofen and to cast him cleane oute from god, as Rom. ix, a. 34 To vyfet their synne, is to haue their synne in remembraunce to ponythe it as in Gen. i, d.

- 4 And when the people heard this euell tydings,
they forowed: ad no mā dyd put on his best rayment.
- 5 And the Lorde spake vnto Mofes, saye vnto the
childern of Israel: ye are a styffnecked people: I must
come ons sodenly apon you, ad make an ^{ons, once, cf.}
ende of you. But now put youre goodly ^{Lat. femel,}
raymēt from you, that I maye wete what to do vnto ^{Germ. einmal.}
- 6 you. And the childern of Israel layde their goodly
raymēt from them euē vnder the mount Horeb.
- 7 And Mofes 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 Mofes wēt out vnto the tabernacle, all the
people rose .℞. vp and stode euery man in his tent-
dore and loked after Mofes, vntill he was gone in to
9 the tabernacle. And as sone as Mofes was entred
in to the tabernacle, the clouden piler descended and
stode in the dore of the tabernacle, ad he talked with
10 Mofes. 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 Mofes face to face, as a
man speaketh vnto his frende. And when Mofes
turned agayne in to the hoste, the ladd Iosua his
seruaunte the sonne of Nun departed not out of the
12 tabernacle. And Mofes 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 fyghte:

℞. 4 indutus est cultu suo. 7 Tabernaculum sœderis . . aliquam
quæstionem 8 respiciebantque tergum Moyfi . . tentorium 11 min-
ister eius Iosue filius Nun, puer

℞. 5 alle machen 7 hutte des zeugnis 10 wolcken feule 11 seyn
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 gefezet nicht verstehen noch vnter augen kennen.

- 13 Now therfore, yf I haue founde fauoure in thi fyghte, thē shewe me thy waye ād 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 presence shall goo *The popish*
 15 with the, and I will geue the rest. And *saye, my*
 he sayde: Yf thi presence goo not with *chyrch, mi pa-*
 16 me, carye us not hense for how shall it *resjsh my di-*
 be knowne now that both [Fo. LXIII.] *ocese, and the*
 I and thi people haue founde fauoure in *monkes and*
 thi fyghte, but in that thou goest with us: that both *is oures.*
 I and thi people haue a preemynence before all the
 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 fyghte,
 and I knowe the by name.
- 18 And he sayde: I besech the, shewe me thi glorye:
 19 And he sayde: I will make all my good goo before
 the, and I will be called in this name Iehouah be-
 fore the, ād wil shewe mercy to whom I shew mercy,
 and will haue compassion on whom I haue compassion.
- 20 And he sayde furthermore: thou mayst not se my face,
 for there shall no man se me and lyue.
- 21 And the Lorde sayde: beholde, there is a place by

¶. 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
 angezicht 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 sayntes that are in heuen do in dede
 se it. But that none that lyueth in the bodye can se ner cōpre-
 hend 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 le-
 ben, predigen, sterben, vnd aufferstehen vnter dem volck Moses,
 vnd sie seyn angezicht nicht sehen sondern yhm hynden nach sehen
 wurden, das ist, sie solten Christum ym glawben seyner menicheyt
 vnd noch nicht ynn der gottheyt sehen, vnd das ist der rawm 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 clyfte 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 **A**ND 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 ad rose vp early in the morn-
 inge ad went vp vnto the moūt of Sinai as the Lorde
 cōmaunded him: ad toke in his hāde the .iii. tables of
 5 stone. And the Lorde descēded in the cloude, ad stode
 with him there: ad he called apō the name of the Lorde.
 6 And whē the Lorde walked before him, he cryed: Lorde
 Lorde God full of compassion ad mercy, which art not
 7 lightly angrye but abundāt in mercy ad trueth, ad kepest
 mercy in store for thousandes, ad forgeuest wikednesse,
 trespase ad synne (for there is no man ynnocēt before
 the) and vifetest 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 trettit 6 HERR HERR GOTT

childern ād apōn childerns childern, euen vnto the
 8 thryd ād fourth generatiō. And Mofes bowed hymself
 9 to the erth quykly, ād worshipped ād sayde: Yf I haue
 foude grace in thi fighte o Lorde, than let my Lorde
 goo with us (for it is a sturne people) and haue
 mercy [Fo. LXIII.] apō oure wikednesse ād oure
 synne, and let us be thyne enheritaunce.

10 And he sayde: beholde, I make an appoyntment
 before all this people, that I will do maruells: soch as
 haue not bene done ī all the worlde, nether amōge
 any nacyon. And all the people amonge which thou
 art, shall se the worke of the Lorde: for it is a terryble
 11 thinge that I will doo with the: kepe all that I com-
 maunde the this daye, and beholde: I will cast out
 before the: the Amorites, Canaanites, Hethites, Pher-
 12 ezites, Heuites and Iebusites. Take hede to thi selfe,
 that thou make no compacte with the inhabiters of the
 lōde whether thou goest lest it be cause of ruyne
 13 amonge you. But ouerthrowe their alters and breke
 14 their pilers, and cutt doune their grooues, for thou
 shalt worshippe no straunge God For the Lorde is
 15 called gelous, because he is a gelous God: lest yf thou
 make any agreement with the inhabiters of the lande,
 when they go a whoorynge after their goddes ād do
 sacrihyce vnto their goddes, they call the and thou eate
 16 of their sacrihyce: ād thou take of their daughters vnto
 thi fonnes, and when their daughters goo a whoorynge
 after their goddes, they make thi fonnes goo a whoor-
 ynge after their goddes also.

17 .¶. Thou shalt make the no goddes of metall
 18 The fest of fwete bred shalt thou kepe, ād .vii. dayes
 thou shalt eate vnleuened bred (as I commaunded
 the) in the tyme apoynted in the moneth of Abib: for
 19 in the moneth of Abib thou camest out of Egipte. All

¶. 8 curuatus est pronus in terrā & adorans 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 menfis nouorum: menfe 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
 asse 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.

heruest, ād the feast of ingaderynge at the yeres ende.
 23 Thrise in a yere shall all youre men childern appeare
 24 before the Lorde Iehouah God of Israel: for I will cast
 out the nacyns 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 lōde, 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 vpon 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 iacies sua ex consortio sermonis domini.

℥. 20 brich yhm das genig. 23 dem hirscher dem Herrn vnd
 Gott yrael. 26 noch an seyner mutter milch 28 die zehen wort.
 29 die haut seyns angefights glentzet, dauon, das

℞. ℞. N. 19 *All that breaketh vp the matryce, that is all
 the fyrst born, as in Gen. xxxviii.*

30 comenyng with him. And when Aaron and all the
 childern of Israel loked apon Mofes and fawe 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, ād Mofes talked with them.

32 And at the laft all the childern of Israel came vnto
 him, and he commaunded them all that the Lorde had
 33 fayde vnto him in mount Sinai. And as foone 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 fpeak with him, he toke the couerige of
 vntill he came out. And he came out and fpace vnto
 the childern of Israel that which he was
 35 commaunded. And the childern of Israel *The Pope
 speaketh that
 whiche he is
 not com-
 maunded.*
 fawe the face of Mofes, that the skynne
 of his face shone with beames: but Mofes
 put a couerynge vppon his face, vntill he went in, to
 comen with him.

The .XXXV. Chapter.

1 **A**ND Mofes gathered all the com- *M.C.S. The
 Saboth. The
 fyrft frutes
 are requyred.
 Theredynes of
 the people to
 offer. Bezaleel
 and Ahaliab
 are prayfed
 of Mofes and
 fett to worke.*
 panye of the childern of Israel
 together, and fayde vnto them:
 thefe are the thinges which
 the Lorde hath commaunded to doo:
 2 Sixe dayes ye fhall worke, but the feu-
 enth daye fhall be vnto you the holy
 Sabbath of the Lordes ref: fo that who-
 3 foouer doth any worke therein, fhall dye. Moreouer
 ye fhall kyndle no fyre thorow out all youre habita-
 cyons apō the Sabbath daye.

V. 31 principes fynagogæ. 33 velamen. xxxv, 1 Israel, dixit
 ad eos 2 sanctus, sabbatum & requies domini . . . occidetur.

L. 31 vbirften der gemeyne 33 eyn deck. xxxv. 2 eyn Sab-
 bath der ruge des Herrn

M. M. N. 30 The fhynnyng of Mofes face is expounded in
 2 Cor. iii, b.

4 And Mofes fpake vnto all the multitude of the chil-
 dern of Ifrael fainge: this is the thinge which the Lorde
 5 cōmaūded faynge: Geue frō amōge you an heueoffringe,
 vnto the Lorde. All thatt are willynge in their hartes,
 fhall brynge heueoffringes vnto the Lorde: golde, fyl-
 6 uer, braffe: Iacyncte, scarlet, purpull, byffe ād gootes
 7 hare: rams skynnes red and taxus skyn- [Fo. LXVI.]
 8 nes and Sethim wodd: and oyle for lightes ād fpices
 9 for the anoyntyngē oyle ād for the fwete cens: And
 Onixftones and ſtones to be fett for the Ephod and
 for the brestlappē.

10 And let all them that are wyseharted amōge you,
 come and make all that the Lorde hath commaūded:
 11 the habitacion and the tent there of with his couer-
 yngē 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
 15 lampes ād the oyle for the lyghtes: the censalter and
 his ſtaues, the anoyntyngē oyle and the fwete cens ād
 16 the hangyngē before the tabernacle dore: the alter of
 burntſacrifyces ād his braſen 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 hangyngē to the
 18 dore of the courte: the pynnes of the habitacion and
 19 the pynnes of the courte with their boordes: the myn-
 ystryngē garmentes to mynyſtre with in holynēſſe, and
 the holy veſtimentes of Aaron the preaſt and the veſti-
 mentes of his ſonnes to mynyſtre in.

20 ¶ And all the companye of the childern of Ifrael
 21 departed from the preſence of Mofes. And they went
 (as many as their hartes coraged them and as many

¶. 12 velum quod . . . oppanditur 13 menſam cum vectibus &
 vaſis 16 craticulā eius æneā cum vect. & vaſis 18 paxillos taberna-
 culi atrii 21 mente promptiſſima atque deuota

¶. 5 von freyem hertzen 13 tiſch mit . . . alle feynem geredt
 21 hertzen gabe, vnd . . . aus freyem willen

¶¶. 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 houe vpp golde or brasse, brought an heueoffrynge vnto the Lorde. And all men with whom was founde fethim wodd mete for any maner worke or feruyce, brought it.
- 25 And all the wemen that were wife 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 breft
 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 Irael 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 Mofes.

V. 22 armillas & inaures, annulos & dextralia . . Omne vas aureū in donaria dom. separatum est. 25 mulieres doctæ . . dederunt 26 sponte propria cuncta tribuentes. 29 mente deuota obtulerunt donaria

I. 22 armspangen, ohr rincken, ringe vnd gurtel vnd allerley gulden geredich 25 spinnen mit yhren henden . . spynwerck 26 spinnen zigen har

II. III. N. 23 *Bysse* is syne white, whether it be fylke or lynen.

I. III. N. 22 Dife zwey wort, *Heben* vnd *Weben*, müssen wir lernen brauchen vnd verstehen, denn eyn opffer oder gabe zu Gottis dienst heyst darumb eyn Hebe, odder Hebopffer das mans dem herrn stracks empor hub. Webe aber heyst es, das mans hyn vnd her zog ynn vier ortter gegen morgen, abent, mittag vnd mitternacht, Bedeut alles, das Euangelisch wesen, das sich zuerst gegen got hebt mit rechtem glauben, vnd darnach sich ausbreyt ynn alle welt, durch predigen vnd bekentnis des glaubens zu leren auch den nehisten.

30 And Moses sayde vnto the childern of Israel: be-
 holde, the Lorde hath called by name Bezabeel the
 31 son of Vri the son of Hur of the trybe of Iuda, and
 hath fylled him with the sprete of God, with wifdome,
 vnderftödinge and knowlege, euen in all maner worke,
 32 äd to fynde out curyous workes, to worke in golde,
 33 fyluer and brasse: and with grauyng of stones to sett,
 and with keruyng 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 son of
 35 Ahifamach of the trybe of Dan hath he fylled with
 wifdome of herte, to worke all maner of grauen worke:
 they are also broderers and workers with nedle, In
 Iacyncte, scarlet, purple and byffe, and are weuers
 that can make all maner worke, and can deuyse fotle
 workes.

The .XXXVI. Chapter.

1 **A**ND 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*
 wysdome and vnderftondyng, *Ahaliab made*
 to knowe how to worke all maner worke *for the holy*
 for the holye service, in all that the Lorde commaunded. *place of the*
 2 And Moses called for Bezaleel Ahaliab and all the *Lorde.*
 wise harted men in whose hertes the Lorde had put
 wysdome, euē as many as their hartes coraged to
 3 come vnto the worke to worke it. And they receaued
 of Moses all the heueoffrynges which the childern of

M. 30 by name Bezaleel

V. 31, 32 & omni doctrina ad excogitandū 33 & opere car-
 pentario quicquid fabre adinueniri potest, 34 dedit in corde eius.
 35 abietarii, polymitarii, ac plumarii . . & texant omnia, ac noua
 quæque reperiāt. xxxvi, 1 quæ in vfus sanct. necessaria 2 opus,
 3 tradidit eis vniuerfa donaria

L. 33 allerley kunstlich erbeyt 34 vnd hat yhm vnterweyfung
 ynn feyn hertz geben 35 machen allerley werck, . . . vnd kunstlich
 erbeyt erfinden. xxxvi, 1 allerley werck . . . zum dienst des hey-
 lighthums

Israell 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 aboue that is ynough to serue for the werke which the Lorde hath commaunded to make.
 6 And then Moses gaue a commaundment, and they caused it to be proclaimed thorow out the hoste saynge: fe that nether man nor woman prepare any moare worke for the holy heueoffrynge, and so the people
 7 were * forboden to brynge: for the stuffe they had, was sufficyent for them vnto all the worke, to make it and to moch.
- 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 curtayns 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 oueragenst
 13 another. And they made fyfthe rynges of golde, and coupled the curtaynes one to another with the rynges: and so was it made a dwellinge place.

M. 6 forbidden

V. 3 Qui cum instarent operi quotidie, mane vota populus offerebat. 6 præconis voce cantari 7 sufficerent & superabûdarent. 8 opere vario & arte polymita 13 qui morderent cortinarum ansas

L. 3 yhr willige steure zu yhm.

when wil the Pope saye hoo, and forbid to offere for the byiding of saint Peters chyrch: and when will our spiritualtie saye hoo, and forbid to geue the more londe ad to make moo fûdacions? neuer verely untill they haue all.

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 .P. vi. by
17 them felues, and they made fyfthe loupes alonge by
the border of the vtmost couplinge curtayne on the
one fyde, and fyfthe in the edge of the couplynge cur-
18 tayne on the other fyde. And they made fyfthe
rynges of brasse to couple the tent together that it
19 myghte be one. And they made a couerynge vnto
the tent of rammes skynnes red, and yet another of
taxus skynnes aboue all.

20 And they made bordes for the dwellynge place of
21 fethim wodd that stode vpright euery borde .x. cubetes
22 longe and a cubet ad an halfe brode. And they made
ii. fete to euery boorde of the dwellinge place ioyninge
23 one to another. And they made .xx. boordes for the
24 fouth fyde of the habytacyon, and .xl. fokettes of fyluer
vnder the .xx. boordes .ii. fokettes vnder euery boorde,
25 euen for the .ii. fete of thē. And for the other fyde of
the dwellynge towarde the north, they made other .xx
26 boordes with .xl. fokettes of syluer .ii. fokettes vnder
27 euery boorde. And behynde in the ende of the taber-
28 nacle towarde the west, they made .vi. boordes and .ii
29 other bordes for the corners of the habitacyon behynde,
and they were ioyned cloffe both beneth and also aboue
with clampes, and thus they dyd to both the corners:
30 so they were in all .viii. boordes and .xvi. fokettes,
vn-[Fo. LXIX.] der euery borde two fokettes.

31 And they made barres of fethim wodd .v. for the
32 bordes of the one fyde of the habitacion and .v. for the
other, ad fue for the bordes of the west ende of the
33 habitacion. And they madē the myddell barre to
fhote thorowe the bordes: euen from the one ende to
34 the other, and ouerlayde the bordes with golde, and

ṽ. 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 compagine[m] pariter ferebantur. 32 oc-
cidentalem . . . contra mare.

℥. 20 fœrn holtz strack

made the ryinges of golde to thrust the barres thorow,
 35 and couered the barres with golde. And they made
 an hangyng of Iacincte, of scarlett purple and twyned
 36 byffe with cherubyns of broderd worke. And made
 thervnto .iiii. pilers of fethim wodd and ouerlayde them
 with golde. Their knoppes were also of gold, and 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 fiue with their knoppes, and ouerlayde
 the heades of them and the whooppes with golde, with
 their fiue 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
 2 and a halfe brode, and a cubett and a halfe hye: and ouerlayde it
 with fyne golde. ¶ de both within and
 3 without, and made a crowne of golde to
 it rounde aboute, and cast for it .iiii. ryinges of golde
 4 for the .iiii. corners of it: twoo ryinges for the one syde
 and two for the other, and made staues of Sethim wodd,
 5 and couered them wyth golde, and put the staues in
 the ryinges alonge by the syde 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

M.C.S. The arcke of witnessse. The mercyfeate. The table. The candelstycke. The lyghtes. The altare and the incense.

¶. 35 varium atque distinctum. xxxvii, 2 coronam auream per gyrum 6 propitiatorium, id est oraculum 7 Duos et. cher. ex auro ductili

¶. 35 Vnd machet Cherubim am furhang kunstlich. xxxvii, 7 Cher. von tichtem golt

¶. M. N. 6 *Mercyfeate* was the place where God spake vnto the children of Israel, whyche was vpo the arcke of witnessse figuring Christ, as it is sayde Hebr. ix, b.

- 8 upon the two endes off the mercyseate: One cherub
 on the one ende, and another cherub on the other
 9 ende of the mercyseate. And the cherubyns spredde out
 their wynges aboute an hye, and couered the mercy-
 seate therewith, And their faces were one to another:
 euen to the mercyseate warde, were the ^{mercyseate}
 faces of the cherubins. ^{warde, i. e. to-}
 10 And he made the table of sethim wodd ^{ward the}
 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}
 made vnto the whope a crowne of ^{a hand cf.}
 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 dyffhes, 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 felse, were .iiii. cuppes after the
 21 facyon of almondes with knoppes and floures: vnder

V. 8 in summitate . . . duos cherub. 9 seque mutuo & illud res-
 picientes. 12 coronam aur. interrasilem quatuor digit., & super
 eandem alteram cor. aur. 19 sphaerulæque simul & lilia

L. 13 an feynen fussen 14 hartt an der leyften 16 aus vnd eyn
 goffe. 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 dreyngesetzt.

22 eueri two braunches a knoppe. And the knoppes and
 the braunches proceded out of it, and were all one pece
 23 of pure thicke golde. And he made feuen lampes
 thereto, and the snoffers thereof, ad fyrepānes of pure
 24 golde. An hundred weyghte of pure golde, made both
 it and all that belonged thereto.

25 And he made the cēsalter of sethī wodd of a cubett
 lōge ad a cubett brōde: euē .iiii. square .℞. and two cu-
 26 bettes hye with hornes procedynge out of it. And he
 couered it with pure golde both the toppe ad the sydes
 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 fyde of it, to put staues in for to bere it with al:
 28 and made staues of sethim wodd, ad ouerlayde them
 29 with golde. And he made the holy anyoyntinge oyle
 and the fwete pure incēs after the apothecarys crafte.

¶ The .XXXVIII. Chapter

1 **A**ND he made the burnt offrynge-
 alter of sethim wodd, fue cub-
 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, shouels, basyns, fleshokes and
 colepannes all of brasse.
 4 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 sethim wodd and couered them with brasse, and put

*ff. C. S. The
 altare of
 burnt offer-
 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 reynner 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 syghte of them that dyd watch* before the dore of the tabernacle of witnesse.

9 And he made the courte with hangynges of twyned bysse of an hundred cubettes longe vppon the fouthsyde, 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 syl- 12 uer. And on the west syde, were hangynges of .L. cubettes longe, and .x. pilers with their .x. fokettes, and the knoppes ad the whoopes of the pilers were 13 syluer. And on the east syde towarde the sonne ryfyng, 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. fok- 16 ettes. 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 syluer, and the heedes were ouer-

¶ 7 Ipsum autem altare non erat solidum, sed cauum & 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. H. N. 8 *Der heere*: Diese heere waren die andechtigen witynn vnd weyber, die mit fasten vnd beten fur der hutten Gott ritterlich dienen, wie .i. Reg. 2. zeygt, vnd Paulus .i. Tim. 5. beschreybt, wie auch S. Lucas die heylige prophetyn Hanna rümet Luc. 2. Es reden aber hie die Iuden vnd viel andere, von frauen spiegeln, die da solten am handfafs gewesen sein, die lassen wyr yhrs fynnes walden. Es bedeut aber geystlich, die historien des alten testamēts die man prediget durchs Euangelion, wilche gar ritterlich streyten den glawben zu beweyfen ynn Christo widder die werckheyligen etc.

* NOTE.—Tyndale's rendering is suggested by the Latin *excubant*, while Luther's is an ingenious inferential rendering drawn from the Greek. The Hebrew *mareah* may be rendered *sight*, or *mirror*; the latter is the rendering of the LXX., which, if correct, imports that the laver 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, ad 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
 fue in the bredth, acordynge to the hangynge of the
 19 courte. And the pilers were .iiii. with .iiii. fokettes of
 brasse, ad the knoppes of fyluer, ad the heedes ouer-
 20 layde with fyluer and whoped aboute with fyluer, ad
 all the pyntes of the tabernacle ad of the courte rounde
 aboute were brasse.

21 This is the summe of the habitacyō of witnesse,
 whiche was counted at the commaundment of Moses:
 and was the office of the Leuites by the hande
 22 of Ithamar sonne to Aaron the preast. And Beza-
 leel sonne of Vri sonne to Hur of the trybe of
 Iuda, made all that the Lorde commaunded Moses,
 23 and with hi Ahaliab sonne of Ahisamach of the tribe
 of Dan, a cōynge grauer ad a worker of nedle worke
 In Iacincte, scarlett, purple ad byffe.

24 All the golde that was occupyde apon occupyde, *used*
 all the worke of the holy place (whiche was the golde
 of the waueofferynge) was, .xxix. hundred weyght and
 feuen hundred and .xxx. fycles, acordynge to the holy
 25 fycle. And the summe of fyluer that came of the mul-
 titude, was .v. [Fo. LXXII.] score hundred weyght and
 a 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 ad .iii. thoufande ad .v. hundred ad .L. men.

27 And the .v. score hundred weyght of fyluer went to
 the castynge of the fokettes of the sanctuary and the
 fokettes of the vayne: an hundred fokettes of the fue
 score hundred weigh an hundred weyght to euery
 28 fokette. And the thoufande feuen hundred and .Lxxv
 fycles, made knoppes to the pilers ad ouerlayde the
 heedes and whoped them.

℥. 24 ad mensuram sanctuarii

℥. 24 nach dem seckel des heyligthums

29 And the brasse of the waueofferynge was .Lxx.
 hundred weyght and two thousande, and .iiii. hundred
 30 fycles. And therewith he made the fokettes to the
 doore of the tabernacle of witnesse, and the brafen
 altare, and the brafen 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 makinge of Aaron and his sonnes apparel. All that the Lorde commaunded was offred.

2 And they made the Ephod of golde, Iacinte, scarlet, purple, and twyned bysse. And they dyd beate the golde in to thynne plates, ad cutte it in to wyres: to worke it in the Iacincte, scarlet, purple,
 3 and the bysse, with broderd worke. And they made the sydes come together, and cloofed them vp by the
 4 two edges. And the brodrynge of the girdel that was vpon it, was of the same stuffe and after the same worke of golde, Iacincte, scarlet, purple and twyned bysse, as the Lorde commaunded Moses.

6 And they wrought onix stones cloofed in ouches of golde and graued as sygnettes 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 remembrance off the childern of Israel, as the Lorde commaunded Moses.

8 And they made the brestflappe 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 hāde bredth
 10 longe and an hande bredth brode. And thei filled it
 with .iiii. rowes of stones (the frst rowe: Sardios, a
 11 Topas ad smaragdus. the secōde rowe: a Rubin, a
 12 Saphir ad a Diamōde. The .iii. rowe: Ligurios, an
 13 Achat ad a Amatist. The fourth rowe: a Turcas,
 an Onix ad a Iafpis) 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 Ifrael: euery stone with his name, acordinge
 to the .xii. trybes.

15 And they made apō the brestlappe, twoo 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 apō the two corners of the
 17 brestlappe. And they put the two chaynes of golde
 in the .ii. rynges, in the corners of the brestlappe.
 18 And the .ii. endes of the two cheynes they fastened
 in the .ii. hokes, ad put them on the shulders of the
 Ephod apō the forefront of it.

19 And they made two other rynges of golde and put
 them on the two other corners of the brestlappe alonge
 apō 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 apō 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
 apō the brodrynge of the Ephod, and shulde not be
 lowfled from of the Ephod: as the Lorde cōmaūded
 Moses.

22 And he made the tunycle vnto the Ephod of wo-

V. 10 gemmarum ordines quatuor. in primo versu 11 sapphi-
 rus & iafpis 12 amethystus 13 chrysolithus

L. 10 die erste riebe 11 Demant

ff. ff. N. 10 *Smaragdus*, or an Emeraude. 11 *Rubye*, or a
 carbuncle.

uen worke and all together of Iacincte, heade, i. e. the opening for the head to pass through, See xxviii, 32.
 23 ād the heade of the tunycle was in the middest of it as the color of a partlet, with a bonde rounde aboute the color,
 24 that it shulde not rent, And they made beneth apon the hem of the tunycle: pomgranates of Iacincte,
 25 scarlet, purple, and twyned bysse, And they made litle belles of pure golde, ād put them amonge the pomgranates rōūde aboute apō the edge of the tunycle
 26 a bell ād a pomgranate, a bell ād a pomgranate rounde aboute the hemmes of the tunycle to mynifre in, as the Lorde commaunded Moses.

27 And they made cotes of bysse of wouē worke for
 28 Aaron and his sonnes, and a mytre off bysse, and goodly bonettes of bysse, and lynen breches off twyned bysse,
 29 and a gyrdell of twyned bysse, Iacyncte, scarlett and purple: euen of nedle worke, as the Lorde cōmaūded Moses,
 30 [Fo. LXXIII.] And they made the plate of the holy crowne of fine golde, ād wrote apō it with
 31 grauē worke: the holynes of the Lorde. ād 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, fynyshed. And the childern of
 33 Israhel dyd, acordynge to all that the Lorde had commaunded Moses. And they brought the habitacyon
 34 vnto Moses: the tent and all his apparell thereof: the buttones boordes, barres, pilers and fokettes: and the couerynge of rams skynnes red, and the couerynge of
 35 taxus skynnes, and the hanginge vayle, and the arcke of witnesse with the staues thereof, and the mercyseate:
 36 the table and all the ordinaunce thereof, and the shewbred, and the pure candelsticke, and the lampes

¶. 23 capitium in superiori parte contra medium 26 quibus ornatus incedebat pontifex. 30 Sanctum domini 32 Perfectum est igitur omne opus tabernac. et tecti testimonii. [The references are to the Authorized Version; in the Vulgate see instead vv. 21, 24, 29, 31.]

¶. 23 feyn 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 longyng therevnto with his
 barres and all hys vessels, and the lauer with his fote,
 and the hanginges of the courte with his pilers and
 40 fokettes, and the hangyng to the courte gate, hys
 boordes and pynnes, ad all the ordinaunce that .P.
 ferueth to the habitacion of the tabernacle of witnesse,
 41 and the ministringe vestimentes to serue in the holy
 place, and the holy vestimentes of Aaron the preast
 42 and his sonnes raymētes to ministre 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
 blessed them.

¶ The .XL. Chapter

1 **A**ND the Lorde spake vnto Moses *M.C.S. The*
 2 saynge: In the first daye of *tabernacle is*
 the first moneth shalt thou *reared vp.*
 sett vp the habitaciō of the *The glorye of*
 3 tabernacle of witnesse, ad put theri the *the Lorde ap-*
 arcke of witnesse, and couer the arcke *pereth in a*
 with the vayle, ad bryngē in the table and apparell *clowde couer-*
 4 it, and bryngē in the candelfticke and put on his *ynng the ta-*
 5 lampes, and sett the censalter of golde before the *bernacle.*
 arcke of witnesse, and put the hangyng of the dore
 6 vnto the habitacion. And sett the burntoffryng
 alter before the dore of the tabernacle of witnesse,

¶. 43 Quæ postq. Moyfes . . benedixit eis. xl, 2 tabernaculum
 testimonii

¶. 43 Und Moses sahe an . . vnd segnet sie. xl, 2 die wonung
 der hutten des zeugnis 5 das tuch ynn der thur

- 7 ad sett the lauer betwene the tabernacle of witnesse,
 8 ad the alter, ad put water theri, and make the
 courte roude aboute, ad 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 burntoff-
 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 brynge Aaron and his sonnes
 vnto the dore of the tabernacle of wit-
 nesse, and wash them with water. And
 put apon Aaron the holye vestmentes.
 and anoynte him and sanctifye him that
 he maye ministre vnto me, that their *
 15 anoyntige maie be an euerlastinge preast-
 hode vnto thē thorow out their genera-
 16 cions. 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 ad fastened his sokettes, ad set vp the bordes
 19 ad put in their barres, ad rered vp the pillers, ad spred
 abrode the tēt ouer the habitaciō ad put the coueringe
 of the tent an hye aboute it: as the Lorde commaunded
 Moses.
- 20 And he toke ad put the testimoyne in the arke ad
 sett the staues to the arcke and put the mercifeate an
 21 hye apon 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 exleret dom.
 iuffionem.

¶. 7 wasser dreyn thun 13 priester sey, 14 Vnd seyne sone auch
 ertzū furen vnd yhn die enge rocke antzihen vnd sie salben wie du
 yhren vater gefalbet hast 16 wie yhm der Herr gepotten hatte. [and
 so throughout the chapter, viz. vv. 19, 21, 23 etc.] 20 vnd nam das
 zeugnis

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 syde 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 candelfticke in the tabernacle of witnesse ouer agaynst the table in the fouth syde
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 set vp the hanginge of the courte gate: and so Mofes fynished the worke.

34 And the clowde couered the tabernacle of witnesse,
35 and the glorye of the Lorde fylled the habitacion: so that Mofes coude not entre in to the tabernacle of witnesse, becaufe the clowde abode there in, and the glorye of the Lorde fylled the habitacion.

¶. 25 lucernis, iuxta præceptum domini. 27 aromatum. sicut iusserat dominus Moyfi. 29 sacrificia, vt dom. imperauerat. 30 implens illud aqua 32 ad altare, sicut præceperat dominus Moyfi. 33 Postquam omnia perfecta 35 nube operiēte omnia, & 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.]

¶. 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 fighte of all the house of Israel in all
 their iornayes.

The ende of the feconde booke of Mofes:

M. 36 had iorneyed

V. 36 per turmas suas 37 si pēdebat desuper 38 Nubes . . . in-
 cubabat . . . cunctas mansiones suas.

L. 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 Leuiticus.**

THE ceremonies which are described in the boke folowinge, were cheflye ordained off God (as I sayde in the ende of the prologe vppon Exodi) to occupye the mindes of
5 that people the Israelites, and to kepe them from seruinge of God after the imaginacyon of their blinde zèle and good entent: that their consciences might be stablised and they sure that they pleased God therein, which were impossible, yf a man did of his awne
10 heed that which was not commaunded of God nor depèded 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 lifpe 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 speakeinge vntyll the full
25 age were come that God wold shewe him openlye vnto the whole worlde and delyuer them from their shadowes and cloude light and the hethen out of their dead slepe of starcke blinde ignorancye. And as the shadowe vanissheth awaye at the comynge of the light, euen so
30 doo the ceremonyes and sacrifices at the comynge of Christ, and are henceforth no moare necessarye then a

token left in remembrance of a bargayne is necessary whē the bargayne is fulfilled. And though they seme playne childish, yet they be not altogether frutelesse: as the popettes and .xx. maner of tryfles which mothers
 5 permitte vnto their yonge childern be not all in vayne. For all be it that soch phantasyes be permytted to satisfie the childers lustes, yet in that they are the mothers gifte 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.

.¶. And moraouer though sacrifices and ceremonies can be no ground or fundacion to bild upon: that is, though
 15 we can proue noughte with them: yet when we haue once found oute Christ and his misteries, then we maye borow figures, that is to saye allegoryes, similitudes or examples to open Christ and the secrettes off God hyd in Christ euen vnto the quycke, and to declare them
 20 more lyuely and senebly with them than with all the wordes of the worlde. For similitudes haue more vertue 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 persuaded and
 35 can not but beleue that God had shewed Moses the secrettes of Christ and the verey maner of his deth be- .¶. fore hande, and commaunded him to ordene them for the confirmacion of oure faythes whiche are now in the cleare daye lighte. And I beleue also that
 40 the prophetes whiche folowed Moses to confirme his prophefyes and to mayntayne his doctrine vnto Christes

cominge, were moued by soch thinges to serche further
 of Christes secrettes. And though God wold not haue
 the secrettes of Christ 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 promysse that one of the seed of Abrahā
 shuld come and blesse them, euen so they had a gener-
 all fayth that God wold by the same man faue them,
 though they wist not by what meanes as the very
 10 apostles when it was oft told them yet they coude
 neuer comprehend it, till it was fulfilled in deade.

And beyonde all this their sacrifices ād ceremonies
 as farforth as the promyses annexed vnto them ex-
 tende, so farforth they faued thē and iustified them
 15 and stode them in the same 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 promysse whiche
 the sacrifice or ceremonye preached and wherof it was
 a token or fygne. For the ceremonies .ᵀ. and sacri-
 20 fices were lefte with them and commaunded them to
 kepe the promysse in remēbraunce and to wake vpp
 their fayth. As it is not ynough to sende manye on
 errandes and to tell them what they shall doo: but
 they must haue a remembraunce with them, and it be
 25 but a ringe of a rush aboute one of their fingers. And
 as it is not ynough to make a bargayne with wordes
 onlye, but we must put thereto an oth and geue earnest
 to confirme the faithe off the person with whom it is
 made. And in like maner yf a man promysse, what
 30 soeuer trifull it be, it is not beleued excepte he hold
 vppe his finger also, soch is the wekenesse of the world.
 And therefore christ him self vsed oftymes diuerse cere-
 monyes in curyng the seke, to sturre vpp their faith
 with all. As for an ensample it was not the bloud of
 35 the lambe that faued thē in Egipte, when the angell
 smote the Egiptians: but the mercye of God and his
 truth wherof that bloude was a token and remembraunce
 to sturre vppe their faythes wyth all. For though God
 make a promysse, 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 theyr vnworthynesse. And euen so oure sacra-
 ment- .℞. tes (yf they be truelye ministrd) 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
 wafh oure hartes. Neuerthelesse the sacramentes clēse
 vs and absolue vs of oure synnes as the preastes doo,
 10 in preachinge of repentaunce and faith, for which cause
 ether other of them were ordered, but yf they preach
 not, whether it be the preast or the sacrament, so pro-
 fitte they not.

And yf a man allege Christ Iohan in the .iiii. 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 goft is present in the
 water and therefore the verye deade or worke doth put
 awaye synne: then I will send him vnto Paule which
 20 axeth his Galathians whether they receaued the holy
 gofte by the deade of the lawe or by preachinge of
 faith, and there concludeth that the holy goft accōpany-
 eth the preaching of faith, ād with the worde of faith,
 entreth the harte ād purgeth it, which thou mayst
 25 also vnderstonde by saynt Paule sayenge: ye are borne
 .℞. a new out of the water thorowe the worde. So
 now if baptim preach me the wassing in christes
 bloude, so doth the holy goft accompany it and that
 deade of preachinge thorow fayth doth put awaye my
 30 synnes. For the holy goft 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
 very deed it self iustificth and putteth away synne. I
 35 ansuere 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 apou the
 croffe now apou a .xv. hundred yeres ago and preach-

eth only vnto them that are alyue. And as for them
 that be dead, it is as profitable vnto them as is a can-
 dell in a lantrene without light vnto them that walke
 by the waye in a darke night, and as the gospell song
 5 in laten is vnto them that vnderstond 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 saffe 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 therfore thorow faith it was for-
 geuen them. And now their synnefull membres be
 15 dead, so that they can now synne no more, wherfore
 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 couetous-
 nesse and an extorcyonar and a bylder of Abayes,
 20 Colleges, Chauntries and cathedrall chirches with false
 gotē good, a pickpurse, a pollar, ad 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 sarvent 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
 nothinge necessarye but to make allegoryes, which

they fayne euery mā after hys awne brayne at all wyle
 advēture without any certayne rule: therefore (though I
 haue spoken off them in another place) yet left the
 boke come not to all mennes handes that shall reade
 5 this, I will speake off them here also a worde or twayne.

We had nede to take hede euery where that we be not
 begyled with false allegories, whether they be drawne out
 of the new testament, or the olde, ether out of any other
 storye or off the creatures of the worlde, but namely in
 10 this boke. Here a man had nede to put on all his
 spectacles and to arme him selfe agenst invisible spretes.

First allegories proue nothinge (and by allegories vn-
 derstonde examples or similitudes borrowed of straunge
 matters and of another thinge than that thou entreatest
 15 off) As thou- .P. gh circumcysyon be a figure of bap-
 tim, yet thou canst not proue baptim by circumcysion.

For this argumēt were verye feble, the Israēlites
 were circūcysed therefore 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 delyuered him from deth, therefore we shall
 ryfe agayne, and so forth in all other.

But the very vse of allegories is to declare and open
 25 a texte that it maye be the better perceaved and
 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-
 nifiēge that they were all sodiars off God to warre
 his warre and separatinge them from all other nacyns
 disobedient vnto God: euen so baptim is oure comen
 bagge and sure ernest and perpetuall memoriall that
 35 we pertayne vnto Christ and are separated from all
 that are not christes. And as circumcysion was a
 token certifyenge them that they were receaved vnto
 the faouere off God and theyr .P. synnes forgiven them:
 euen so baptim certesyeth vs that we are wasshed in
 40 the bloude of christ and receaved to faouere for his
 sake. and as circumcysion signified vnto thē the cut-

tynge away of theyr awne lustes and sleynge of their
fre will, as they call it, to folowe the will of god even
fo baptim signyfyeth vnto vs repentaunce and the mor-
tefyng of oure vnruly mēbres and body of synne, to
5 walke in a newe lyffe and so forth.

And likewyse though that the savyng of Noe and
of them that were with him in the shyppe, thorow
water, is a figure, that is to saye an ensample and like-
nesse of baptim, as Peter maketh it .i. Petri 3. yet I
10 can not proue baptim therwith, saue describe it only.
for as the sheypp 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- .¶. ble) but to
describe christ only: even as christ hi silf Iohānis .3
boroweth a similitude or figure of the brasen serpent to
lead Nichodemus frō his erthy imaginacyon in to the
25 spirituall vnderstondinge of christ sayenge: As Moses
lyfted vpp a serpent in the wildernesse, so must the
sonne of man be listed vpp, that none that beleue in
him perysh but haue everlastinge liffe. by which simil-
itude the vertue of christes deth is better described
30 then thou coudest declare it with a thousand wordes.
for as those murmurars agens god as sone as they
repented were healed of their deadly woundes thorow
lokyng on the brasen serpent only without medicyne
or any other helpe, yee ād without any other reason but
35 that god hath sayed it shuld be so, and not to murmoure
agayne, but to leue their murmuringe: even so all that
repent ād beleue in christ are saved from euerlastinge
deth, of pure grace without and before their good
workes, and not to synne agayne, but to fight agaynst
40 synne ād henceforth to synne no moare.

Even so with the ceremonies of this boke thou canst

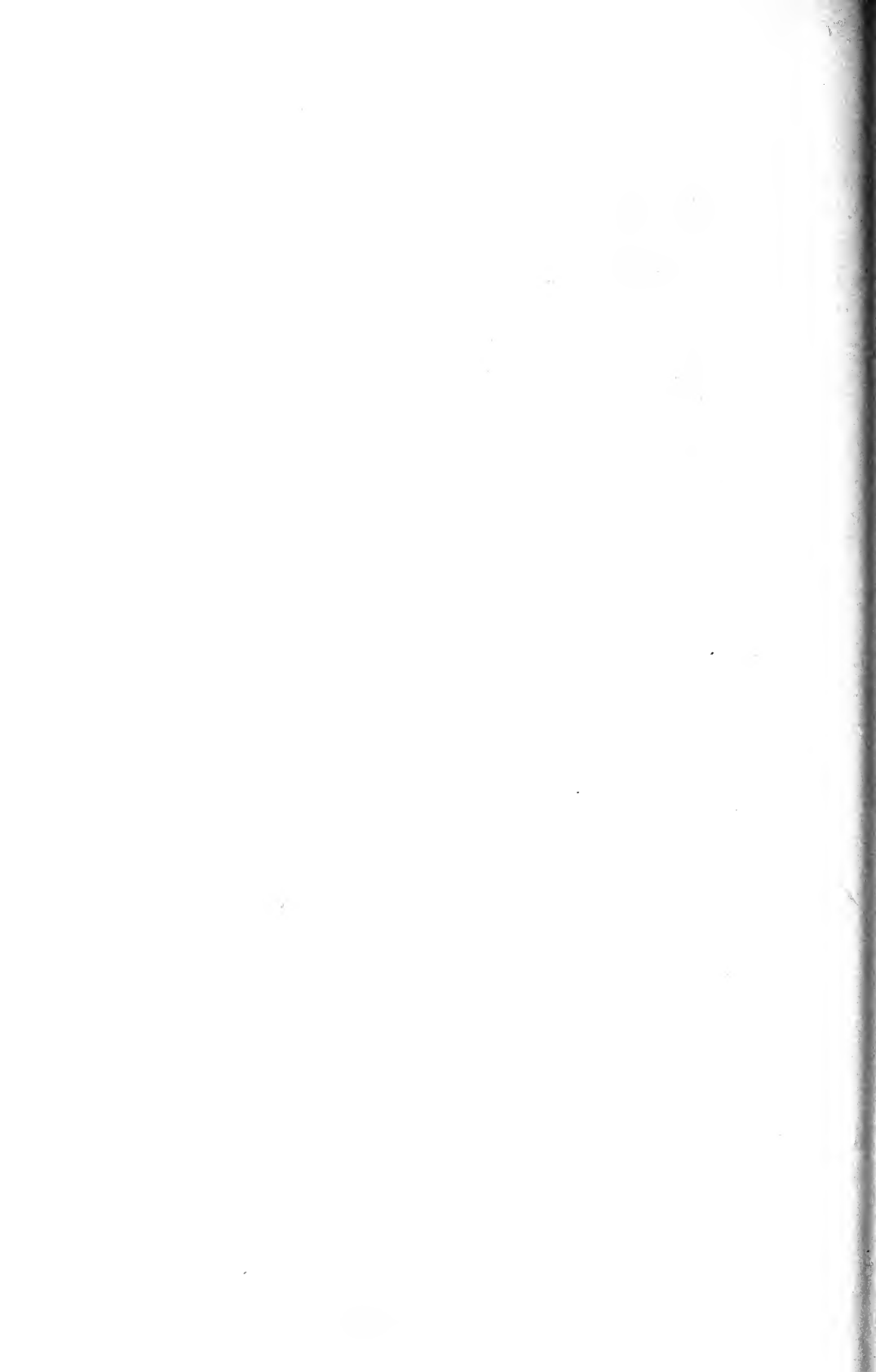
prove nothings faue describe and declare only the
 puttyng awaye. of oure fynnes thorow the deth of
 christ. for christ is Aaron and Aarons sonnes and
 all that offer the sacrifice to purge synne, And christ
 5 is all maner .P. offering that is offered: he is the oxe,
 the shepe, the gote, the kyd and 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
 wilder nesse. for as they purged the people frō their
 10 worldly vnclenneses thorow bloud of the sacrifices,
 even so doth christ purge vs from the vnclenneses of
 everlastinge deth with his awne bloude. and as their
 worldly fynnes coude no otherwyse be purged then
 by bloude of sacrifice, even so can oure fynnes be no
 15 otherwyse forgiven then thorow the bloude of christ.
 All the deades in the world, faue the bloude of christ,
 can purchase no forgevenesse of fynnes: for oure deades
 do but helpe oure neyghboure and mortefye the flesh
 ād helpe that we synne no moare, but and if we haue
 20 synned, it must be frely forgiven thorow the bloude of
 christ or remayne ever.

And in lyke maner of the lepers thou canst prove
 nothings: thou canst never coniuere out confessiō thense,
 how be it thou hast an handfome example there to
 25 open the bindinge and lowfinge 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 .P. and
 30 lowfinge is one power) As those preastes healed no
 man, euen so oures can not of their inviseble 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
 ād lowfe, kyll and make alyue agayne, make vnclene
 and cleane agayne, and send to hell ād 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

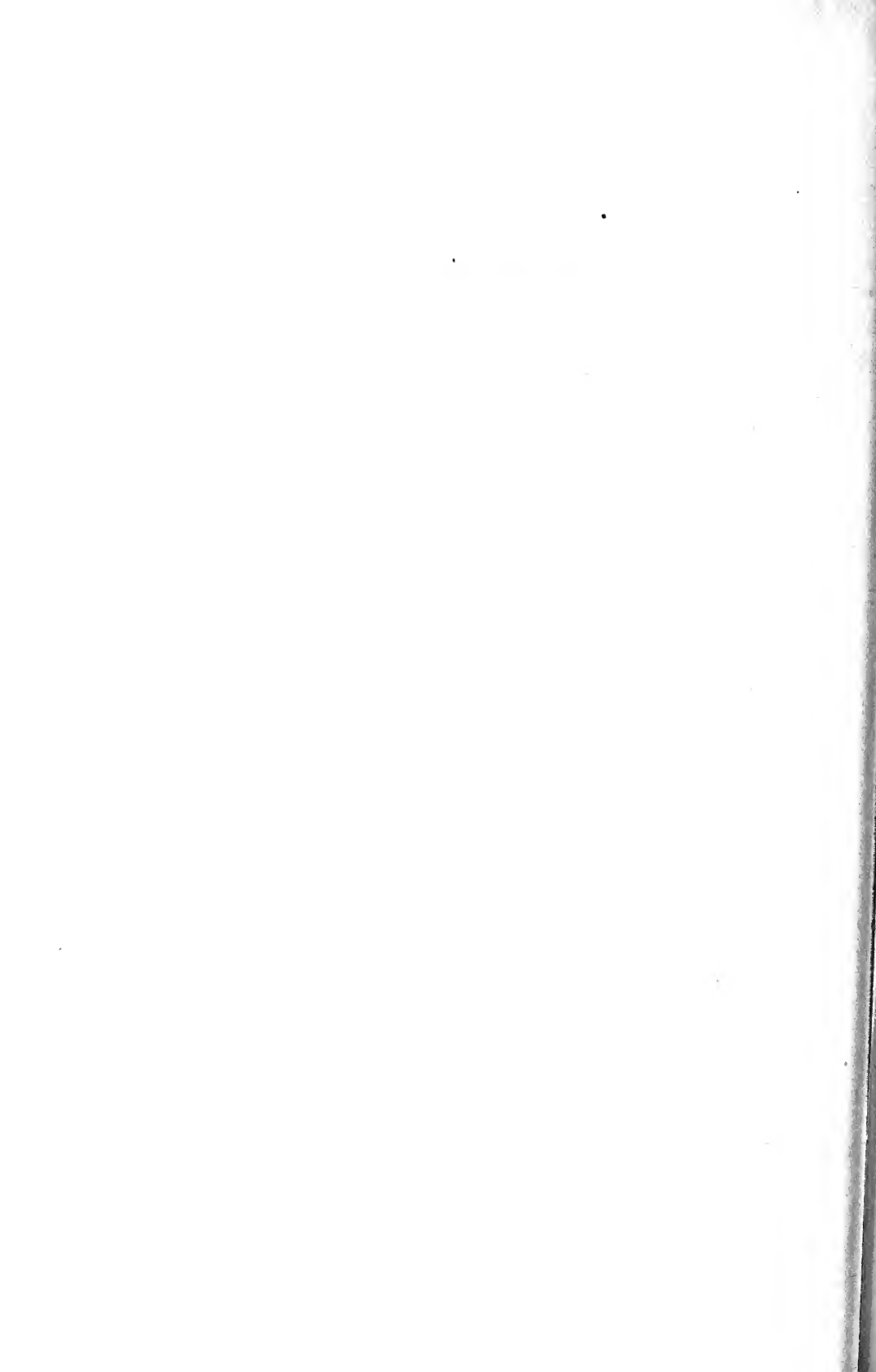
them the mercye that is in christ, they shuld lowse them and quiet their raging consciences and certefie them of the fauoure of god and that their synnes be forgeven.

5 Fynallye beware of allegoryes, for there is not a moare handfome or apte a thinge to be gile withall then an allegorye, nor a more sotle and pestilent thinge in the world to persuade a false mater then an allegorye. And contrary wyfe there is not a bet-
 10 ter, vehementer or myghtyer thinge to make a man vnderstond with all then an allegory. For allegoryes make a man quwick witted and prynte wyf- .¶. 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 bofst 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 beutye of all good deades is of God and we are but the caren leane, we are onlye the instrument wherby god worketh only,
 25 but the power is his. As god created Paule a newe, poured hys wifdome in to him gaue him mighte and promysed him that his grace shulde neuer fayle him &c. and all without deservinges, excepte that nurtering* the fayntes and makinge them curse and rayle on
 30 Christ be meritorious. Now as it is death
 to eate the bloude or fatte of any sacri-
 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 BO
ke of Mofes. Cal
led Leuiti
cus.



THE THIRDE BOKE

OF MOSES, CALLED LEUITICUS.

The firste Chapter.

- 1 **A**ND the Lorde called Mofes, *A.C.S. The*
 2 And fpake vnto him oute off *order of burnt-*
 the tabernacle of witneffe fay- *offringes, whe-*
 3 enge, Speake vnto the childern *ther it be of*
 of Iſrael, and ſaye vnto them. Who ſo- *ſmal or great*
 euer of you ſhall bringe a giſte vnto the Lorde, ſhall *catell or*
 bringe it of the catell: euen of the oxen and of the *ſoules.*
 ſhepe.
- 3 Yf he brynge a burnt-offrynge of the oxen he ſhall
 4 offre a male without blimeſh, and ſhal brynge him to
 the dore of the tabernacle of witneffe, that he maye be
 5 accepted before the Lorde. And let him put his hande
 6 upon the heed of the burntſacrifice, and ſauoure ſhalbe
 7 geuen him to make an attonemēt for hym, ad let him
 8 kyll the oxen 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
 9 of the tabernacle of witneffe. And let the burnt-off-
 10 rynges be ſtrypped and hewed in peces. And thē let
 the ſonnes of Aaron the preaſt put fire apō the alter
 11 and put wodd upon the fire, and let them laye the
 peces with the heed and the fatte, upon the wod that
 12 is on the fire in the alter. .P. But the inwardes ad the
 legges they ſhall waſh in water, and the preaſt ſhall
 burne altogether upon the alter, that it be a burntſac-

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 ſtrūe 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 burnt sacrifice 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
preafte Aarons sonnes sprinkle the bloude of it,
12 rounde aboute upon the alter. And let it be cut in
peces: euen with his heed and his fatte, and let the
preaft putte them upon the wodde that lyeth upon the
13 fire in the alter. But let him wash the inwardes and
the legges with water, and than bringe altogether and
burne it upon the alter: that is a burnt offeringe and a
sacrifice of swete fauoure vnto the Lorde.

14 Yf he will offer a burnt offeringe of the foules he
shall offer eyther of the turtyll doues or of the ionge
15 pigeons. And the preaft shall brynge it vnto the alter,
and wrynge the necke a fundre of it, and burne it on
the alter, and let the bloude runne out upon the sydes
16 of the alter, and plucke awaye his croppe and his fetters,
and cast the besyde the alter on the east parte vppō the
17 hepe of ashes, and breke his winges but [Fo. III.] plucke
the not a fundre. And the preaft let the preaft burne it vpon
the alter, euē apō the wodde that lyeth apō the fire, a
burnt sacrifice and an offerynge of a swete fauoure vnto
the Lorde.

V. 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

L. 10 von lemmern odder zygen eyn brando. 13 Vnd der
priefter soles alles opffern 15 forn den hals abstechen 17 spalten,
aber nicht abbrechen

SA. 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 ad
 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, ad burne it for a memoriall apō the alter: an offryng of a swete sauoure vnto the
 3 Lord. And the rēnaunt of the meatofferyng shalbe Aarons ad 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 swete cakes of fine floure mingled with oyle, ad vnleuended wafers anynted with oyle.
- 5 Yf thy meatoffryng be baken in the fryng pan, then
 6 it shalbe of swete floure mingled with oyle. And thou shalt mynce it small, ad poure oyle thereon: ad fo is it a meatoffryng.
- 7 Yf thy meatofferyng be a thyng broyled vppon the greadyerne, of floure myngled with oyle it shalbe.
- 8 And thou shalt bryng the .ᵑ. meatoffryng that is made of these thynges vnto the Lorde, and shalt delyuer 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 swete sauoure vnto the Lorde. And that which is left of the meatofferyng 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

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

℞. 2 Semel mehl 4 gebacken ym offen 7 fo ifs eyn speyfopffer.

℞. N. 2 This *swete 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.

℞. C. S. The order of meat-offrynges, of swete cakes, of syne flower, of franckencens. & ce. with oute leuen, & with oute hony, but not with oute salt.

- the Lorde, shalbe made without leuē. For ye shall nether burne leuen nor honye in any offerynge of the
- 12 Lorde: Notwithstondinge ye shall bryng the firstlynges of them vnto the Lorde: But they shall not come upon the alter to make a swete 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 upon all thyne offerynges 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. IIII.] 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 **Y**F any man brynge a peaceoffer- *M.C.S. The order of peace-offrynges, whyche were offered for the keyynge of*
 2 blemysh, before the Lorde, and let him *peace, made*

M. 14 then take that

V. 12 Primitias tantum eorum 13 de sacrificio tuo. 14 munus primitiarū . . . de spicis adhuc virentibus . . . confringes in morem farris 16 farris fracti [The Latin has nothing to represent Tyndale's: "That is an offerynge vnto the Lorde."]

L. 15 weyr. drauff legen, so ifs eyn speysopffer. iiii, 1 Ist aber seyn opffer ein tödopffer von rindern

M. N. 13 All offrynges must be *salted with salt*, whiche signyfieth that all our good workes must be directed after the doctrine of the Apostles & prophetes, for then shall they be acceptable in the syghte of the Lorde, yf they fauer of the salt therof, & elles not.

L. M. N. 1 *Tödopffer* soll hie nicht eyn *todtopffer* heysen das nicht lebet, sondern das da todtet vnd wurget vnd des dings eyn end macht, vollend aus richt, Denn es bedeut das opffer, da S. Paulus Ro. 12. vnd Petrus 1. Pet. 2. von leren, das wir nach dem glauben, sollen vnsern leyb vnd seyne luste vollend toden vnd aufferbeytten, dz frid werd zwischen geyst vnd fleysch, vnd weret, wie die andern die leben lang.

put his hande upon the heed of his offer- *of oxen, shepe,*
 ynge, and kyll it before the dore of the *lambes and*
 tabernacle of witnesse. And Aarons sonnes the preastes, *gootes.*
 shall sprinkle the bloude upon the alter rounde aboute.
 3 And they shall offre of the peaceoffrynge to be a fac-
 4 rifice vnto the Lord: the fatt that couereth the in-
 wardes and all the fatt that is upon the inwardes: and
 the two kydneyes with the fatt that lyeth upon the
 loynes: and the kalle that ys on the lyuer, they shall
 5 take 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 fauoure 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 .℞. and put his hande
 upon his offrynges heede, and kyll it in the doore off
 the tabernacle off wytnesse, and Aarons sonnes shall
 sprinkle the bloude thereof rounde aboute the alter.

9 And of the peaceoffrynge they shall brynge a sacri-
 fyce vnto the Lorde: the fatt there of ad the rompe
 altogether, which they shall take off harde by the
 backe bone: and the fatt that couereth the inwardes
 10 and all the fatt that is upon the inwardes and the .ii
 kydneyes with the fatt that lyeth upon them and upon
 the loynes, and the kalle that is upon the lyuer he
 11 shall take 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 HERRN.

℞. ℞. 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 & mortyfye 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 sacrifyce: 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 away with the kydneyes.
 16 And the preast shall burne them apō the alter to fede
 the Lordes sacrifyce [Fo. V.] wyth all ād to make a
 fwete faouure. 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 .IIII. Chapter.

1 **A**ND the Lorde talked with Moses *M.C.S. The*
 2 *offryng made*
 saynge: speake vnto the chil- *for synnes*
 deryn of Israel ād faye: when a *done of igno-*
 soule synneth thorow igno- *raunce.*

raunce 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 amyffe, he shall brynge for his synne
 which he hath done: an oxe wythout blemyshe vnto
 4 the Lorde for a synneoffrynge. And he shall brynge
 the oxe vn to the dore of the tabernacle of wytnesse be-
 fore the Lorde, and shall put his hande upon the oxes
 heade and kyll him before the Lorde.

5 And the preast that is anoynted shall take of the

M. 1 Lorde spake vnto Moses 4 vpon the oxe heade

V. 13 altar. circumitū, 14 tollentque ex ea in pastū ignis do-
 minici ad. qui operit ventrē, & qui tegit vniv. vital., 15 duos ren.
 cum reticulo quod est super eos iuxta ilia 16 in alimonā ignis &
 suavissimi od. iiii, 2 et de vniuersis mādatīs domini . . vt non
 fierent 3 delinquere faciens

L. 16 zur speysz des opffers zum sussen geruch.

oxes bloude and brynge it in to the tabernacle of wit-
 6 nesse and shall dyppe his synger in the bloude and
 sprinkle thereof .vii. tymes before the Lorde: euen be-
 7 fore the hangynge of the holy place. And he shall
 put some of the bloude apou the hornes of the alter of
 swete cens before the Lorde which is in the .P. taber-
 nacle of witnesse, and shall 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
 altogether 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 comyttyed any of these thynges which the Lorde
 hath forbidden to be done in his commaundmentes
 14 ad haue offended, ad the synne which they haue synned
 be afterwarde knowne, than shal they offre an oxe for
 a synneofferynge ad shall 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

¶. 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 gemeyne ynn Israel

17 and shall dyppe his finger in the bloude, and sprinkle
it feuen tymes before the Lorde: euen before the uayle.
18 And shall put of the bloude 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 oxen 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 oxen without the hoste, ad burne him as
he burned the first, so is this the synneofferynge of the
comynalte.

22 When a Lorde synneth and committeth thorow
ignoraunce any of these thynges whiche the Lorde his
God hath forbydden to be done in his commaund-
23 mentes and hath so offended: when his synne is shewed
vnto him which he hath synned, he shall brynge for
24 hys offerynge an he goote without blemyshe and laye
his hande upon the heed of it, and kyll it in .P. the
place where the burntoffrynges are kylled 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 burntoffryngalter, and
poure his bloude upon the botome of the burntoffer-
26 yngealter and burne all his fatt upon the alter as he
doth the fatt of the peaceoffrynges.

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
ignoraunce 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

V. 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 terrē
L. 18 alles ander blut 24 Das sey feyn fundopffer 25 vnd das
ander blut

whiche he hath synned is come to his knowlege, he shall bringe for his offerynge, a she goote without blemish for his synne which he hath synned, and laye his hande apō the heed of the synneofferynge ād flee it in the place of burntoffrynges. And the preast shall take of the bloude with his finger ād put it apō the hornes of the burntoffryngealter and poure all the bloude apō the botome of the alter, ād shall take awaye all his fatt as the fatt of the peaceoffrynges is takē awaye. And the preast shal burne it apō the alter for a swete fauoure vnto the Lorde, and [Fō. VII.] the preast shall make an attonemēt for him ād it shalbe forgeuen him.

Yf he bringe a shepe ād offer it for a synneofferynge, he shall bringe a yewe without blemish and laye his hande apō the heed of the synneofferynge and flee it in the place where the burntoffrynges are slayne. And the preast shal take of the bloude of the synneofferynge with his finger, ād put it apō the hornes of the burntoffryngealter, ād shall poure all the bloude thereof vnto the botome of the alter. And he shall take awaye all the fatt thereof, as the fatte of the shepe of the peaceoffrynges was takē a waye. And the preast shall burne it apō 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 foule hath synned ād herde the voyce of cursynge ād is a witnesse: whether he hath sene or knowne of it yf he haue not vttered it, he shall bere his synne. Ether

A.C.S. Of oothes. The cleansynge of hym i hat toucheth vncleane thyn- ges. The pur-

Al. 32 a lambe . . . bringe a female

V. 35 adep̄s arietis, qui immolatur pro pacificis. v, i aut ipse vidit, aut concius est

L. 35 lam des tödopffers. v, i eyn fluch horet

when a mā toucheth any vnclene thinge: whether it be the caryon of an vnclene beest or of vnclene catell or vnclene worme, worme and is not warre of *any creeping thing* it, he is also vnclene and hath offended. *gacyon of an othe and of synne done by ignoraunce. [vi, i.] The offrings for synnes which are done wyll- yngly.*

3 Ether when he toucheth any vnclen-
 nesse of mā (whatsoever 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 trespasser. Ether when a foule sweareth: so that
 he pronounceth with his lippes to do euell or to do
 good (what soeuer it be that a man pronounceth with
 an othe) and the thinge be out of his mynde and
 afterwarde cometh to the knowledge of it, than he
 hath offended in one of these.

5 Than when he hath synned in one of these thinges,
 6 he shall confesse that wherein that he hath synned, and
 shall bringe his trespaceofferynge vnto the Lorde for
 his synne which he hath synned. A female from the
 flocke, whether it be an yewe or a she goote, for a 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 syde 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

v̄. 2 immundum, siue quod occisū a bestia est, aut per se mor-
 tuum, aut quodlibet aliud reptile . . . rea est & deliquit. 3 postea,
 fubiacebit 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 funda-
 mentum 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 fo shall the preaft 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 ony frankencens thereon, for it is a synneofferinge. And let him brynge it to the preaft, and the preaft 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 synneoffrynge. And let the preaft make an atonement for him for his synne (what foouer 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 soule trespaceth ad syn- communed, i.
 neth thorow ignoraunce in any of the holy e. conuersed,
spoke
 thinges of the Lorde, he shall brynge for his trespace vnto the Lord, a ram without blymesh out of the flocke valowed at two cycles after the holy cycle, for a trespaceofferynge. And he shall make amendes for the harme that he hath done in the holy thyng, and put the fyfte parte moare .P. there to and geue it vnto the preaft. And the preaft shall make an attonemēt for him with the ram of the trespaceofferynge, and it shalbe forgeuē hym.

- 17 When a soule synneth and committeth any of these thinges which are forbiddē to be done by the cōmaundmentes of the Lorde: though he wist it *
 18 not, he hath yet offended and is in synne, ad shall

¶. 15 cycles after the cycle of the sanctuary 16 fyfte parte more to. [The following 7 verses in Tyndale are transferred in Matthew's Bible to ch. vii.]

¶. 11 manus eius duos offere turt. 12 in monumentum eius qui obtulit 13 hab. in munere. 17 & peccati rea, intellexerit iniquitatem suam

¶. 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 soule synneth ad trespaceth agaynst the Lorde and denyed vnto his neyghboure that which was taken him to kepe, or that was put vnder his hande, or that which he hath violently taken awaye, or that whiche he hath
 3 deceaued his neyghboure off wyth sotylte, or hath founde that whiche was losfe and denyeth it, and swereth false-ly, in what soeuer thinge it be that a man doth and
 4 synneth therein, Then when he hath synned or trespaced, he shall restore agayne that he toke violently awaye, [Fo. IX.] or the wronge whiche he dyd, or that whiche was delyuered him to kepe, or the lost thinge
 5 which he founde, or what soeuer it be aboute which he hath sworne falsely, * he shall restore it vnto my ney-
 agayne in the whole sūme and shal adde bour pertayn-
 the fiste parte moare thereto and geue eth satisfac-
 it vnto him to whome it pertayneth, the ciō, but vnto
 same daye that he offereth for his tres- god repēt-
 6 pace, and shall brynge for his trespace aunce: and the
 offerynge vnto the Lorde, a ram without the sacrifice of
 blymesh out of the flocke, that is esteemed christes bloude
 worth a trespaceofferynge vnto the preast. is a ful satisf-
 7 And the preast shall make an atonemēt for him before facion, ad
 the Lorde, ad it shall be forgeuē hī in what soeuer attonemēt ad
 thinge it be that a mā doth ad trespaceth therein. apeasinge of
 all wrath.

¶. 19 quia per errorem deliquit in domino. vi, 2 fidei eius creditum . . . aut calumniam fecerit 3 & inficians intuper 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
 ¶. M. N. 24 Vnto my neybour pertayneth satisfaccyon, but vnto god repetaunce & then the sacrifice of Christes bloude is a full satisfacciō & attonement & apeasyng of all wrath.

■ The .VI. Chapter.

- 8 **A**ND the Lorde spake vnto Moses *M.S. The*
 9 faynge. Commaunde Aaron *offringes for*
 and his sonnes faynge: this is *synnes which*
 the lawe of the burntoffrynge. *are done*
wyllngly.
 The burntofferynge shalbe apou the herth *The lawe of*
 of the alter all nyghte vnto the mornynge, *the burntoff-*
 and the fire of the alter shall burne there- *rynges. The*
 10 in. And the preast shall put on his lymen *fyre must*
 albe and his lymen breches apou his flesh, *abyde euer-*
 and take awaye the asshes whiche the fire *more vpon the*
 of the burnt sacrifice in the altare hath *aulter. The*
 11 made, and put them besyde the alter, ad the put off *offrynges of*
 his raymet ad put on other .P. and carye the asshes *Aaron and*
 out without the hoste vnto a clene place. *hys sonnes.*
- 12 The fire that is apou 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 apou
 it, and he shall burne thereon the fatt of the peace-
 13 offerynges. The fire shall euer burne apou the alter
 and neuer goo out.
- 14 This is the lawe of the meatoffrynge: Aarons sonnes
 15 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 reme-
 braunce apou the alter to be a swete sauoure of the
 16 memoriall of it vnto the Lorde. And the rest thereof,
 Aaron ad his sonnes shall eate: vnleuended it shalbe
 eaten in the holy place: euē in the courte of the tab-
 17 ernacle of witnessse they shall eate it. Their parte
 whiche I haue geuen them of my sacrifice, shall not be

V. 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, shal 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],}
 19 [Fo. X.] And the Lorde spake vnto Moses sayenge:
 20 this is the offrynge of Aaron ad of his sonnes which
 he shal 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 night: ad in the fryenge pan it shalbe made
 with oyle. And whē it is fryed, thou shalt brynge it in as
 a baken meatofferynge mynsed small, and shalt offer it for
 22 a swete sauoure vnto the Lorde. And that preast of his
 sonnes that is anoynted in his steade, shall offer it: ad it
 shall be the lordes dutye for euer, and it ^{dutye, due}
 23 shal be burnt altogether. For all the meatoffrynges of
 the preastes shalbe burnt altogether, ad shal not be eaten.
 24, 25 And the Lorde talked with Moses sayenge: speake
 vnto Aaron and vnto his sonnes and saye. This is the
 lawe of the synneoffrynge, In the place where the
 burntofferynge is kylled, shall the synneofferynge be
 26 kylled also before the Lorde, for it is most holy. The
 preast that offereth it shall eate it in the holye place:
 27 evē in the courte of the tabernacle of witnesse. No
 man shall touche the flesh thereof, saue he that is hal-
 owed. And yf any rayment be sprynckled therewyth,
 28 it shalbe wasshed in an holy place, and the erthē pott
 that it is soddē in .℞. shalbe broken. Yf it be 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 sacer. 28 de-
 fricabitur, & lauabitur aqua. 29 vescetur de carnibus eius

℞. 18 Das sey ewigs recht 21 gebacken dar bringen vnd gestuckt
 27 eyn kleyd besprenget, der soll sich wasschen 28 mit wasser spulen
 ℞. ℞. N. 27 There shall none touche it, but he that is hal-
 owed, that is, but he that is dedicated, ordeyned and appoynted
 to mynyster before the Lorde, as it is Agge. ii, c.

stōdunge no synneofferynge that hath his bloude brought in to the tabernacle of witnesse to reconcyle with all in the holy place, shalbe eaten: but shalbe burnt in the fire.

¶ The .VII. Chapter.

- 1 **T**HIS is the lawe of the trespace-
 2 offerynge which is most holy. *M.C.S. Trespaceoffrynges. Synne offrynges and peace offrynges. The fatte and the bloude maye not be eaten.*
 3 In the place where the burnt-offrynge is kylled, the trespaceoffrynge shalbe kylled also: ad his bloude shalbe sprikled rounde aboute apon
 4 the alter. And all the fatt thereof shalbe offered: the rompe and the fatt that couered the
 5 inwardes, and the .ii. kydneyes with the fatt that lyeth on them and apon the loynes: and the kall on
 6 the lyuer shalbe taken awaye with the kydneyes, And the preast shall burne them apon the altare, to be an offerynge vnto the Lorde: this is a trespace offerynge.
 7 All the males amonge the preastes shal eate thereof in the holy place, for it is most holy. As the synne-offerynge is, so is the trespaceofferynge, one lawe
 8 ferueth for both: and it shall be the preastes that reconcyleth therwith. [Fo. XI.] And the preast that offered a mans burnt-offerynge, shall haue the skyn of
 9 the burnt-offerynge which he hath offered. And all the meat-offerynges that are baken in the ouen, ad all that is dressed apon the gredyerne ad in the fryenge
 10 pan, shalbe the preastes that offereth them. And all the meat-offerynges that are myngled with oyle or drye, shall pertayne vnto all the sonnes of Aaron, and one shall haue as moche as another.

¶ 2 per gyrum altaris fundetur 5 incēsum est domini pro delicto. 7 ad sacerdotem . . . pertinebit 10 mēfura æqua per singulos diuidetur.

¶ 5 altar antzunden zum oppfer 10 mit ole gemenget odder treuge

¶ M. N. 1 *Trespace offeringe* that is, an offering for a trespace. Trespace after the order of the scrypture signifyeth somtyme all the lyffe past which we haue lyued in infidelyte, being ignoraunt of the veritie, not only in doying opē fynnes, but also when we haue walked in oure awne rightwefnes, as in the Psalme: xviii, d. & .ii. Paral. xxviii, c.

11 This is the lawe of the peaceoffringes whiche shalbe
 12 offered vnto the Lorde. Yf he offer to geue thanckes,
 he shall brynge vnto his thanckofferynge: swete cakes
 myngled with oyle and swete wafers anoynted with oyle,
 13 and cakes myngled with oyle of fine floure 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, .℥. it shalbe eaten,
 17 and that which remaineth 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 abhomyacion, 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
 thē eate of the flesh of the peaceoffrynges whiche per-

℥. 14 ex quibus vnus pro primitiis offertur domino 18 irrita
 fiet eius oblatio, nec proderit offerenti . . anima tali se edulio
 cont., præuaricationis rea erit.

℥. 18 Es wirt yhm auch nicht zu gerechnet werden, sondern
 es wirt verworffen seyn . . ist eyner mißthat schuldig. 21 was sonst
 greulich ist

℥. N. N. 16 By *vowes* are vnderstand the gyftes which are
 accustomed to be offred and geuen to God by any outwarde cere-
 monye, as it was to rounde their heares, or to dryncke no wyne.
 etc. Num. vi, a.

tayne vnto the Lord, that foule shall periffh from his people.

- 22, 23 And the Lorde fpake vnto Mofes faynge: fpake vnto the childern of Ifrael *ad* faye. Ye shall eate no
 24 maner fatt of oxen, fhepe or gootes: neuerthelater the fatt of the beeft that dyeth alone *ad* the fatt of that which is torne with wilde beeftes, maye be occupide, occupide in all maner [Fo. XII.] vfes: but *employed, used*
 25 ye fhall in no wife 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 fhall periffh frō
 26 his people. Moreouer ye fhall 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 fame foule fhall periffhe frō his people.
 28, 29 And the Lorde talked with Mofes fayenge: fpake vnto the childrē of Ifrael *ad* faye He that offereth his peaceoffrynge vnto the Lord, fhall bringe his gifte
 30 vnto the Lord of his peaceoffrynges: his owne handes fhall bringe the offrynge of the Lorde: euē the fatt apō the brest he fhall bringe with the brest to waue it a
 31 waueoffrynge before the Lorde. And the preaft fhall burne the fatt apon the alter, *ad* the brest fhall be Aarōs
 32 *ad* his fonnes. And the right fhulder they fhall geue vnto the preaft, to be an heueoffrynge, of their peace-
 33 offerings. And the fame that offreth the bloud of the peaceoffringes *ad* the fatt, amōg the fōnes of Aarō,
 34 fhall haue the right fhulder vnto his parte, for the wauebrest *ad* the heuefhulder I haue takē of the childern of Ifrael, euen of their peace offerings, *ad* haue geuē it vnto Aarō the preft and vnto his fonnes: to be a dutie for euer of .P. the childern of Ifrael.
 35 This is the anoyntinge of Aaron *ad* of the facryfices of the Lorde, in the daye when they were offered to

℥. 21 interibit de populis fuis, (peribit vv. 25, 27.) 25 adipem, qui offeri debet in incenfum 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 tödopffern. 34 zum ewigen recht. 35 vberantwort worden priester zu feyn

- 36 be preastes vnto the Lorde, whiche the Lorde commaunded to be geuen them in the daye when he anoynted them, of the childern of Israel, and to be a dutie for euer amonge their generacions. *dutie, law,*
 37 This is the lawe of burntoffrynges, of *statute.*
 meatoffrynges, of synneoffrynges, of 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 wilderneffe 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-
 community, congregation
 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 upon
 him the albe and gyrde him with a girdel and put
 upon him the tunycle and put the Ephod thereon, and
 gyrded him with the broderd girdel of the Ephod,

*M.C.S. The
 anoyntyng
 and consecra-
 cyon of Aaron
 and his on-
 nes.*

*Hence the
 pope sett hol-
 owenge of
 chirches, al-
 ters, font,
 belles ad so
 forthe, and
 the anoynt-
 inge of biss-
 opes preastes,
 and soch like.*

V. 2 canistrū cū azymis 6 Cumque lauiffet eos

L. 36 zum ewigen recht 37 fulleopffer . . tödopffer. viii, 6 wusch sie mit wasser.

8 and bounde it vnto him therewith. And he put the
 brestlapppe thereon, ād put in the brestlapppe 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 anyntyngge 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
 anyntyngge 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 synneoffryngge was brought. And Aaron
 and his sonnes put their handes apon the heed of the
 15 oxe of the synneoffryng. And when it was slayne,
 Mofes toke of the bloude, and put it apon the hornes
 of the alter rounde .℞. aboute with his finger and puri-
 fied it, 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 burntofferynge,
 and Aaron ād his sonnes put their handes apon the
 19 heed of the ram, and it was kylled. And Mofes sprink-
 led the bloud apō the alter rōude aboute, ād cutt the
 20 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 verfunet. 20 zehyeb den widder yn stuck

℞. ℞. N. 8 Loke in Exo. xxviii, c. & Num. xxvii. d.

burntsacrifice of a swete sauoure 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
23 apō the heed of the ram: And when it was slayne, Moses toke of the bloude of it, and put it upon the tpype of Aarons ryght eare and upon the thombe of his right hande, and upon the great too of his right fote.

24 Then were Aarons sonnes broughte, ād Mo- [Fo. XIII.] ses put of the bloude on the tpype of the right eare of them, and upon the thombes of their righte handes, and upon the great tooes of their righte fete, and sprinkled the bloud apō the alter rounde aboute.

25 And he toke the fatt ād the rompe ād all the fatt that was upon 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 upon the righte
27 shulder, ād put altogether apō Aarons handes ād apō his sonnes handes, ād waued it a waueofferynge before
28 the Lorde. And thā Moses toke thē from of their handes agayne ād burnt thē apō the alter, euen upon the burnt-offrynge: These are the fulloffrynges of a swete sauoure ād a sacrifice vnto the Lorde.

29 And Moses toke the breste and waued it a waueoffrynge before the Lorde, of the ram of the ful offrynges: ād it was Moses parte, as the Lorde commaunded Moses.

30 And Moses toke of the anoynting oyle ād of the bloude whiche was upon the alter, and sprinkled it apō Aarō ād upon 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,

℥. 24 reliquum fudit super altare 27 qui postquam leuauerunt ea 28 eo quod consecrationis esset oblatio

℥. 22 widder des fulleopffers 24 gos das blut

- and there eate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge.
- 32 Aaron and his sonnes shall eate it: ad that which remayneth of the flesh and of the brede, burne with fire.
- 33 And se that ye departe not from the doore of the tabernacle of witnessse feuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For .vii
- 34 dayes must youre hâdes be filled, as they were this daye: euē so the Lorde hath commaüded to do, to
- 35 reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witnessse daye and nyghte feuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaunded.
- 36 And Aaron and his sonnes dyd all thynges which the Lorde commaunded by the hande of Mofes.

¶ The .IX. Chapter.

- 1 **A**ND the .viii. daye Mofes called *M. C. S. The*
 2 Aaron and his sonnes and the *fyrst offringes*
 3 elders of Israel, and sayde vnto *of Aaron, for*
 4 Aaron: take a calfe for a fynne *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 Israel he spa- [Fo. XV.] ke sayenge: *glorye of the*
 take ye an he goote for a fynneofferynge, *Lorde is*
 and a calfe and a lambe bothe two of a *shewed. The*
 yere olde, and without blemyshe for a *fyre com-*
 4 burnt sacrifice, and an oxe and a ram for peaceoffrynges, *myunge 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.

V. 31 panes quoque consecrationis edite 33 complebitur tēpus consecrationis vestræ: 34 sicut impræsentiarum factum est, vt ritus sacrificii completeretur. ix, 4 immolate eos coram domino in sacrificio singulorum

L. 33 bis an den tag, da die tage ewrs fulloffers aus sind
 M. M. N. 36 Loke in the .iiii. of the kings in the .xix. ch. b.

5 And they brought that which Moses commaunded
vnto the tabernacle of witnesse, ad 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: ad 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 cōmaunded 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: .P. but the
flesh and the hyde, he burnt with fyre without the
hoste.

12 After warde he slewe the burntofferynge, ad Aarons
sonnes brought the bloude vnto him, and he sprinkled it
13 rounde aboute upon the alter. And they brought 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, beydes the burntacrifyce in the mornynge.

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.

L. 7 deyn fundopffer vnd deyn brandopffer . . verfüne dich
vnd das volck 13 zu yhm zůstucket vnd den kopff 17 außser des
morgens brandopffer.

peoples peaseofferynges, and Aarons sonnes broughte the bloude vnto him, and he sprinkled it apone 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 apone the brestes and burnt it apone the alter:
 21 but the brestes and the righte sholders 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 peaseofferynges. 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 apone the alter: the burntofferynge and the fatt. And all the people sawe it and showted, and fell on their faces.

Of such places the bisshopes toke their domme blesynge with .ii. fingers: But numery vi. thou maist read the goodly prayer of his blesynge.

■ The .X. Chapter

1 **A**ND Nadab and Abihu the sonnes of Aaron toke ether of them his censor ad put fyre therein and put cens apō, and broughte straunge fyre before the Lorde: which he cōmaunded thē not and there went a fyre out frō the Lorde

A. C. S. Nadab and Abihu are slayne. Israel mourneth for them. The Preastes are forbydden wyne. The resydew of the sacrifice the Preastes eate.

¶. 24 turbæ, laudauerunt dominū x, 1 ignem alienum
 ¶. 22 steyg herab vom werck 24 frolocketen sie. x, 1 fremdb feur

¶. A. N. 1 Herof ye se the frute of a mans good entent wythout Goddes word. As we maye do no lesse, so doeth thys ensample teache that we may do no moare then is commaunded.

- do nolesse, so
3 doeth this en-
sample teach
that we maye
do no moare
than is cō-
maunded.
- and cōsumed thē, and they dyed before the
Lorde. Then Moses sayde vnto Aarō this
is it that the Lorde spake fa-
yngē: I will be sanctified in
them that come nye me, ad
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 burnyngē which the Lorde hath
7 burnt. But goo ye not out from the dore of the taber-
nacle of wytnesse, lest ye dye: for the anoyntyngē oyle of
the Lorde is apou you. And they dyd as Moses bad.
- 8 And the Lorde spake vnto Aaron fa-
9 yngē: 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 vnholy,
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.
- 12 And Moses sayde vnto Aaron and vnto Eleazar ad

V. 3 tacuit Aaron. 5 tulerunt eos sicut iacebant . . . vt sibi fu-
erat imperatum. 6 incendium, quod dominus fuscitauit 10 vt ha-
beatis scientiam discernendi

¶. 3 schwyg stille. 6 brand . . gethan hat 10 das yhr kund vn-
terfcheyden

¶. ¶. 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 euer,
it is here taken for a tyme that hath an ende, and not euer last-
ing as it is also in Gen. xiii, d & Ex. xii, c.

God is sanc-
tified when
we obey him
ad mortify
oure wyll
to doo his.

Oure prelates
be dronke
wyth 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 apost-
els..

- Ithamar his sonnes that were lefte: take the meat-offerynge that remayneth of the sacrifices of the Lorde, and eate it without leuen beyde the alter, for it is
 13 most holy: eate it therfore in the holy place, because it is thy dutye and thi sonnes dutye of the dutye [often],
 14 maunded. And the [Fo. XVII.] wauebreft and heue-
 shulder eate in a clene 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 and the wauebreft whiche they brynge with the
 sacrifices of the fatt, to waue it before the Lorde, shal-
 be thine and thy sonnes with the, and be a lawe for
 euer, as the Lorde hath commaunded.
- 16 And Moses soughte 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 agreement for them
 18 before the Lorde? Beholde, the bloude of it was not
 brought in within the holy place therfore shulde ye
 haue eaten it in the holy place as I commaunded.
- 19 And Aaron sayde vnto Moses: behold, this *The offeringes
 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 Moses herde that, he was content.

¶. 17 portetis iniquitatem multitudinis & rogetis pro ea 18 sicut
 præceptum est mihi? 19 mihi autem accidit quod vides . . . aut pla-
 cere domino in cerem. mente lugubri? 20 recepit fatiffactionem.

¶. 17 missethat der gemeyne tragen . . . sie verfunet 19 es ist
 myr gangen, wie es da ist . . . vnd gutter ding feyn 20 lies ers yhm
 gefallen.

¶. N. N. 19 The offringes must haue bene eatē in gladnesse,
 but Aaron coude not but morne for hys sonnes.

.P. The .XI. Chapter.

AND the Lorde spake vnto Mofes M.C.S. Of
beastes which
be cleane &
which vn-
cleane.
1 and Aaron sayenge: speake
2 vnto the childrē of Israēl and
3 saye, these are the beestes
4 whiche ye shall eate amonge all the beestes that
5 are on the erth: what soeuer hath hofte and dyuyd-
6 eth it in to two clawes ād cheweth cud among the
7 beestes, that shall ye eate. Neuerthelesse, these shall
8 ye not eate of them that chewe cud and haue hofses.
9 The camel, for he cheweth cud but he deuydeth not
10 the hofte in to two clawes therefore he shall be vnclene
11 vnto you. And the Conye, for he cheweth the cud
12 but deuydeth not the hofte in to two clawes, therefore
13 he is vnclene to you. And the hare, for he likewise
14 cheweth the cud, but deuydeth not the hofte in to two
15 clawes, he is therefore vnclene to you. And the swyne,
16 for though he deuyde the hofte in to two clawes,
17 yet he cheweth not the cud ād therefore is vnclene to
18 you, Of their flesh see that ye eate not ād their car-
19 kasses se that ye twych not for they are vnclene to you.
20 These shall ye eate of all that are in the waters:
21 what soeuer hath finnes and skales in the waters, sees
22 and ryuers, that shall ye eate And all that haue not
23 finnes ād skales in the sees ād ryuers of all that moue
24 and lyue in the waters, [Fo. XVIII.] shall ye abhorre.
25 Se that ye eate not of their flesh, ād also that ye ab-
26 horre their carkafes: for all that haue no finnes nor
27 scales in the waters, shalbe abhominacion vnto you.
28 These are the foules which ye shall abhorre and
29 which shall not be eaten, for they are an abhominacion.
30 The egle, the goofhauke, the cormoraunte, the
31 kyte, the vultur and all his kynd and all kynde of

V. 5 Chirogryllius 7 Et fus . . . ruminat. 8 horum carnis
 9 tam in mari quam in fluminibus & stagnis 11 morticina vitabitur.
 13 Aquilam, & gryphē, & haliaetum 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 Iaye with the kynde, the
 20 lappwyngē ād the swalowe. And all foules that
 crepe ād goo apō all .iiii. shalbe an abhominacion
 vnto you.
- 21 Yet these maye ye eate of all the foules that moue
 and goo upon .iiii. fete: euen those that haue no knees
 aboute vpon their fete to lepe with all upon 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
 whosoever touch the carkeffe of thē shalbe vnclene
 25 vnto the euen, ād whosoever bereth the carkeffe of thē,
 shal wash his clothes ād shalbe .℥. 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
 upon his handes amonge all maner beestes that goo
 on all foure, are vnclene vnto you: and as many as
 twych their carkeffes, shalbe vnclene vntyll the euen.
- 28 And he that beareth the carkeffe of them, shall wasshe
 his clothes ād be vnclene vntyll the euen, for foch are
 vnclene vnto you.

℥. 22 *Selaam* . . kynde, the *Hagab* 27 soure fete

℥. 16 *larum*, & *accipitrem* 17 *bubonem* et *mergulum* et *ibin*
 18 *cygnum* et *onocrotalum*, et *porphyrionem*, 19 *herodionem*,
charadriionem . . *vpupam* . . *vespertilionem*. 21 *longiora* retro *crura*
 22 *brucus* . . *attacus* . . *ophiomachus*, ac *locusta* 25 & si *necessē*
fuerit vt *portet*.

℥. 21 das keyne knyē oben an den beyne 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 Dife vier thier sind ynn vnfern landen nicht, wie
 wol gemeyniglich *Arbe* vnd *Hagab*, fur Hewschrecken gehaltē
 werden, die auch vierfuffige vogel sind, aber es ist gewisser, dife
 Ebreische namen zu brauchen, wie wyr mit *alleluia* vnd andern
 frembder sprach namen thun.

29 And these are also unclene to you amonge the
 things that crepe upon the earth: the weasel the
 30 mouse, the toad and all his kinde, the hedgehogge,
 31 stellio, the lizard, the snake and the mouse. These
 are unclene to you amonge all that mouse, and all
 that touch them when they be dead, shall be unclene
 32 vntill the euen. And what soeuer any of the dead
 carkeffes of them fall upon, shall be unclene: what
 soeuer vessel of woodd it be, or rayment, or skynne,
 or bagge or what soeuer thinge it be that any worke
 is wroughte with all. And they shall be plunged in
 the water and be unclene vntill the euē, and then
 they shall be clene agayne.

33 All maner of erthen vessel where in to any of them
 falleth, is unclene 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 unclene.
 And all maner drynke that is drōke in all maner soch
 vessels, shall be unclene.

35 And whether it be oven or kettel, it shall be broken.
 For they are unclene and shall be unclene vnto you:
 36 Neuerthelater, yet the fountaynes and welles and
 poudes of water, shall be clene styll. But whofoeuer
 toucheth their carkeffes, shall be unclene.

37 Yf the dead carkeffe of any soch fall upon any seed
 38 vnto sowe, yt shall yet be clene styll: but and yf
 any water be poured upon the seed and afterward the
 dead carkeffe of them fall thereon, then it shall be un-
 clene vnto you.

39 Yf any beast of whiche ye eate dye, he that twitch-
 eth the dead carkeffe shall be unclene vntill the euen.
 40 And he that eateth of any soche dead carkeffe, shall
 wasshe his clothes and remayne unclene vntill the
 euen. And he also that beareth the carkeffe of
 it, shall wasshe his clothes and be unclene vntill
 euen.

¶. 29 mus & crocodilus 30 migale, & chamæleon, & stellio &
 lacerta 32 pelles & cilicia 34 fusa fuerit super eum 36 & omnis
 aquarum congregatio

¶. 35 es sey oven odder kessel

- 41 All that scrauleth vpon the erth, is an abhominacyon and shall not be eaten. *scrauleth, crawleth, creepeth v. 42*
- 42 And what foouer goeth apon the brest ad what foouer 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 therfore 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 therfore, for I am holy.
- 46 This is the lawe of beest and foule and off all maner thinge that lyueth ad moueth in the water
- 47 ad of all thinges that crepe apō the erth, that ye may put differēce betwene vnclene ad clene, ad 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*
- 2 and sayde: speake vnto the *lawe howe we*
- and sayde: speake vnto the *men shulde be*
- childern of Israel ad saye: whē *purged after*
- a womā hath conceaued ad *their delyuer-*
- hath borne a man childe, she shalbe vnclene .vii. dayes: *ance.*
- 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 veruynreyngen

M. N. 2 Some call it the monethes dyfeate, tome the floures.

4 of the childes foreskynne shalbe cut awaye. And she shall cōtynue in the bloude of hir purifienge .xxxiii dayes, she shal [Fo. XX.] twytch no halowed thinge nor come in to the sanctuary, vntyll the tyme of hir
5 purifienge be out. Yf she bere a maydechilde, then she shalbe vnclene two wekes as when she hath hir naturall diseafe. And she shall contynue in the bloude of hir purifienge .Lxvi. dayes.

6 And when the dayes of hir purifienge are out: whether it be a sonne or a doughter, she shall brynge a lambe of one yere olde for a burntoffrynge and a yonge pigeon or a turtill doue for a synneoffrynge vnto the dore of the tabernacle of witnesse vnto the
7 preast: which shall offer them before the Lorde and make an attonement for her, and so she shalbe purged of hir yssue of bloude. This is the lawe of her that hath borne a childe, whether it be male or female.

8 But and yf she be not able to bringe a shepe, then let her brynge two turtyls or two yonge pigeons: the one for the burntofferynge, and the other for the synneofferynge. And the preast shall make an attonement for her, ad she shalbe clene.

☞ The .XIII. Chapter.

1 **A**ND the Lord spake vnto Moses *A. C. S. The*
2 **A**d ūto Aarō saynge: whē *Preastes are*
there apeareth a rysinge in *appoynted to*
any mās flesh ether a scabbe *iudge who*
or a gliftrige .℞. whyte: as though the *are the Lep-
ers.*

℞. 7 mundabitur a profluuo sanguinis sui 8 Quod si non inuenerit manus eius, nec pot. offerre agnum . . . orabitque pro ea sacerdos. xiii, 2 diuersus color siue pustula

℞. 4 tage yhrer reynigung aus sind 5 da heym bleyben ynn dem blut yhrer reynigung. 6 aus sind 7 reyn von yhrem blutgang 8 Vermag aber yhre hand nicht eyn schaff . . . versüßen. xiii, 2 eyter 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
 3 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 unto white: then let the
 5 preast shitt him vpp feuen dayes. And let the preast loke upon him the .vii. daye: yf the fore seme to him to abyde styll and to go no further in the skynne, then let the preast shutt him vppe yet .vii. dayes moo.
- 6 And let the preast loke on him agayne the .vii. daye. Then yf the fore be waxed blackesh and is not growen abroad 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
 7 clene. But and yf the scabbe growe in the skynne after
 8 that he is sene of the preast agayne. Yf the preast se that the scabbe be growen abroad 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 exāple of ex-communicacion off open sinners. As these prestes make vnclene ad sende out of company, euen so ours binde ad excommunicat out of the cōgregaciō: and as these make cleane, so doo ours lousse, and absolue. Now thē that sinne secretly thei binde with preachinge gods word ad yf thei repēt, with preachinge thei lousse thē 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 verfschlieffen sieben tage 6 mal gefchwungen

¶ 3. N. 2 The lepre signifyeth properly mannes doctrine, whyche spreadeth abroad lyke a canker: & to be shott all infection of vngodlynnes, therefore must the Leuytes geue dyligent hede therto: for a lytell leuen foureth the whole louppe of doughe.

¶ 3. N. 4 Hie ifs offinbar das Moses *ausatz* heyst allerley grind vnd blattern odder mal, da ausatz aus werden kan oder dem aufsatz gleych ist. Ausatz aber bedeut eygentlich, menschen lere außer der lere Gottlichen wort, die selbe bluet vnd grunet fur den leuten vnd frisset vmb sich, darumb den priesteren 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 se
 him. Yf the ryfinge apere white in the skynne ad
 haue also made the heer white, ad there be rawe flesh
 11 in the fore also: then it is an olde leprofye in the
 skynne of his flesh. And the preaft shall make him
 vnclene, ad shall not shutte him vp for he is vnclene.
 12 Yf a leprofye breake out in the skynne and couer all
 the skynne from the heed to the fote ouer all where-
 13 foeuer the preaft loketh, then let the preaft loke apou
 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 sene, then he
 15 shalbe vnclene. Therfore when the preaft seeth 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 se him: Yf the fore be
 chaunged vnto white, let the preaft make the difeafe
 cleane, ad then he is cleane.
 18 When there is a byele in the skynne byele [often],
 19 of any mans flesh and is helede and after ^{boil}
 in the place of the byele there appeare a whyte ryfyng
 ether .P. a shynynge white fomwhat redyfh, let him
 20 be sene of the preaft. Yf when the preaft seeth hi it
 appeare lower than the other skynne 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 fleysch ym gefchwyr

℞. ℞. N. 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 rotnesse of humoures brekyng forth into the vtter partes all
 the body ouer, is called a leper, and yet muft it be iudged to be
 cleane.

preaft loketh on it there be no white heeres therein
 nether the scabbe lower than the other skynne and be
 fomewhat blackefh, then the preaft shall shutt him
 22 aparte .vii. dayes. Yf it ſprede abrode in the meane
 feafon, then let the preaft make him vnclene: for it is
 23 a leprofye. But ad yf the gliftringe white abyde ſtyll in
 one place and go no further, then it is but the prynte
 of the byele, and the preaft ſhal make him cleane.

24 When the skynne of any mās fleſh is burnt with fire
 that it be rawe and there apere in the burnynge a
 gliftringe white that is fomwhat redyſh or altogether
 25 white, let the preaft loke apon it. Yf the heer in that
 brightneſſe be chaunged to white and it alſo appeare
 lower than the other skynne, than it is a leprofye that
 is broken out in the place of the burnynge. And the
 preaft ſhall make him vncleane, for it is a leprofye. But
 26 and yf (when the preaft loketh on it) he ſe 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 blackefh, then let the preaft shutt him upp feuē
 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 leprofye. But and
 yf that bryghtneſſe abyde ſtyll in one place and goo
 no further in the skynne ad be blackefh, than it is but
 a ryſyng 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
 ſe 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 leprofye apō the heed or berde. yf (whē the

ſſi. 22 iudge 23 iudge 25 out of the place . . iudge 27 iudge
 30 iudge

V. 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

preaft loketh on the breakige out) he fe that it is no lower thā the other skynne ād that there are blacke
 32 heeres therein let hī fhutt hī vp .vii. dayes. And let the preaft loke on the difeafe the feuenth daye: ād yf the breakyng oute be gone no farther nether be any golden heeres therein nether the scabbe be lower than
 33 the other skynne, then lett him be fhauen, but lett hym not fhaue the scabbe, and let the preaft fhutt him vpp
 34 feuen .℞. dayes moo. And let the preaft loke on the breakyng out the .vii. daye agayne: Yf the breakyng oute be gone no further in the skynne nor moare lower thē the other skynne, then lett the preafte make him cleane, and let him waffe his clothes and then he is
 35 cleane. Yf the breakyng out growe in the skynne
 36 after that he is once made cleane, let the preaft fee him. Yf it be growne abroad in dede in the skynne, let the preaft feke no further for ony golden heeres, for
 37 he is vncleane. But and yf he fe that the scabbe ftonde ftyll and that there is blacke heer growne vpp there in, thē the scabbe is healed and he is cleane: and the preaft fhall make him cleane.

38 Yf there be founde in the skynne of the flesh of man
 39 or woman a glifteryng white, let the preaft fe it. Yf there appeare in their flesh a glifteryng white fomewhat blackefh, 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 redyfh white scabbe, then there is leprofye fpronge vpp in his baulde
 43 head or baulde foreheade. And let the preaft fe it: and yf the ryfyng of the fore be redyfhwhite in his baul- [Fo. XXIII.] de heade or foreheade after the
 44 maner of a leprofye in the skynne of the flesh, then he is a leper and vncleane: ād the preaft fhall make him vncleane, for the plage of his heede.

℞. 34 iudge 35 iudged 37 iudge 44 iudge

V. 37 hom. fanatum esse, & confid. eum pronuntiet mundum.
 43 cōdemnabit eum . . leprae

℥. 31 nicht falb 44 folchs mals halben auff feym heubt

- 45 And the leper in whome the plage is, shall haue his clothes rent and his heade bare and his mouth moffeld, and shalbe called vnckleane.
- 46 And as longe as the dysease leseth apon him, he shalbe vnckleane: for he is vnckleane, and shall therefore dwell alone, and even without the host shall his habitacion be.
- 47 When the plage of leprosy is in a cloth: whether it be 48 linnen or wollen, yee and whether it be in the warpe or wolfe of the linnen or of the wollen: ether wolfe [often], in a skynne or any thinge made of skynne, ^{woof}
- 49 yf the disease be pale or somewhat redyssh in the cloth or skynne: whether it be in the warpe or the wolfe or any thinge that is made of skynne, then it is a very leprosy 50 and must be shewed vnto the preast. And when 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 fretyng leprosy 52 rosy and it is vnckleane: And that cloth ^{fretyng} shalbe burnt, ether warpe or wolfe, ^{[often], eaten away;} whether it be wollen or linnen or any ^{cf. freten, v. 53, and xiv, 44, and German fressen.} thyng that is made of skynne where in the plage is, for it is a fretyn- .P. ge leprosy, 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 foer thyng of skynne it be, then let the preast commaunde then to wasshe the thyng wherein the plage is, 55 and let him shutt it vpp .vii. dayes moo. And let the preast loke on it agayne after that the plage is wasshed: Yf the plage haue not chaunged his fascion though it be spred no further abroad, it is yet vnckleane.
- And se that ye burne it in the fyre, for it is freted inwarde: whether in parte or in all together.

¶ 55 freat

¶ 45 contam. ac fordidum se clamabit.

¶ 45 vnreyn genennet werden 51 fressend mal

¶ 47 Of the leprosy of clothes which was vsed amonge the Iewes, let then iudge. This is euident that we in oure tyme offer ouer many leprosyes in clothes.

- 56 But and yf the preaft 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 foeuer thinge of fkyne it be which thou haft waffhed and the plage be departed from it, fhall be 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 lynen: eyther whether it be in the warpe or wolfe or in any thyng made of fkyynes, to make it cleane or vncline.

[Fo. XXIIII.] .XIIII. Chapter.

1. **A**ND the Lorde fpake vnto Mofes ¶ A. C. S. The
2. **A** faynge: this is the lawe of a cleansynge of
3. leper when he fhall be clēfed. the leper, and
4. he fhall be broughte vnto the of the house
5. preaft, and the preaft fhall goo out without the hofte that he is in.
6. and loke apō him. Yf the plage of leprofye be healed
7. in the leper, thē fhall the preaft commaunde that there be brought for hī that fhall be clenfed .ii. luynges byrdes that are cleane, ād ciprefse wodd, and a pece of purple cloth and yfope. And the preaft fhall cōmaunde that one of the byrdes be kylled ouer an erthē vefsell of runnyng water. And the preaft fhall take the luynges byrde and the cyprefse wodd and the purple ād the yfope, ād fhall dyppe thē and the luynges byrde in the bloude of the flayne byrde and in the rēnyng water and fpinkle it upon him that muft be clenfed

¶. 59 iudge. xiiii, 4 cedar wodd 5 in an erthen 6 cedar
 ¶. 58 pura funt, 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 lyuyng byrde goo fre in to the felde.

And he that is clēfed shall wasshe his clothes and shaue
off all his heer ād wasshe himfelfe in water, and thē he
is cleane. And after that he shall come in to the
9 hoſte, but shall tarye without his tēt .vii. dayes. Whē
the ſeuenth daye is come, he shall shaue off al his heer
both apō his heade ād his berde ād on his browes:
ād euē all the heer that is on him, ſhalbe ſhauen off.
And he shall wasshe his clothes and his fleſh in water,
and then he ſhalbe cleane.

- 10 .P. And when the .viii. daye is come, let him take
ii. lambes without blemyſh and a yewelambe of a
yere olde without blemyſh, and .iii. tenthdeales of fyne
floure for a meatofferynge myngled with oyle, and a
11 logge of oyle. Than let the preaſt that maketh him
cleane, brynge the man that is made cleane with thoſe
thynges before the Lorde vnto the dore of the taber-
12 nacle of witneſſe. And lett the preaſt 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 ſynofferynge and the burntofferynge are ſlayne:
euē in the holy place. for as the ſynofferynge is, euē
ſo is the trefpace offerynge the preaſtes: for it is moſt
holy.
- 14 Than lett the preaſt take of the bloude of the tref-
paceofferynge, and put it apō the tyype of the right
eare of him that is clenfed, and apō the thombe of
his righte hande and apō the greate too of his righte
15 fote. Then let the preaſt take of the logge of oyle
16 and poure it in to the palme of his lefte hande, ād
dippe his righte finger in the oyle that is in the
palme of his lefte hand, ād let him ſprinkle it with
17 his fynger .vii. tymes before the Lorde. And of the

V. 7 vt in agrum auolet 10 et ſeorſum olei ſextariū.

L. 7 frey ſeld 10 Log oles 15 aus dem Log nemen

M. N. 15 *A logge of oyle* is a certayn meafure containyng .vi. egges, in Grec *Sextarius*.

L. M. N. 10 *Log* iſt eyn kleyn maſlyn auff Ebreyſch alſo genennet, aber noch vngewis wie gros es ſey.

rest of the oyle that is in his hande, shall the preast
 put upon the tpype of the righte eare of him that [Fo.
 XXV.] is clenfed, and upon the thombe of his righte
 hande, and upon the great too of his righte fote: euē
 18 upon the bloude of the trespaceofferynge. And the
 remnaunte of the oyle that is in the preastes hande,
 he shall poure upon the heede off hym that is clenfed:
 and so shall the preaste make an attonement for him
 before the Lorde,

19 Then let the preast offer the synneofferynge, ād
 make an attonement for him that is clenfed for his
 20 vnclēnesse. And thā let the burntoffrynge be slayne,
 ād let the preast put both the burntofferynge 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 waue
 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
 witnesse before the Lorde.

24 And let the preast take the lambe that is the tref-
 25 paceoffryngē and the logge of oyle, ād wa- .℞. ue them
 before the Lorde. And whē the lambe of the trespace-
 offryngē is kylled, the preast shall take of the bloude of

℥. 19 faciet sacrificium

℥. 21 mit feyner hand nicht so viel erwirbt 22 mit feyner hand
 erwerben kan

℥. ℥. N. 21 Gleych wie der ausfatz bedeut falsch lere, falschen
 glauben, vnnd falsch heyligs leben, sonderlich das auff eygen werck
 vnnd nicht auff lauter Gottis gnade Also bedeut dis reynigen wie
 man ketzerey vnnd solch falsch lere vertreyben sol. Nemlich dz die
 prediger sollen dz ole yn der hand haben vnd mit dem finger
 handeln, dz ist sie sollen das Gottis wort von der gnaden ym leben
 beweyfen vnd ynn geyst krafft predigen, damit die leut gehorchen
 vnd mit der hand fassen vnd folgen das dis sprengen fur dem herrn
 vnnd 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 geyst
 gefurt.

- the trespaceoffrynge, and put it upon the tpype of his righte eare that is clenfed, and upon the thombe of
 26 his righte hande, and upon the greate too of hys righte fote. And the preaft shall poure of the oyle in to his
 27 righte hande, and shall fprinkle with his finger of the oyle that is in his lefte hande .vii. tymes before the Lord.
 28 And the preaft shall put of the oyle that is in his hande (upon the tpype 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 preaft make an attonemēt for him that is
 32 clenfed before the Lorde. This is the lawe of him that hath the plage of leproſye, whoſe hand is not able to gett that which pertayneth to hys clenſyng.
 33 [Fo. XXVI.] And the Lorde ſpake vnto Moſes ād
 34 Aarō ſaynge: when ye be come vnto the lond of Canaan which I geue you to poſſeſſe: yf I put the plage of leproſye in any houſſe of the lande of youre poſſeſſion, let him that oweth the houſe go ād tell the preaft ſaynge, me thinke that there is as it were a
 35 leproſy in the houſſe. And the preaft ſhall cōmaunde them to ryd all thinge out of the houſſe, before the preaſte goo in to ſe the plage: that he make not all that is in the houſſe vncleane, and then the preaft ſhall goo in and ſe the houſſe.
 37 Yf the preaft ſe that the plage is in the walles of the houſſe ād that there be holowe ſtrakes pale or

¶ 28 put on the oyle

v. 29 vt placet pro eo dominum 35 Quasi plaga lepræ videtur mihi eſſe in domo mea.

¶ *¶* 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 ſtoode 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 encreafed 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 houffe 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.

¶. 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 leprosyē that
 45 is in the houffe ād it is vnclane. 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 vnclane
 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.

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 runnyngē water, ād take the cipresse
 wodd, the ysope, the purple ād the lyuyngē byrde, ād
 dyppe them in the bloude of the slayne byrde and in
 the runnyngē water, and sprinkle apon the houffe 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 clenfe 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 fhall lett
the luyng bird flee oute off the towne in to the
wylde felde, and fo make an attone- wylde, *open,*
ment for the houffe, and it fhall be cf. wyde xvii, 5
cleane.

54 This is the lawe of all maner plage of leprofye and
55 breakyng out, and of the leprofye off clothe and
56 houffe: and of ryfynges, fcabbes and glyfteryng white,
57 to teache when a thinge is vnclane or cleane. This
is the lawe off leprofye.

☞ The .XV. Chapter.

1 **A**ND the Lorde spake vnto Mofes *¶ A. C. S. The*
2 and Aaron fayenge, speake *maner of purg-*
vnto the children of Ifrael *ing the vn-*
and faye vnto them: euery *clennes bothe*
of men and
wemen.
mā that hath a runnyng yssue in his flesh, is vnclane
3 by the reason of his yssue. And hereby shall it be
knowne when he is vnclane. Yf his fleshe runne, or
yf his flesh congele by the reason off his yssue, than he
4 is vnclane. Euery couche whereon he lyeth ad euery
thinge whereon he fytteth shalbe vnclane
5 He that twitcheth his couch, shall wassh his clothes
ad bath him selfe with water, ad be vnclane vntyll
the euen.
6 He that fytteth on that whereon he satt, shall .P.
wassh his clothes and bathe him selfe with water and
7 be vnclane vntill the euenyng And he that twicheth
his flesh shall wasshe his clothes and bathe him selfe in

¶ A. 52 cedar wodd

¶ V. 53 orabit pro domo & iure mūdabitur. 54 lepræ et percussuræ, xv, 2 patitur fluxū feminis 3 cū per singula momenta adhæferit carni eius, atque cōcreuerit fœdus humor.

¶ I. 56 beulen, gretz vnd eytter weys. xv, 2 feym fleyfch eyn flus fleuffet 3 eyttert odder wund gefressen wirt

- 8 water and be vncleane vnto the euen. Yf any soch
 spytt upon him that is cleane, he must wasshe his
 clothes and bathe him selfe in water and be vncleane
 vntill euen.
- 9 And what soeuer fadell that he rydeth apō shalbe
 10 vncleane. And whofoeuer twicheth any thinge that
 was vnder him, shalbe vncleane vnto the euē. And
 he that beareth any soch thinges shall wassh his clothes
 and bathe hī self in water ād be vncleane vnto the
 11 euē, ād whofoeuer he twicheth (yf he haue not first
 washed his handes in water) must wasshe his clothes,
 ād bathe him selfe in water, ād be vncleane vn to the
 12 euenynge. And yf he twych a vessell off erth, it shalbe
 broken: and all vessels of wodd shalbe 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*
 soch seed chaunceth shalbe washed with water ād be
 18 vncleane vnto the euē. And yf a womā lye with soche
 a whone, they shall wash thē selues with water and be
 vncleane vntyll euen.
- 19 Whē a womās naturall course of bloud rūneth, she
 shall be 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, . . . follen sie sich mit wasser baden 19 sieben
 tage befeyt gethan

- lyeth apō as longe as she is put aparte shalbe vnclene.
 21 And whosoever twicheth hir couch shall wash his clothes
 and bathe hī selfe with water ād be vnclene vnto the
 22 euē. And whosoever twicheth any thinge that she
 satt apō, shall wassh his clothes ād washe him selfe also
 23 in water, ād be 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 vnclennesse 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 foever she fytteth apon, shalbe vnclene, as
 27 is hir vnclennesse whē she is put a parte. And who-
 foever twicheth them, shalbe vnclene, ād shall 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 seuen 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 witnessse. 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 vnclēnesse, that they dye not in their vnclēnesse: whē
 they haue defiled my habitacion that is amonge them.

¶. 20 And all $\frac{1}{2}$ she lyeth or fytteth vpō as longe as she
 24 aparte was well 25 longe tyme: out of 28 But yf she be cleane
 of hir yssue

V. 25 non in tempore menstr. vel quæ post menstr. sanguin.
 fluere non cessat 30 rogabitque pro ea . . & pro fluxu immunditiæ
 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 vnreyneyktyt.

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 vncleane.

The .XVI. Chapter.

1 **AND** the Lorde spake vnto Mo- *M.C.S. What*
ses after the deeth of the two *Aarō must do*
sonnes of Aaron, when they *or he enter into*
had offered before the Lorde *the holy place.*
2 and dyed: And he sayde vnto Moses: *The cleansyng*
speake vnto Aaron thy brother that he *of the sanc-*
go not at all tymes in to the holy *tuary or holy*
place, that is within the vayle that *place. Of*
hangeth before the mercyseate which is *the feaste of*
apon the arcke that he dye not. For *cleansyng.*
Aaron cōfess-
eth the synnes
of the chyl-
dren of Israel
ouer the lye
goote & put-
teth the vpon
hys heed.
3 *By the cloud* I will appeare in a clowde
vnder sionde vpon the mercyseate.
the smoke off
the cence. But of this maner shall
4 Aaron goo in in to the holy place: with a yonge oxe
for a synneofferynge, and a ram for a burntoffrynge.
5 And he shall put the holy lynen albe apon him, ad
shall haue a lynen breche vpon 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
on. And he shall take of the multitude of the childern

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. M. N. 2 By the cloud vnderstāde the smoke of the cence.

of Israel two gootes for a synneoffrynge and a ram for a burntofferynge.

6 .¶. And Aaron shall offer the oxen for his synneoffrynge and make an attonement for him ad for his
7 houffe. And he shall take the two gootes and present them before the Lorde in the dore of the tabernacle
8 of witnesse. And Aarō cast lottes ouer the .ii. gootes: one lotte for the Lorde, ad another for a scapegoote.
9 And Aaron shall bringe the goote apō which the Lordes
10 lotte fell, and offer him for a synneofferynge. But the goote on which the lotte fell to scape, he shall fett
alyue before the Lorde to recōcyle with ad to let him
11 goo fre in to the wilder nesse. And Aaron shall bringe the oxen of his synoffrynge, ad reconcyle for him selfe
ad for his houfholde, and kyll him.

12 And thā he shall take a censer full of burninge coles out of the alter that is before the Lorde, and his
handfull of fwete cens beten smalle and bringe them
13 within the vayle and put the cens upon the fire before the Lorde: that the cloude of the cens maye couer the
mercyseate that is upon the witnesse, that he dye not.
14 And he shall take of the bloude of the oxen ad sprinkle it with his finger before the mercyseate eastwarde: euen
vii. tymes.

15 Then shall he kyll the goote that is the peoples synneofferynge, and brynge hys bloude within the
vayle, and doo with his bloude as [Fo. XXX.] he dyd with the bloude of the oxen, and let him sprinkle
it toward the mercyseate and before the mercyseate:
16 ad reconcyle the holy place frō the vnclennesse of the childern of Israel, and from their trespaces ad all there
synnes. And so let him doo also vnto the tabernacle of witnesse that dwelleth with them, euē among their
vnclenneses.

¶. 6 bullock 11 bullock 14 bullock 15 bullock

¶. 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

¶. 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 vnreyckeyt.

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 houfholde, ad for all the multitude of Israel. Then he
 shall goo out vnto the alter that stondeth before the
 Lorde, and reconcyle it, and shall take of the bloude
 of the oxe and of the bloude of the goote, and put it
 19 apou the hornes of the altare rounde aboute, and
 sprynckle of the bloude apou it with his finger seuen
 tymes, and clense it, and halowe it frō the vnclenneses
 of the childern of Israel.

20 And whē he hath made an ende of recōcylinge the
 holy place and the tabernacle of witnesse ad the alter,
 21 let him bringe the lyue goote ad let Aarō put both
 his handes apou the heede of the lyue goote, and con-
 fesse ouer him all the mysdeades of the childern of
 Israell, .P. and all their trespaces, and all their
 synnes: and let him put them apō the heed of the
 goote ad sende him awaye by the handes of one that
 22 is acoynted in the wylderneffe. And the acoynted, *ac-*
 goote shall bere apou him all their myf- *quainted*
 deades vnto the wilderneffe, and he shall let the goote
 goo fre in the wilderneffe.

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, ad 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 ad for the
 25 people, and the fatt of the synofferynge let him burne
 26 apou the alter. And let him that caryed forth the
 scapegoote, wasshe his clothes and bathe hys flesh in
 water, and then come in to the hofte agayne.

¶. 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 sunden . . . 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 ād their donge. And let him that burneth them, waſſhe his clothes ād bathe his fleſh in water, and thē come in to the hoſte agayne.

29 [Fo. XXXI.] And it ſhalbe an ordynaunce for euer vnto you. And euē in the tenth daye of the feuenth 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 ād the alter, and ſhall make an attonemēt alſo for the preaſtes and for all the people 34 of the congregacion. And this ſhalbe an euerlaſtynge ordynaunce vnto you to make an atonement for the children 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 Genefis .xiii, d.

¶ The .XVII. Chapter.

1 **A**ND the Lorde talked with Mo- ¶.C.S. All
 2 ses saynge: speake vnto Aarō sacrifyce must
 and vnto his sonnes and vnto be brought to
 all the childern of Israel ad the dore of the
 3 saye .P. vnto them, this is the thyng tabernacle. To
 which the Lorde charged saynge: what- deuels may
 soeuer he be of the housse of Israel that they not offer.
 4 kylleth an oxe, lambe or goote in the hoste or out of Bloude and all
 the hoste and bryngeth thē not vnto the dore of the karen is for-
 tabernacle of witnesse, to offer an offerynge vnto the bydden them.
 Lorde before the dwellynge place of the Lorde, bloude
 shalbe imputed vnto that man, as though he had shed
 bloude, and that man shall perysh from amonge his
 people.

5 Wherefore let the childern of Israel brynge their
 offerynges they offer in the wyde felde, vnto the
 Lorde: euen vnto the dore of the tabernacle of wit-
 6 nesse and vnto the preast, and offer thē for peaseoffer-
 ynges vnto the Lorde. And the preast shall sprinkle
 the bloude upon the alter of the Lorde in the dore
 of the tabernacle of wytnesse, and burne the fatt to
 7 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 saye vnto them: what soeuer man
 it be of the housse of Israel or of the straungers that
 fogeorne amonge you that offereth a burntofferynge
 9 or any other offerynge and bryngeth it not vnto the

¶. 5 offerynges $\frac{1}{2}$ they offer . . . the peace offerynges

¶. 4 sanguinis reus erit 5 hostias suas quas occidunt in agro
 7 dæmonibus, cum quibus fornicati sunt.

¶. 4 des bluts schuldig seyn 5 yhre tödopffer dem Herrn opffern
 7 vnd mit nichte yhre opffere hyn fort . . . mit den sie huren

¶. ¶. N. 7 He offereth 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 same goeth
 a whorehuntynge after the deuell as in Pfal. lxxii, d.

dore of the taber- [Fo. XXXII.] nacle of wytnesse to offer vnto the Lorde, that felow shall perysh from amonge his people.

10 And what 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 soule 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 soule. And therefore I sayde vnto the childern of Israel: se that no soule 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 soule 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 soule it be that eateth that which dyed alone or that which was torne with wylde beestes: whether it be one of youre selues or a straunger, he shall wasshe his .ᶓ. 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.

ᶓ. 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 fanguine est.

℣. 10 widder den will ich meyn antlitz setzen 11 denn des leybs feel ist ym blut, vnd ich hab̄s euch zum alltag geben 13 sehet auff der iaget 14 denn alles fleysch lebt ym blut . . Denn alles fleysch leben ist ynn seym blut.

■ The .XVIII. Chapter.

- 1 **A**ND the Lorde talked with Mo- M. C. S. What
 2 ses saynge: speake vnto the degrees of
 childern of Israel, ad saye vnto kynred may
 them, I am the Lorde youre marye to gea-
 3 God ther & what
 Wherefore after the doynge of the land of not.
 Egipte wherein ye dwelt, se that ye doo not: nether
 after the doynge of the lande of Canaan, whether
 I will bringe you, nether walke ye in their ordi-
 4 naunces, but doo after my iudgemētes, and kepe
 myne ordynaunces, to walke therein: for I am the
 5 Lorde youre God. Kepe therfore myne ordinaunces,
 ad my iudgemētes whiche yf a man doo he shall lyue
 thereby: for I am the Lorde.
- 6 Se that ye goo to none of youre nyghest kynred
 for to vncouer their secrettes, for I am the Lorde.
- 7 The secrettes of thy father and thy mother, se thou
 vnheale not: she is thy mother, therfore vnheale, un-
 8 shalt thou not discouer hir secrettes. The cover [often]
 secrettes of thy fathers wife shalt thou not discouer, un-
 discouer, for they are thy fathers secrettes. cover [often]
- 9 Thou shalt not discouer the preuyte of thy syfter,
 the daughter of thy father or of thy mother: whe-
 [Fo. XXXIII.] ther she be borne at home or without.
- 10 Thou shalt not discouer the secrettes of thy sonnes
 daughter or thy daughters daughter, for that is
 11 thyne awne preuyte: Thou shalt not discouer the
 secrettes of thy fathers wyues daughter, which she
 bare to thy father, for she is thy suster: thou shalt
 12 therfore 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 discouer

M. 12 nexte kynswoman

V. 3 iuxta cōsuetudinem terræ Æg., . . . iuxta morem regionis
 chan. 6 ad proximam sanguinis sui . . . turpitudinem 12 turp. fo-
 roris patris . . . quia caro est patris tui.

L. 3 nach den wercken [bis] 6 nehiften blutfreundyn thun,
 yhr scham zu bloffen 12 deyns vaters nehifte 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 daughter in lawe she is thy sonnes 16 wyfe: therefore vncouer not hir secrettes. Thou shalt not vnheale the secrettes of thy brothers wife, for 17 that is thy brothers preuyte. Thou shalt not discouer the preuytes of the wife ad hir daughter also, nether shalt thou take hir sonnes daughter or hir daughters daughter to vncouer their secrettes: they are hir nexte 18 kyn, it were therfore wikydneffe. 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 .i. 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 seed to offer it vnto Moloch, that thou defile not the name of thi God, for I am the Lorde.

22 Thou shalt not lye with mankynde as with wo- 23 mankynde, for that is abominacion. Thou shalt lye with no maner of beeste to defile thy selfe there-

¶ 13 nexte kynswoman 14 Thou shalt not vncouer

V. 13 caro sit matris tuæ. 14 quæ tibi affinitate coniungitur. 15 ignominia eius. *Et uxorem fratris sui nullus accipiat.* 17 Turpitud., . . . ignominiam eius . . . quia caro illius sunt, & talis coitus incæstus est. 18 in pellicatum illius . . . adhuc illa viuent. 19 reuelabis fœditatem eius. 20 nec feminis commisione maculaberis. 21 vt consecretur idolo

L. 13 deynen mutter nehiste blutfreundyn. 17 vnd ist eyn laster. 18 weyb nemen sampt yhrer schwester . . . weyl sie noch lebt. 20 sie zu befamen 21 dem Molech verbrant werde

¶ **¶** **N.** 21 *Thy seede*, that is thy generacion, thy sonnes, thy daughters etc.—*Moloch* loke in the .xx. chap. of Leu. 1, a.

L. **¶** **N.** 21 *Moloch* 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 geschach vnter Gottis namē vnd war doch teuffelisch, wie auch itzt klostergelubd vnd ander menschen auff setze viel leutt verderben, vnter gottlichem namen als fey es Gottis dienst.

with, nether shall any woman stonde before a beeft to lye doune thereto, for that is abhominacion.

24 Defile not youre selues in any of these thinges, for
with all these thinges are these nacions defiled whiche
25 I cast out before you: and the lande is defiled, and I
will visett the wykednesse thereof apon it. and the
26 lande shal spewe out hir inhabiters. Kepe ye ther-
fore myne ordinaunces and iudgementes, and se
that ye commytt none of these abominacions: ne-
ther any of you nor ony straunger that 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
whosoouer shall cōmytt any of these abhominacions,
the same soules that [Fo. XXXIIII.] commytt them
30 shall perish from amonge their people. Therefore se
that ye kepe myne ordinaunces, that ye commytt
none of these abhominable customes which were com-
mytted before you: that ye defile not youre selues
therewith for I am the Lorde youre God.

¶ The .XIX. Chapter.

1 **AND** 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. A rep-
etition of cer-
tainne lawes
pertayning to
the .x. com-
maundemētes.
A consydera-
cion for the
poore. How
we ought to
iudge right-
eously. How
we ought not
to be auenged.
Wytchcraft is
forbydden.*

¶. 23 non succumbet iumento . . . quia scelus est.
℞. 23 thier zu schaffen haben

- 5 When ye offre youre peaceofferynges vnto the
 Lorde, ye shall offer them that ye maye be accepted.
- 6 And it shalbe eaten the same daye ye offer it and
 on the morowe, but what foeuer is lefte on the
 7 thirde daye shalbe burnt in the fire. Yf it be eaten
 the thirde daye, it shalbe vncleane *ad* not accepted.
- 8 And he that eateth it shall bere his synne: becaufe
 he hath defiled the halowed thinges of the Lorde,
ad that soule shall perish from amonge his people.
- 9 .P. When ye repe doune the rype corne of youre
 lande, ye shal not repe doune the vtmost borders of
 youre felde, nether shalt thou gather that which is
 10 left behynd in thy haruest. Thou shalt not pluck in
 all thy vyneyarde clene, nether gather in the grapes
 that are ouerscaped. But thou shalt *ouerscaped,*
 leaue them for the pore *ad* 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 faouere the poore nor honoure the mightye,
 but shalt iudge thy neghbourne rightuoufly.
- 16 Thou shalt not go vp *ad* doune a * *Yes for God*
 preyu accuser amōge thy people, nether *ad with his*
awne cofessio

¶. 7 prophanus erit & impietatis reus 9 vsque ad solum 13 Non facies calumniam 15 Non facies quod iniquum est, nec iniuste iudicabis. Non consyderes personam pauperis, nec honores vultū potentis. 16 criminator nec susurro in populis.

℞. 9 an den enden vmbher abschneyden 16 keynen verleumbder vnter deynem volck

℞. ℞. N. 10 Here shuld we lerne to make a prouifyon 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 wyfe rebuke thy neyghbour: that thou bere not synne for his sake. *shalt thou accuse him, to stablishe the holye fathers kingdome,*
- 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 fowe thy felde with myngled feed, nether shalt thou put on any 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 apon it: but they shall not dye, *payne, punishment*
- 21 because she was not made fre. And he shall brynge for his trespaceofferynge vnto the Lorde: euen vnto the dore off the tabernacle of witnesse, a ram for a trespaceoffrynge. And the preast shall make an attonement for him with the ram of the trespaceofferynge 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 fanguinem 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

¶. ¶. N. 19 Catell maye not gēdre with a cōtrarykinde agaynst the order of nature: moche lesse reasonable creatures made to the ymage of God as mē & wemē. ¶ The felde maye not be fowen wyth mixt feede, that is, oure dedes & wordes maye not be myngled with ypocresy. Nether maye our garmētes be made of lynē & wollē, that is we maye not myngle false doctrine wyth true, or shew a carnall and worldly lyfe vnder pretence of relygion.

L. ¶. N. 20 *Verruckt*: dis gefetz redet vō solchē weyb, das zuuor von yemand beschlaffen vnd doch nicht zur ehe genomen ist, wie es feyn solt nach dem gefetz am. 21 capitel ym andern buch, vileicht, das sie yhr herr dem nicht hat wollen geben, vnd als nu gleych eyner witwyn ist vnd zum andern mal beschlaffen wirt, wilchs denn widder ehebruch noch hurerey ist, vnd doch fund, die strefflich ist.

- 23 And when ye come to the lande ād haue plāted all maner of trees where of mē eate, ye shal holde them vncircumcised as concerning their frute: euē thre yere shal they be vncircūcyfed vnto you ād shall not be eatē of, ād the fourth .℞. yere all the frute of thē shalbe holy ād acceptable to the Lorde.
- 24 And the fifth yere maye ye eate of the frute of thē, ād gather in the encrease of them: I am the Lorde youre God.
- 25 Ye shall eate nothings with the bloude, ye shall vse no witchcrafte, nor obserue difmall ^{difmall, evil,} dayes, ye shall not rounde the lockes of ^{unlucky, xx,} 6, 27 youre heedes, nether shalt thou marre the tuftes of thy beerde.
- 26 Ye shall not rent youre flesh for any foules sake, nor printe any markes apou you: I am the Lorde.
- 27 Thou shalt not pollute thi doughter, that thou woldest maintene her to be an whoore: lest the lāde fall to whoredome, ād waxe ful of wekednesse. ¶ Se that ye kepe my Sabbathes and feare my sanctuary: I am the Lorde.
- 28 Turne not to thē that worke with sprites, nether regarde thē that obserue difemall dayes: that ye be not defiled by thē, for I am the Lorde youre God.
- 29 Thou shalt ryse vp before the hoorehed, ^{hoorehed,} ād reuerence the face of the old mā ād ^{hoary head} dread thy god, for I am the Lorde. Yf a straunger foiourne by the in youre lande, se that ye vexen him 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.
- 30 Ye shall do no vnrightuoufnes in iudgemēt nether in meteyerde, weyght or measure. But ye shal haue

℞. 23 ligna pomifera, auferetis præputia 26 augurabimini, nec obf. fomnia. 29 impl. piaculo. 31 declinetis ad magos, nec ab arilibus aliquid sciscitemini 33 Si habitauerit aduena . . & moratus fuerit

℥. 23 beuwme pflantz. . . vorhaut beschneyten 26 vogel geschrey achten noch tage welen. 28 buchstaben . . pletzen 31 warfagern . . . 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
2



AND the Lorde talked with Mofes
 saynge: tell the childern of
 Israel, whofoeuer he be of the
 childern of Israel or of the
 straungers that dwel in Israel, that geueth
 of his seed vnto Moloch he shall dye for
 it: the people off the lande shall stone hī
 3 with stones. And I will sett my face apon that felowe,
 and will destroye him from amonge his people: be-
 cause he hath geuen of his seed vnto Moloch, for to defile
 my sanctuary and to polute myne holy
 4 name. And though that the people of
 the lande hyde their eyes from that felowe,
 when he geueth of his seed vnto Moloch,
 5 so that they kyll him not: yet I will put
 my face apon that man and apon his houff-
 holde, and will destroy him and all that
 goo a whooringe with him and cōmytt
 hoordome with Moloch from amonge
 their people.

*M.C.S. They
 that geue of
 their seede to
 Moloch shall
 dye therfore.
 Other goodly
 lawes neces-
 sarye to be
 vsed in cōmen
 wealthes.*

*If we trans-
 gresse gods
 commaunde-
 mētes we may
 happelye es-
 cape world-
 lye iudges, but
 we cā not
 avoid the
 firste wrath
 of god, but it
 wil surely
 find vs out.*

M. 5 and vpon hys generacion

V. 36 iustus modius, æquusque sextarius. xx, 4 Quod si negli-
 gens populus terræ, & quasi paruipendens imperium meum, di-
 miserit hominem 5 et cognationem eius

L. 36 recht Epha, recht Hin. xx, 4 durch die finger sehen
 wurd, dem menschen

M. G. N. 2 *Moloch*, vnder this name moloch is forbidden al-
 maner 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 therein 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 ox, And for hym that wolde offre
 his sonne was opened the feuēth 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 P. Yf any foule turne vnto them that worke with
 spirites or makers of dyfemall dayes and goo a whoor-
 ynge after them, I wil put my face apon that foule
 7 and will destroye him from amonge his people. Sanc-
 tifie youre felues therfore and be holye, for I am the
 8 Lorde youre God. And se that ye kepe myne ordi-
 naunces and doo them. For I am the Lorde which
 sanctifie you.
- 9 Whosoeuer curfeth his father or mother, shall dye
 for it, his bloude on his heed, because he hath cursed
 his father or mother.
- 10 He that breaketh wedlocke with another mans
 wife shall dye for it: because he hath broke wed-
 locke with his neighbours wife, and so shall she
 likewise.
- 11 Yf a man lye with his fathers wife ad vncover his
 fathers secrettes, they shall both dye for it, their bloude
 be apon their heedes.
- 12 Yf a man lye with his daughter in lawe thei shall
 dye both of them: they haue wrought abhominacion,
 their bloude vpon their heedes.
- 13 Yf a man lye with the mankynde after the maner
 as with womā kynd, they haue both cōmitted an ab-
 hominacion and shall dye for it. Their bloude be apon
 their heed.
- 14 Yf a man take a wife ad hir mother thereto, it is
 wekednesse. Mē shall burne with fire both [Fo.
 XXXVII.] him and them, that there be no weked-
 nesse amonge you.
- 15 Yf a man lye with a beeft he shall dye, and ye shall
 flee the beeft.
- 16 Yf a womā go vnto a beeft ad lye doune thereto:
 thou shalt kyll the womā ad the beeft also they shal
 dye, ad their bloud be apō their hedes

¶. 6 him to enchaūters or expounders of tokens 9 his bloud
 on his head 13 with mankynde . . heades.

¶. 6 Anima quæ declin. ad magos & ariolos 9 fanguis eius
 sit super eum. 11 dormierit cum nouerca sua 15 iumento & pecore
 16 Mulier qui succubuerit

¶. 6 warfagern vnd zeychen deuttern 11 feyns vaters weyb
 schlefft

17 Yf a mā take his syfter his fathers doughter or his mothers doughter, ad se hir secrettes, and she se his secrettes also: it is a weked thinge.

Therefore let them perish in the syghte of their people, he hath sene his systers secretnesse, he shall therefore bere his synne.

18 Yf a man lye with a woman in tyme of hyr naturall diseafe and vnheale hir secrettes and vncouer hir fountayne, ad she also open the fountayne of hir bleude, they shall both perishe from amonge their people.

19 Thou shalt not vncouer the secrettes of thy mothers syfter nor of thy fathers systers, for he that doth so, vncouereth his nexte kyn: ad thei shall bere their myfdoynge.

20 Yf a mā lye with his vncles wife, he hath vncouered his vncles secrettes: they shall bere their synne, and shall dye childlesse.

21 Yf a mā take his brothers wife, it is an vnclene thinge, he hath vncouered his brothers secrettes, they shalbe childlesse therefore.

Thei shall dye immediatly ad not tary the byrth, as Iuda wold haue burnt Thamar being great with childe.

22 .¶ Se that ye kepe therefore all myne ordinaunces and all my iudgementes, and that ye doo them: that the londe whether I brynge you to dwell therein, spewe you not oute. And se that ye walke not in the maners of the nacyons whiche I cast oute before you: For they commytted 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 therefore abhominable with beestes ad foules,

¶ 18 vncouer her secrettes and open 19 father syfter

¶ 17 turpitudinem suam mutuo reuelauerint 19 ignom. carnis suæ 20 vxore patruī, vel auunculi sui, & reu. ignom. cognationis suæ . . . absque liberis morientur.

¶ 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 separted 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 **A**ND 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 beard.
The prea-
stes wyfemust
be a mayde.
The preastes
doughter 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. M. N. 1 The preastes be warned that they shall not come
at the comē waylynges & lamētacyons of the deed lest they shuld
therby be the moare vnapte to do their sacryfices wherunto they
were properly appoynted, and lest they shulde by their wepyng geue
an occasion to destroye the 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 fro hir husbonde: for a preast is holy
8 vnto his God. Sanctifie him therefore, for he offereth vp the bred of God: he shal therefore be
9 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 doughter fall to playe the whore, she poluteth hir father: therefore she shall be burnt with fire.

10 He that is the hie preast among his brethern .P. vppon whose heed the anoyntyng oyle was poured and whose hande was fylled with put on the vestimetes, 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 sanctuarye, that he polute not the holy place of his God. for the crowne of the anoyntyng oyle of God, is apon him.
I am the Lorde.

The anoyntyng was the coronacion both of kynges and of prestes also

13 He shall take a mayden vnto his wife:
14 but no wedowe nor deuorfed nor polluted whoore.

But he shall take a mayden of his awne people to
15 wife, that he defyle not his seed apō his people. for I am the Lorde which sanctifye him.

16, 17 And the Lorde spake vnto Moses saynge, speake vnto Aaron and saye: No man of thi seed in their generacions that hath any deformyte
18 p rese, a p- apon him, shall prese for to
19 ffor none that hath any blemysh shall come
20 nere: whether he be blynde, lame, fnot

The pope forbiddeth all foch lyke wise tyll they haue payd for dispensaciōs.

M. 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
L. 10 vnd seyne hand gefullet ist, das er anzogen wurde mit den kleydern 12 die kron des salboles 15 nicht seynen samen 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 preast, shall come nye to offer the sacrfyces of the
 Lorde. Yf he haue a deforme, 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 **A**ND the Lorde comened with *M. C. S. What*
 2 **M**oses 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-
 clennesses shalbe upon him: and that soule shal perysh
 from out of my fyghte. I am the Lorde.

M. 21 preace

V. 20 si lippus, si albuginem 24 Israel cuncta quæ fuerāt sibi
 imperata. xxii, 2 & non cõtaminent nomen sanctificatorum mihi,
 quæ ipsi offerunt. 3 in quo est immunditia

L. 20 fell auffem auge . . scheinl 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 whosoeuer twytcheth any vn-cleane
foule or man whose seed runneth frō him by nyghte,
5 or whosoeuer twitcheth any worme that ^{worme, any}
is vn-cleane to him, or man that is vn-^{creeping thing}
cleane to him, what- .℞. soeuer vn-cleanness he hath:
6 the same foule that hath twyched any soch thyng,
shalbe vn-cleane 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 defyle
9 him selfe therwith: I am the Lorde. But let them
kepe therfore myne ordynance, lest they lade synne
apō them and dye therein when they haue defyled
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 seruaunte. 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 deuorfed and haue no childe but is
returned vnto hir fathers houffe agayne, she shall eate
of hir fathers bred as wel as she dyd in hyr youth.
But there shall no straunger eate there of.
14 Yf a man eate of the halowed thynges vn- [Fo. XL.]
wyttlyngly, 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
v̄. 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 yhn veruereynigt 7 feyn Futter. 9 fund
auff sich laden 12 nicht von der Hebe der heylickeyt 13 wie
andere dyren.

let the preastes see, that they defyle not the halowed
thynges of the childern of IsraeI which they haue
16 offered vnto the Lorde, lest they lade them selues with
mysdoynge and trespace in eatynge their halowed
thinges: for I am the Lorde which halowe them.

17, 18 And the Lorde spake vnto Moses saynge: speake
vnto Aaron and his sonnes and vnto all the childern
of IsraeI and saye vnto them, what soeuer he be of
the housse of IsraeI or straunger in IsraeI that will
offer his offerynge: what soeuer vowe or frewill offer-
yngge it be which they will offer vnto the Lorde for a
19 burnt offerynge 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 pease offryngge 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 frewill offeryngge: but
24 in a vowe it shal not be accepted. Thou shalt not
offer vnto the Lorde that which hath his stonnes broosed
brokē, plucked out or cutt awaye, nether shalt make
25 any soch in youre lande, nether of a straungers hande
shall ye offer an 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 saynge: 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 broosed, broken, plucked

℥. 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 vberē matris

℥. 21 tödopfer 23 vngehwere 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 **A**ND the Lorde spake vnto Mofes *M.C.S. Of*
 2 *the holy dayes,*
as the Sab-
oth, Ester,
whytfontyde,
the feast of
the fyrst
frutes. The
feast of cleans-
ing. The
feast of trom-
pettes. The
feast of the
tabernacles.
 3 feaynge: speake vnto the chil-
 dern of Israel, and saye vnto
 them. These are the feastes
 off the Lorde which ye shal call holy
 4 feastes. Sixe dayes ye shall worke, ad
 5 the seuenth is the Sabbath of rest an holy
 6 feast: so that ye maye do no worke there-
 in, for it is the Sabbath of the Lorde,
 wherefoeuer ye dwell.
- 7 These are the feastes of the Lorde whiche ye shall
 5 proclayme holy in their ceasons. The .xiiii. daye of
 6 the first moneth at euē is the Lordes Passeouer, And
 the .xv. daye of the same moneth is the feast of fwete
 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 phase domini 6 azymorum domini

L. 3 feyr des Sabbaths

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 defyre of God. Eph. v, a.
 1 Tim. iii, a. & b.

- 8 that ye maye do no laborious worke therein But ye shall offer sacrifices vnto the Lorde .vii. dayes, and the seuenth 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^a 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 blemyshe
- 12 of a yere old for a burntofferynge vnto the Lorde: and the meatoffrynge thereof, two tenth deales of fine floure mengled with oyle to be a sacrifice vnto the Lorde of a swete fauoure: and the drinkofferynge thereto, the
- 13 fourth deale of an hin of wyne. And ye shall eat nether bred, nor parched corne, nor furmentye of new corne: vntyll the selfe same daye that ye haue broughte an offrynge vnto youre God. And this shalbe a lawe for euer vnto youre childern after you, where foeuer ye dwell.
- 15 And ye shall counte from the morowe after the Sabbath: euen from the daye that ye broughte the
- 16 sheffe of the waueoffrynge, .vii. wekes complete: euen vnto the morow after the .vii. weke ye shall nombre L. dayes. And thē ye shal bringe a newe meatoffrynge
- 17 vnto the Lorde. And ye shall brynge out of youre habitacions two waueloaves made of two tenthdeales off fine floure leuened 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 & sanctior 10 manipulos spicarum 11 eleuabit fasciculum 14 ex ea deo vestro. 17 panes primitiarum

¶. 10 garben der erstling ewr erndten

¶. ¶. N. 10 The *fyrsfrutes* & *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 burntoffrynges vnto the Lorde, with meat-offrynges and drinkoffrynges longinge to the same, to be a sacrifice of a swete sauoure vnto the Lorde.

19 And ye shall offer an he goote for a synneofferinge:
and two lambes of one yere old for peaceoffrynges,
20 And the preast shall waue thē with the bred of the first
frutes before the Lorde, and with the two lambes.
And they shalbe holy vnto the Lorde, and be the
21 preastes. And ye shall make a proclamaciō the same
daye that it be an holy feast vnto you, and ye shall do
no laborious worke therein: And it shalbe a lawe for
euer thorowe out all youre habitacions vnto youre
childern after you,

22 When ye repe doune youre haruest, thou shalt not
make cleane ryddaunce off thy felde, nether shalt thou
make any aftergatheringe of thy haruest: but shalt leue
them vnto the poore and the straunger. I am the
Lorde youre God.

23, 24 And the Lorde spake vnto Moses saynge: speake
vnto the childern of Israel ād saye. The first daye of
the seuenth moneth shalbe a rest of remembraunce vnto
25 you, to blowe hornes in an holy feast it shalbe, and ye
shall do no laborious worke therein, and ye shall offer
sacrifice vnto the Lorde.

26, 27 ¶ And the Lorde spake vnto Moses sayenge: also
the tenth daye of the selfe seuēth moneth, is a daye
of an attonement, and shalbe an holy feast vnto you,
ād ye shall humble youre 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 at-
tonemēt for you before the Lord your God. For
29 what soeuer soule it be that humbleth not him selfe
that daye, he shalbe destroyde from amonge his peo-
30 ple. And what soeuer soule do any maner worke that
daye, the same I will destroye from amonge his peo-

¶. 20 cedēt in vsūm eius. 22 vsque ad solum dies expiat.
erit celeberrimus . . . affligetisque animas

¶. 22 nicht gar auff demfeld eynschneytten 27 seelen demutigen
[3 times cf. vv. 29, 32.]

¶. M. N. 27 *To humble the soule* is, to chaſtyce the bodye by
abſtynerce & 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 offrynges 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
braunches 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

¶ H. H. 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 woorkes, not doyng oure wylls
but godes, which woorketh in vs thorou hys Gospell & glad
tidynges whyle we earnestly beleue it. Ezech. xx, b.

¶ L. H. N. 36 *Steuer*: Das ist die collect odder samlung, da man
zusammen trug vnd gab den armen als ynn ein gemeynen beuttel.

trees, ad wylowes of the broke, and shall reioyse be-
 41 fore the Lorde .vii. dayes. And ye shall kepe it holy
 daye vnto the Lorde .vii. dayes in the yere. And it
 shalbe a lawe for euer vnto youre childern after you,
 42 that ye kepe that feast in the seuenth moneth. And
 ye shall dwell in bothes seuen dayes: euen all that are
 43 Israelites borne, shall dwell in bothes, that youre chil-
 dren after you maye knowe howe that I made .P. the
 childern of 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 .XXIIII. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 saynge: commaunde the chil-
 dern of Israel that they bringe
 vnto the, pure oyle olyue betē
 for lightes to poure in to the lampes all-
 3 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
 candelticke before the Lorde perpetually.
 5 And thou shalt take fine floure ad bake .xii. wastels
 thereof, two tenthdeales shall eury 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, ad an offerynge to the Lorde. Eury

*M.C.S. The
 oyle for the
 lampes and
 lyghtes 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 monimentum oblationis domini.

L. 2 bawm ole 3 furhang des zeugnis ynn der hutten des
 zeugnis. 7 Denckbrot zum offer dem HERRN

M. 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 eat them in the holy place. For they are most holy vnto him of the offerynges of the Lorde, *dutye, law, statute* and shalbe a dutye for euer.

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
 16 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 .¶. He that kylleth any man, shall dye for it: but he that kylleth a beest shall paye for it, beest for beest.
 19 Yf a man mayme his neyghboure as he hath done, so
 20 shall it be done to him agayne: broke for *broke, breach,* broke, eye for eye and toth for toth: euen *fracture*

¶¶. 14 hym that blasphemed

¶. 11 nomen domini 12 donec nossent quid iuberet dominus.
 16 nomen domini 17 percuss. & occiderit 18 animam pro anima

¶. 11 nennet den namen 12 bis yhn aus gelegt wurd durch den mund des HERRN. 15 soll feyne fund tragen 16 den namen nennet 18 Seele vmb Seele.

¶¶. ¶. N. 11 Hebrue *schem* that is, name that is blessed aboue all names. 15 *Curseth*: he curseth God & blasphemeth the name of God, that despyseth and desyeth godes ordynaunces statutes & commaundemētes, or that magnifyeth mennes tradicions and lawes aboue Godes, or setteth as moch therby, as by the preceptes of the most mercyfle God.

- as he hath maymed a man, so shall he be maymed
 21 agayne. So nowe he that kylleth a beest, shall paye
 for it: but he that kylleth a man, shall dye for it.
 22 Ye shall haue one maner of lawe amonge you: euē for
 the straunger as wel as for one of youre selues, for I
 am the Lorde youre God.
 23 And Mofes tolde the childern of Israel, that they
 shulde bringe him that had cursed, out of the hoste,
 and stone him with stones. And the childern of Israel
 dyd as the Lorde cōmaunded Mofes.

¶ The .XXV. Chapter.

- 1 **A**ND the Lorde spake vnto Mofes M.C.S. The
 in mount Sinai sayenge, speake Saboth of the
 2 vnto the childern of Israel and vii. yeres and
 saye vnto thē. When ye be of the yere of
 come in to the lande whiche I geue you, iubelie, other-
 3 let the londe rest a Sabbath vnto the Lorde. Sixe wyse called
 yeres thou shalt sowe thi felde, and sixe yere thou shalt thesyftye yere.
 4 cut thi vynes and gather in thy frutes. But the seuenth
 yere shall be a Sabbath of [Fo. XLV.] rest vnto the
 londe. The Lordes Sabbath it shalbe, ād thou shalt
 nether sowe thi felde, nor cut thy vynes.
 5 The corne that groweth by it selfe thou shalt not
 repe, nether gather the grapes that growe without thy
 dresseynge: but it shalbe a Sabbath of rest vnto the
 6 londe. Neuerthelesse the Sabbath of the londe shalbe
 meate for you: euen for the and thy seruaunte and for
 thy mayde and for thy hyred seruaunte and for the
 7 straunger that dwelleth with the: and for thi catell
 and for the beestes that are in thy londe, shall all the
 encreafe thereof be meate.

¶ 21 Qui perc. iumentum, reddet aliud. Qui perc. hominem,
 punietur. 23 lapidibus oppresserunt. xxv, 2 sabbathizet sabbathum
 domino. 4 sabbathum erit terræ requietionis domini . . vineam non
 putabis.

¶ 3 weynberg beschneyttist 4 weynb. beschn. folt. 7 alles
 getreyde foll spyeie feyn.

- 8 Then nombre feuen wekes of yeres, that is, feuen tymes feuen yere: and the fpace 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 fhall halowe the fiftith yere, and proclayme libertie thorowe
 out the lande vnto all the inhabiters there-
 of, It fhall be a yere of hornes blowynge
 vnto you and ye fhall returne: euery man
 vnto his poffeffion and euery man vnto
 11 his kynred agayne. A yere of hornes blowynge fhall
 that fiftieth yere be vnto you. Ye fhall not fowe
 nether re- .P. pe the corne that groweth by it felfe, nor
 gather the grapes that growe without thi labour
 12 For it is a yere of hornes blowinge and fhall be holy vnto
 you: how be it, yet ye fhall eate of the encrease of the
 13 felde. And in this yere of hornes blowinge ye fhall
 returne, euery man vnto his poffeffion agayne.
 14 When thou felleft oughte vnto thy neyghboure or
 byeft off thy neyghbours hande, ye fhall not opprefse
 15 one another: but accordynge to the nombre of yeres
 after the trompett yere, thou fhalt bye of thy neygh-
 boure, and accordynge vnto the nombre off frute-

M. 10 a yere of iubilee 11 a yere of iubilee 12 a yere of iubelye
 13 a yere of iubelye 15 iubelye yere

F. 9 clanges buccina 10 ipfe est enim iubileus. 12 ob fanctifica-
 tionem iubilei, fed statim oblata comedetis. 14 cōtriftes fratrem tuum

L. 8 die zeyt der fieben iar Sabbath 9 hall der pofaunen 10 denn
 es ift das Halliar [and fo throughout the chapter] 14 bruder
 fchinden

M. A. N. 8 *Wekes of yeres:* A weke is fometyme taken for
 the nombre of .vii. dayes as before. xxiii, c. fometyme for the
 nombre of feuen yeres, as here & in Daniel .ix, f. g. 10 *Iubelye*
 of this Hebrewe woorde iobell, which in Englyfhe fignifieth a
 trumpet. A yere of fyguler myrth and ioye and of moche reft,
 wher in their corne and all their frutes cam forth wythout fow-
 ynge, tyllynge or any other labours. 15 By this *iubelye* is fyg-
 nified the reftorynge of all thinge vnto his perfeccion, which fhall
 be after the generall iudgement in that floryfhyng worlde, when
 the chofen fhall be admytted in to lybertye frō all wretchednes, pou-
 ertye, anguyfhe & oppreffion, when all fhall be fully reftored agayne
 in Chrif, that thorow the fynne of the fyrft man was taken awaye.

*This horne
 in ebrue is
 called iobel, and
 of this toke the
 pope an occa-
 fio to make
 eueri .i. yere
 a iubelye, fo
 that he con-
 tra faiteth
 god in eueri
 point and wyl
 not be one ace
 behinde him.*

16 yeres, he shall sell vnto the. Accordinge vnto the
 multitude of yeres, thou shalt encrease the price there-
 of and accordinge to the fewnesse of yeres, thou shalt
 mynish the price: for the numbere of frute he shall sell
 17 vnto the. And see that no mā oppresse his neygh-
 boure, but feare thi God.

18 For I am the Lorde youre God. Wherefore do after
 myne ordinaunces and kepe my lawes ad doo them,
 19 that ye maye dwell in the lande in fastie. And the
 lande shall geue her frute, and ye shall eate youre fille
 and dwell therein in fastie.

20 Yf ye shall faye, what shall we eate the feue- [Fo.
 XLVI.] nth yere in as moche as we shall not fowe nor
 21 gether in oure encrease. I wyll fende my blesyng
 apou you in the sixte yere, and it shall bryng
 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 folde for euer, becaufe
 that the lande is myne, and ye but straungers and fo-
 24 iourners with me: and ye shall thorowe oute all the
 lande of youre possession, let the londe go home fre
 agayne.

25 When thy brother is waxed poore and hath folde
 awaye of his possession: yf any off his kyn come to
 redeme it, he shall by out that whiche his brother folde.
 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 folde, and
 delyuer the rest vnto him to whome he folde 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 folde shall remayne in the
 hande of him that hath boughte it, vntyll the horne-
 yere: and in the horne yere it shall come out, and he
 shall .P. 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 ves-
 tros 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 houfe 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 stablified 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 seafon, and
 shall goo out fre in the trompett yere.

32 Notwithstondyng the cityes of the leuytes and the
 houffes in the cities of their possessiōs the leuytes maye
 33 redeme at all ceafons. And yf a man purchace ought
 of the leuytes: whether it be houfe 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 foiourner, 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 foiourner 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

℥. 35 frembdlingen oder hausgnofs 37 deyn speyfe 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 seruantes
 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 bondseruantes 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, and of their generaciōs that
 46 are with you, which they begate in youre lāde. And
 ye shall possesse .P. them and geue them vnto youre
 childern after you, to possesse them for euer: and they
 shalbe youre bond men: But ouer youre brethern the
 childern of Israell, ye shall not reigne one ouer another
 cruelly.

47 When a straunger and a sojournner waxeth rych by
 the ad thi brother that dwelleth by him waxeth poore
 and sell him selfe vnto the straunger that dwelleth by
 48 the or to any of the straungers kyn: after that he is
 folde he maye be redemed agayne. one of his brethren
 49 maye bye him out: whether it be his vncler or his
 vncler 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 seruante. Yf there be yet many
 yeres behynde, acordynge vnto them he shall geue
 agayne for his delyueraunce, of the money that he was
 52 folde for. Yf there remayne but few yeres vnto the
 trompet yere, he shall so counte with him, and acord-
 ynge vnto his yeres geue him agayne for his redemp-
 53 cion, and shalbe with him yere by yere as an hyred
 seruante, [Fo. XLVIII.] and the other shall not reygne

¶. 43 affligas eum per potentiā 46 fratres . . ne opprimatis per
 potentiam 47 inualuerit apud vos manus 53 non affliget eum vio-
 lēter in cōspectu tuo

℥. 43 mit der strenge vber sie hirschen 50 vnd sol feyn tagelon
 der gantzen zeyt mit eyn rechnen [bis].

54 cruelly ouer him in thi syghte. Yf he be not bought
fre in the meane tyme, then he shall goo out in the
55 trompet yere and his childern with him. for the chil-
dern of Israel are my seruantes which I broughte out
of the lande of Egipte. I am the Lorde youre God.

xxvi, 1 Ye shall make you no ydolles, nor grauen
ymage, nether rere you vpp any piler, nether ye shall
fett vp any ymage of ston in youre lande to bowe
yourselues 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**F ye shall walke in myne ordy- M.C.S.*Im-
naunces and kepe my com- ages are for-
maundmentes and do them, bydden. Bless-
4 then I will sende you rayne ed are they
in the ryght ceason and youre londe shall that kepe those
yelde her encrease and the trees of the thynges that
5 felde shall geue their frute. And the God byddeth
threshynges shall reach vnto wyne har- and most
uest, and the wyneharuest shall reach curfed are
vnto sowyng tyme, and ye shall eate they that kepe
yours bred in plenteousnes and shall them not. [*In
6 dwell in youre lande peacefully. And I Matthew's Bi-
wil sende peace in youre londe, that ble this chap-
ye shall .P. slepe, and no man shal ter begins
make you afraide. And I will ryd euell with xxvi, 1
as in the Au-
thorized Ver-
sion, while
Tyndale con-
nects xxvi, 1, 2
with ch. xxv.]

V. 2 pauete ad sanctuarium meum. 4 terra gignet germē suum,
& pomis arbores replebuntur. 5 absque pauore

L. 4 bewme auff dem felde 5 sicher ynn ewrm land

M. N. 2 *Feare my sanctuary.* To feare the sanctuarie, is
dilygently to performe the true worshypping & seruyce of God,
to leue of nothyng, to oberuee and kepe the purenes both of
bodye & 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 shall no fwerde
goo thorowe out youre lande.

7 And ye shall chace youre enemyes, and they shall
8 fall before you vppon the fwerde. And fieve of you
shall chace an hundred, and an hundred of you shall
put .x. thoufande to flighte, and youre enemyes
9 fhall fall before you apon the fwerde. And I wil
turne vnto you and encrease you and multiplye
10 you, and fett vpp my testament with you. And
ye fhall eate olde ftore, ad cast out the olde for
11 plentuousnes of the newe. I will make my dwellynge
place amonge you, and my foule fhall not loothe
you.

12 And I will walke amonge you and wilbe youre
13 God, and ye 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 despyfe 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 veftrarū
14 omnia mandata mea 15 fed ſpreu. leges meas, & iudicia mea
cont. vt non fac. ea quæ a me constituta funt, & ad irritum per-
duc. pactum meum 16 velociter in egestate & ardore, qui conficiat
ocul. veftr. & confumat animas veftras.

℣. 8 Ewr funffe . . . iagen . . . iagen 9 bund . . . auffrichten
11 feele . . . nicht verwerffen 15 meynen bund laffen anstehen 16
schwulst vnd fiber 17 fliehen . . . niemant iaget.

than will I punish you feuen tymes more
 19 for youre fynnes, and will breake the
 pride off youre strength. For I will make
 the heauē ouer you as harde as yerne, and
 20 youre londe as hard as brasse. And so
 youre laboure shalbe spent in vayne. For
 youre londe shall not geue hir encrease, nether the
 trees of the londe shall geue their frutes.

*God beginneth
 ad augment-
 eth his plagēs
 moare ad
 moare as the
 people harde
 their hertes
 agēste him.*

21 And yf ye walke contrary vnto me and will not
 herken vnto me, I will bringe feuen tymes moo plagēs
 22 apou you acordinge to youre fynnes. I will sende in
 wylde beestes apou you, which shall robbe you of youre
 childern and destroye youre catell, and make you so
 fewe in nombre that youre hye wayes shall growe
 vnto a wilder nesse.

23 And yf ye will not be lerned yet for all this
 24 but shall walke contrarye vnto me, then will I
 also walke contrarye vnto you and will punish .ᵑ.
 25 you yet feuen tymes for youre fynnes. I will sende
 a swerde apou 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 satiffied.

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 fynnes: so that ye shall

ᵑ. 18 addam correptiones vestr. 19 superbiam duritiæ 23 Quod
 si nec sic 25 gladium vitorem fœderis mei. 28 & ego incedam ad-
 uersus vos in furore contrario

ᵑ. 19 hoffart ewr stercke 20 ewr muhe vnd erbeyt 25 ein
 rachscherd

ᵑ. ᵑ. N. 18 God begineth & augmenteth his plagēs 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 mynishe 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
 32 apon hye hylles, and ouerthrowe youre images, and
 33 cast youre carcaffes apon the bodies of youre ydolles,
 34 and my soule shall abhorre you. And I will make
 35 youre cities defolate, and bringe youre fanctuaries
 36 vnto nought, and will not smell the faoures of youre
 37 swete odoures.

38 And I will bringe the londe vnto a wilderneffe: fo
 39 that youre enemyes which dwell there in shall wondre
 40 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 defolate. Then
 the lande shall reioyse in hir Sabbathes, as longe as
 it lyeth voyde and ye in youre enemies londe: euen
 then shall the londe kepe holye daye and reioyse in
 hir Sabbathes. And as longe as it lyeth voyde it
 shall rest, for that it coude not reste in youre Sabbathes,
 when ye dwelt therein.

36 And vppon them that are left alyue of you, I
 will fende a feyntnesse in to their hertes in the londe
 of their enemies: so that the sounde of a leef that
 falleth, shall chase them and they shall flee as though
 thei fled a swerde, and shall fall no man folowinge
 37 them. And they shall fall one vppon another, as it
 were before a swerde euen no man folowinge them,
 and ye shall haue no power to stonde before youre
 38 enemyes: And ye shall perish amonge the hethen, ad
 the londe of youre enemyes shall eate you vpp.

39 And thei that are left of you, shall pyne awaye in
 their vnrightuoufnes, euen in their enemies londe, and
 also in the myfdeades of their fathers shall they con-
 40 sume. And they shall confesse their misdedes and the
 misdedes of their fathers in their trespases which thei

V. 30 Cadetis inter ruinas idol. vestrorum, & abhominabitur
 vos anima mea 35 sabbathizabit, & req. in sabbathis . . . solitudinis
 suæ 36 terrebit eos sonitus folii volantis 37 quasi bella fugiētis
 39 tabescent in iniquit., . . . affligentur: 40 donec confiteantur

L. 30 ewre hohen altar . . ewre leychnam . . gotzen leychnam
 31 ewre kirchen eyneyffen 36 eyn feyg hertz machen . . eyn
 rauffchend blat iagen 39 verwesen ynn der feynde land

haue trespased againt me, and for that also that they
 41 haue walked contrary vnto me. Therefore I also will
 walke contrary vnto them, and will brynge them in
 to the londe of their enemyes.

.P. And then at the leest waye their vncircumcyfed
 hertes shall be tamed, ad then they shall make an
 attonement for their misdedes.

42 And I wil remembre my bonde with *Mercyis neuer*
 Iacob and my testamēt with Isaac, and *denyed vnto*
 my testament with Abraham, and will *him that re-*
penteth.
 thinke on the londe.

43 For the londe shall be leste of them and shall haue
 pleasure in hir Sabbathes, while she lyeth wast with-
 out them, and they shall make an attonement for
 their misdeades, because they despyfed my lawes and
 44 their soules refused myne ordinaunces. And yet for
 all that when thei be in the londe of their enemyes,
 I will not so cast them awaye nor my soule shall not
 so abhorre them, that I will vtterlye destroye thē ad
 breake myne appoyntment with them: for I am the
 45 Lorde their God. I will therefore remēbre vnto thē
 the first couenaunt made when I broughte them out
 of the lond of Egipte in the fighte of the hethen to
 be their God: for I am the Lorde.

46 These are the ordinaunces, iudgemētes, ad lawes
 which the Lorde made betwene him ad the childern
 of Israel in mount Sinai by the hāde of Mofes.

¶ The .XXVII. Chapter.

¶. 44 lande of their enemye

¶. 41 donec erubescat incircūcisa 43 Ipsi vero rogabunt pro
 peccatis suis 44 non penitus abiecti eos 45 record. foed. mei prist.

¶. 41 vnbeschnyttens hertz 46 satzung vnd rechte vnd gefetze
 ¶. ¶. 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 **A**faynge: speake vnto the chil- *diuerse vowes*
 3 dern of Israel and faye vnto *and the re-*
 4 them: Yf any man will geue *demyng of*
 5 a fynguler vowe vnto the Lorde acord- *the same. Of*
 6 ynge to the value of his soule, then shall the male from *tythes &c.*
 7 xx. yere vnto .Lx. be set at fyftie fycles of fyluer, after
 8 the fycle of the sanctuary, and the female at .xxx
 9 fycles. And from .v. yeres to .xx. the male shalbe set
 10 at .xx. fycles, and the female at .x. fycles. And from
 11 a moneth vnto .v. yere, the male shalbe set at .v. fycles
 12 of fyluer, and the female at thre. And the man that
 13 is .Lx. and aboue, shalbe valowed at .xv. ficles, 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 vncleane 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 fit, statuet pretium.

℥. 2 besonder glubde 3 schetzen auff [throughout] 8 priester sol yhn schetzen, Er sol yhn aber schetzen nach dem feyne hand, des der gelobd hat, erwerben kan.

- 14 Yf any man dedicate his houffe, it ſhalbe holy vnto
the Lorde. And the preaft ſhall ſet it. whether it be
good or bad, and as the preaft 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 fyluer. yf he halowe his felde immediatly
from the trompet yere, it ſhalbe worth acordynge as it
18 is eſtmed. But and if he halowe his felde after the
tröpetyere, the preaft ſhall rekē the price with him
acordynge to the yeres that remayne vnto the tröpēt
yere, ād there after it ſhalbe lower ſett.
- 19 Yf he that ſanctified the felde will redeme it agayne,
let him put the fyfte parte of the pryce that it was ſet
20 at, there vnto and it ſhalbe his yf he will not it ſhalbe
21 redemed nomoare. But when the felde goeth out in
the trompet yere, it ſhalbe holy vnto the Lorde: euen as
a thinge dedycated, ād it ſhall be the preaſtes poſſeſſion.
- 22 Yf a man ſanctifie vnto the Lorde a felde. [Fo. LII.]
which he hath boughte and is not of his enheritaunce,
23 then the preaft 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 iubelye 21 yere of iubelye 23 yere of iubelye
24 yere of iubelye

¶. 14 conſyderabit eam ſacerdos . . . & iuxta pret. quod ab eo
fuerit conſtitutum, venundabitur 18 poſt aliquantulum temporis
21 & poſſeſſio cōſecrata ad ius pertinet ſacerdotum. 24 in fortem
poſſeſſionis ſuā. 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 oxe 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 fiste parte moare thereto. Yf it be not
redemed, thē let it be solde 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
solde or redemed: for all dedicate thiges are most holy
29 vnto the Lorde. No dedicate thinge therefore that is
dedicate of mā, may be redemed, but must nedes dye

30 All these tithes of the londe, whether it be of the
corne of the felde or frute of the trees, shalbe holy vnto
31 the Lorde. Yf any man will redeme oughte of his
tithes, let him adde the fiste .℞. parte moare thereto.

32 And the tithes of oxen and shepe and of all that
goeth vnder the herdemans kepinge, shalbe holye tithes
33 vnto the Lorde. Men shal not loke yf it be good or
bad nor shall 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
Israell in mount Sinai.

¶ The ende of the thyrde boke
of Moses.

℞. 29 Et omnis consecratio . . . morte morietur. 32 sub pastoris
virga transeunt

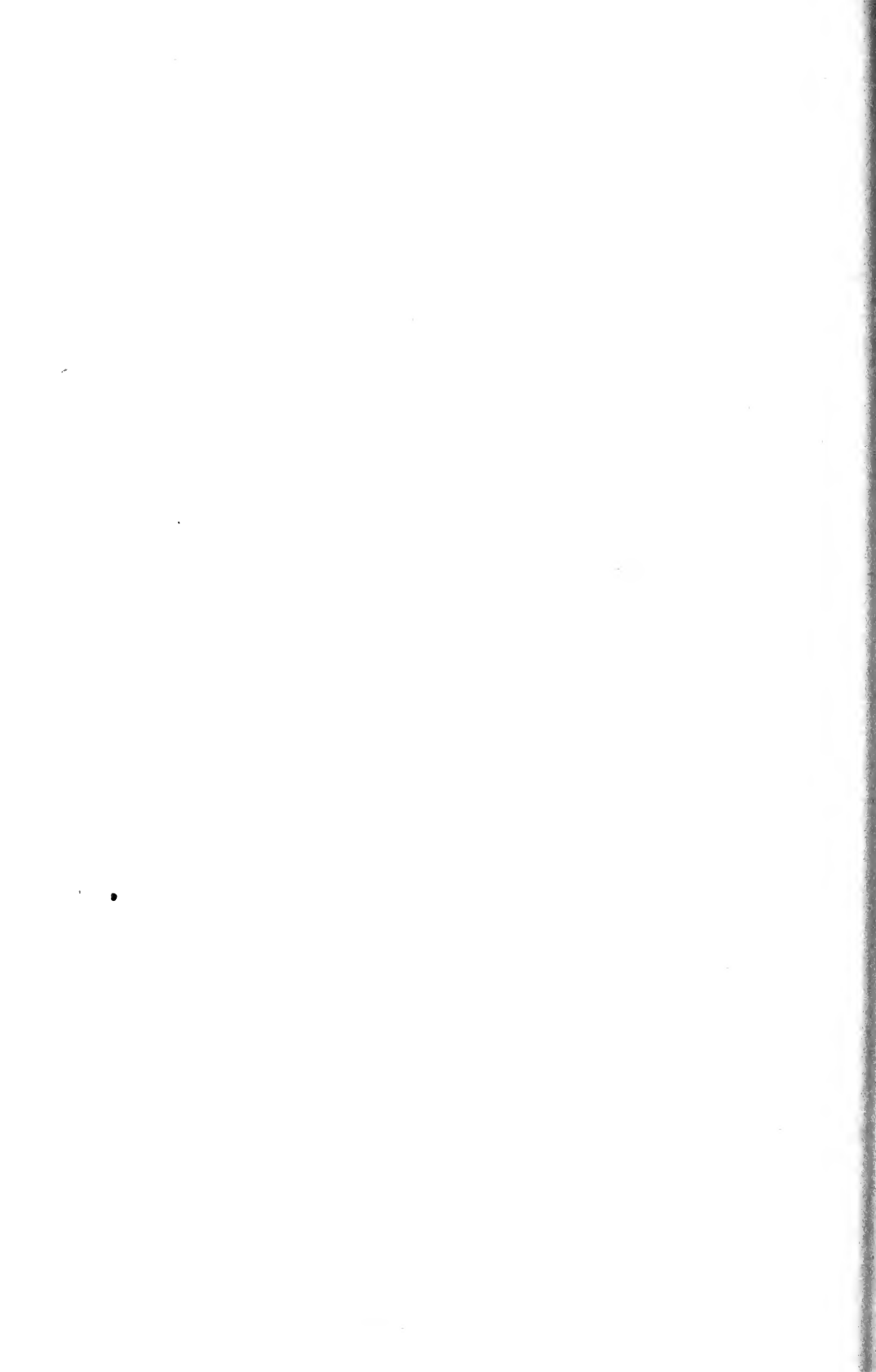
℞. 28 keyn verbantes verkeuffen . . . verbannet . . . verbante
29 verbanten . . . todts sterben. 32 was vnter der ruten gehet

■ 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 practis-
 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 the, and power shulde
 haue bene geue them to haue fulfilled the lawe thence-
 forth & they shuld haue bene kepte from all temptaciōs
 15 that had bene to fronge 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 way 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 .¶. 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 flew the kinge of all holy workes and the
 lorde of frewill which only thorow his grace maketh
 5 the will fre and lowseth her from bondage of synne,
 and geueth her loue and lust vnto the lawes of god,
 and power to fulfyll them. And so thorowe their holye
 workes done by the power of frewill, they excluded
 them selues out of the holy rest of forgeueneffe of
 10 synnes by faith in the bloude of Christ.

And then loke on oure ypocrites which in like
 maner folowinge the doctryne of Aristotle and other
 hethen paganes, haue agenfte all the scripture sett vpp
 frewill agayne, vnto whose power they ascribe the
 15 keynge of ꝑ cōmaundmētes of god. For they haue
 set vp wilfull povertye of a nother maner then any is
 cōmaunded of god. And the chaftite of matrimony
 vtterlye defyed, they haue set vp a nother wilfull
 chaftite not required of god, whiche they swere, vowe
 20 & professe to geue god, .ꝑ. whether he will geue it
 them or no, and compell all their disciples there vnto,
 sayenge that it is in the power of euery mans frewill
 to obserue it, contrarye to Christ and his apostle Paule.

And the obedience of god and man excluded they
 25 haue vowed a nother wilfull obedience condemned of
 all the scripture whiche they will yet geue God whether
 he will or wyll not.

And what is become of their wilfull pouertye? hath
 it not robbed the whole worlde & brought all vnder
 30 them? Can there be ether kyng or emperoure or of
 what foeuer degre it be, excepte he will hold of them
 ād be sworne vnto them to be their seruaunte, to go
 and come at their luste and to defende their quarels
 be they false or true? Their wilfull pouertye hath all
 35 readye eaten vpp the whole worlde & is yet still gredyar
 then euer it was in so moche that ten worldes mo were
 not ynough to satiffye the hongre thereof.

Moreouer beydes dayly corruptinge of other mens
 wyues and open whoredome, vnto what abominacions
 40 to fylthye to be spokē off hath their voluntarye chaftite
 broughte them?

And as for their wilfull obediēce what is it but ſ̄
 difobediēce & the diffiaūce both of all ſ̄ lawes of god
 & mā: in ſo moch ſ̄ yf any price begine to execute any
 law of mā vppō thē, .P. they curſe him vnto the botom
 5 of hell & proclayme him no right kinge & that his
 lordes ought no lenger to obaye him, and interdite his
 comen people as they were hethē turkes or ſaracenes.
 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 makige thorow which
 they be diſobediēt vnto ſ̄ rightuouſnes of god. And
 Chriſt rebuketh not the phariſeys for groſſe ſynnes
 30 whiche .P. the worlde ſawe, but for thoſe holye deades
 whiche ſo bled the eyes of the worlde that they were
 takē as goddeſ: euē for long prayers, for faſtyng, for
 tythige ſo diligētly that they leſte not ſo moch as their
 herbes vntithed, for their clenneſſe in 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 devell

was so stronge in thē. Which thinge Christ well descri-
 beth Luce. xi. sayenge that after the devell is cast out
 he cometh agayne and fyndeth his house swepte and
 made gaye and then taketh seven worse then him selfe
 5 and dwelleth therein, and so is the ende of that man
 worse then the begynnyng. That is, when they be a
 litle clesed from grosse synnes whiche the worlde seyth
 and then made gaye in their awne fyght with the
 rightuoufnes of tradicions, then cometh seven, that is
 10 to saye the hole power of ŷ devell, for seuē with ŷ
 hebrues signifieth a multitude without nūbre & the
 extremitie of a thinge & is a speach borrowed (I suppose)
 out of leuiticus where is so oft mencion made of seuē.
 Where I wolde saye: I will punish the .P. that all the
 15 world shall take an ensample of the, there the Iewe
 wold saye, I will circumcise the or baptise the .vii. tymes.
 And so here by seven 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 furiouffer & maliciouffer blind are thei
 vntill they breake out in to opē blasphemye & synnyng
 30 agenst ŷ holy gost, which is ŷ malicious persecutige
 of the cleare trouth so manifestly proued that they cā
 not once hijsh agenst it. As the phareyses persecuted
 Christ because he rebuked their holy deades. And
 when he proued his doctrine with ŷ scripture & miracles,
 35 yet though they coude not improue him nor reason
 agenst him they tought ŷ the scripture must haue some
 other meaninge because his interpretacion vndermynd
 their fundacion & plucked vpp by the rootes the sectes
 which they had plāted, & they ascribed also his mira-
 40 cles to the deuell. And in like .P. maner though oure
 ypocrites can not denye but this is scripture, yet be-

caufe there can be no nother fens gathered thereof, but that ouerthroweth their byldynges, therfore 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 Apostles. Or yf they thynke that some 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 layest the iustifyinge of holy workes and denyest the iustifyinge of fayth, howe canst thou vnderftond faynt Paule, Peter, Iohan and the Actes of the apoftles or any scripture at all, feynge the iusti-
 15 fyinge of faith is almost all that they entende to proue.

Fynally, concernyng voves whereof thou readest chaptre .xxx. there maye be many queftions, where- unto I anfwere shortly that we ought to put salt to all oure offerynges: that is, we ought to miniftre
 20 knowledge in all ovre 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 y was promysed shuld come and
 25 bleffe vs, is . P . come all readye and hath shed 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 sacrifices of beeftes of vs as thou readest
 30 Hebre. x. Yf thou burne vnto god the bloud or fatt of beeftes, to obtayne forgeueneffe of fynnes therby or that god shuld the better heare thy request, then thou doest wronge vnto the bloude of christ, and christ vnto the is dead in vaine. For in him god hath promysed
 35 not forgeueneffe of fynnes only, but also what soeuer we axe to kepe vs from synne and temptacion with all. And what yf thou burne frankencens vnto him, what yf thou burne a cadle, what yf thou burne thi chastite or virginite vnto him for the same purposse,
 40 doest thou not like rebuke vnto christes bloude?

Moreouer yf thou offer gold syluer or any other good

for the same entent, is there any difference? And euen so if thou go in pilgrymage or fastist or goest wolward or spricleft 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 abhominacion. We must therfore bringe the falt of the knowledge of gods worde with all oure sacrifices, or els we shall make no swete sauoure vnto God thereof. Thou wilt axe me, shall I vowe nothyng at all? yes,
 10 gods .℞. commaundement whiche thou hast vowed in thy baptyme. 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 purysye thy mēbres acordinge to ȳ same doctryne that hath purysyed thyne harte, for if the knowlege of gods worde haue not purysyed thyne harte, so that thou consentest vnto the lawe of god that it is right-
 20 uouffe & good and forowest, that thy membres moue the vnto the contrarye, so hast thou no parte with Christe.

For yf thou repent not of thy synne, so it is impossible that thou shuldest beleue that Christe had delyuered the from the daunger therof. Yf thou beleue
 25 not that Christe hathe delyuered the, so is it impossible that thou shuldest loue goddes commaundementes. Yf thou loue not the commaundementes, so is Christes sprete not in the whiche is the erneste off forgeueneffe of synne and of saluacion.

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 commaundemētes are nothinge els faue the helpinge of
 35 oure neyghbours at their neade & the tamyng 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 haplye ſoffre no litle trouble. And yet
 for all that, yf I might lyue in reſt when I come
 15 thither, I wold thinke & ſo wold other ſaye, that my
 paynes were well rewarded: which reward & benefyte
 I wold not proudlye aſcribe vnto the merites of my
 paynes takynge by the waye: but vnto the goodneſſe,
 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 giſt geue .P. frelye of the goodneſſe of
 the geuer and not of the deſeruings of the receauer.
 Thus it appeareth, that if I vowe what ſoeuer it be,
 25 for any other purpoſſe then to tame my membres and
 to be an enſample of vertue and edeſyenge vnto my
 neyghboure, my ſacrifice is vnſauery and cleane with-
 out ſalt and my lāpe 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 edeſyenge 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 maitayne my slowthfull ydlenesse with y sweate, laboure, lades, & rentes of other mē (after y enfample of oure spiritualtye) robbinge thē .P. of their faythes and god of his honoure turnynge vnto myne ypocryse that confidence, which shuld be geuē
 10 vnto y promyses of god only, am I not a wilye fox & a raueninge wolfe in a lābes skynne & a paynted sepulchre fayre without ad filthye with in? In like maner though I seke no worldlye promocyon therebye, yet if I do it to be iustified therwith ad to gett an hyer
 15 place in heauen, thinkynge that I do it of myne awne naturall strength & of the naturall power of my frewill & y 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 synfull 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 foeuer a man doeth of his naturall giftes, of his naturall witte, wisdom, vnder-
 25 stondinge, reason, will, & good entent before he be otherwyse & cleane cōtrary taught of goddes sprete & haue receaued other witt and vnderstondinge, reason ad will, is flesh, worldlye and wrought i abominable 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 fregeunge and deseruinge can not stöd to gether.

Yf thou wilt vowe of thy goodes vnto god thou
 5 must put salt vnto this sacrifice: that is thou must min-
 istre knowlege in this deade as Peter teacheth. 2 pet. i.
 Thou must put oyle of gods worde in thy läpe & do it
 accordinge to knowlege, if thou wayte for the comynge
 of the bridegrome to entre in with him in to his rest.
 10 Thou wilt häge it aboute the image to moue men to
 deuocyon. Deuocyon is a feruent loue vnto gods cō-
 maūdmentes and a desyre to be with god and with his
 euerlastinge promyses. Now shall the sight of soch
 riches as are shewed at faynt thomas shryne or at wal-
 15 singham moue a man to loue the cōmaundmētes of god
 better and to desyre to be loosed from his flesh and to
 be with god, or shall it not rather make his poore herte
 sigh because he hath no soch at home and to wysh
 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 seade christes flocke with christes
 doctryne & to ministre christes sacramētes vnto thē
 25 purely for very loue & not for felthy lucre fake or to
 be lord ouer thē as Peter teacheth 1 pet. v. & paule
 Actes .xx. Besyde 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 ŷ fode of oure soules. Therefore if he ministre
 it not truly ād frely vnto vs with out sellinge, he is a
 thefe & a soule murtherar: ād euen so is he if he take
 vpon 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 ŷ preast wayteth on ŷ worde of god ād is oure ser-
 uaunte therin, therfore of right we are his dettars &
 owe him a sufficyent luyngē of oure goodes, ād euen
 40 therto a wiffe of oure doughters owe we vnto him if he
 requyre her. And now when we haue appoynted him

a sufficiēt liuinge, whether in tythes rentes or in yere-lye wages, he ought to be cōtent & to require no more nor yet to receaue any more, but to be an ensample of soberneffe & of dispyfinge worldly thinges vnto the
 5 en- .P. 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 buyldynge or mayntenaūce therof & vnto helpinge of all good werkes. And we ought to vowe to paye custome, tolle, rent & all maner
 15 duties and what foeuer we owe: for that is gods commaundmēt.

Yf thou wilt vowe pilgrimage, thou must put salt therto in like maner if it shalbe accepted, if thou vowe to go ād 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 chosē one place more then a nother and
 25 will heare youre peticyon more in one place then a nother. As for youre prayer it must be accordige to goddes worde. Ye may not desyer god to take vēgeaunce 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 suppose it sal infatuatum, salt vnfaurye, for if it were wifdome how coude .P. we excuse the deeth of steuē Acts vii. which dyed for ŷ article that god dwelleth not in tēples made with hādes we that beleue in god are ŷ
 35 temple of god sayth paule, if a man loue god & kepe his worde he is the tēple of god & hath god presently dwellinge in him, as witnesseth christ Iohan .xiii. 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 stonnes fakes. What careth god for the temple? The very beestes in that they haue liffe in them be moch better then an hepe of stonnes couched to gether.

- 10 To speake of chafteite, it is a gifte not geuen vnto all perfones testifyeth both christ and also his apostle Paule, wherfore all perfones maye not vowe it. Moreouer there be causes wherfore many perfones maye better lyue chafte at one tyme then at a nother. Many
 15 maye lyue chafte 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 wyld .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 dangerous thyng to make synne where none is ād to forfwere 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 need requyred. ¶ A nother thinge
 25 is this, beware that thou gett the not a false fayned chafteite made with ŷ vngodly perswasions of faynte Hierō or of Ouide in his sylthye boke of the remedye agenst loue, lest when thorow soch imaginacyons thou hast vtterlye despyfed, defyed ād abhorred all woman
 30 kynde, thou come in to soch case thorow the firc wrath of god, ŷ thou canst nether lyue chafte nor fynde 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 infirmities of his children & also mercyfull, ād therefore hath created a remedye without synne ād geuen ther to his faouere and blessinge.

Let vs not be wyfer then god with oure ymaginacyōs nor tēpte him, for as godly chafteite is not euery mā's gyfte: euen so he ŷ hath it to daye hath not

power to continue it at his awne pleafure, nether hath god promyfed to geue it him ftill & to cure his infirmityes with out his naturall remeadye no more then he hath promyfed to flake his hongre .P. 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 forfwere that which god permitteth the with his fauoure and bleffinge alfo: or els if thou
 10 wilt neades vowe, then vowe godly & vnder a cōdityon, ȳ thou wilt contynue chaft, fo longe as god geueth the ȳ gyfte ād as longe as nether thyne awne neceffyte nether cheryte toward thy neyghboure nor ȳ autorite of thē vnder whofe power thou arte dryue ȳ vnto the
 15 contrarye.

The purpoſſe of thy vowe muſt be ſalted alſo with ȳ wiſdom of god. Thou mayeſt not vowe to be iuſtefyed therbye or to make ſatiffaction 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 prouiſion for thē godlye & with out ouermoch buſyenge and vnquyetynge thy ſelf ād drounyng thy ſelf in worldly buſyneſſe vnchriſtenlye or that thou canſt ſerue thy
 30 neyghboure in ſome office better beyng chaft then maryed. And then .P. 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 mayeſt vowe nether of them vnto ȳ ſleyng of thy bodye. As Paule cōmaūdeth tymothe to drinke wyne & no moare water becauſe of his diſeaſes. Thou wilt ſaye ȳ timothy had not haplye forfworne wyne. I thinke the
 40 fame and that the apoſtles forfwore not wedlocke though many of them lyued chaft nother yet any

meate or drincke, though they absteyned from thē, &
 that it were good for vs to folow their ensample. How
 be it though I vowe & swere ād thynke on none ex-
 ceptyon, yet is the breakynge of gods cōmaūdmētes
 5 except & all chaunces that hāge of god. As if I swere
 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
 goo by gods commaūdment ād yet breake not myne
 10 othe. And in like case if my father and mother be
 seke and requyre my presence, or if my wiff, children
 or houshold be visted that my assistence be requyred,
 or if my neyghbours houfe be a fyre at the same houre
 and a thousand foch chaunces: in which all I breake
 15 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.

AND the Lorde spake vnto Mo-
ses in the wildernesse of Sinai,
in the tabernacle of witnesse,
the fyrst daye of the seconde
moneth, ad in the seconde yere after they
were come out of y^e londe of Egipte say-
enge: take ye the summe of al the multi-
tude of the childern of Israell, in their kynredes and
housholdes of their fathers and numbre thē by name
all that are males, polle by polle, frō .xx. yere &
aboue: euen all y^e are able to goo forthe in to warre
in Israell, thou & Aarō shall nūbre thē in their armies,
& with you shalbe of euery trybe a heed man in the
house of his father.

And these are the names of y^e mē y^e shall stōde with
you: in Rubē, Elizur y^e sonne of Sedeur: In Simeō,
Selumiel y^e sonne of Suri Sadai: In y^e tribe of Iuda,
Nahesson y^e sonne of Aminadab: In Isachar, Nathaneel
y^e sonne of Zuar: In Sebulō, Eliab y^e sonne of Helō.
Amōge y^e childern of Ioseph: In Ephraï, Elisama y^e
sonne of Amihud: In Manasse, Gamaliel y^e sōne of Peda
zur: In Bē Iamin, Abidan the sonne of Gedeoni: In
Dan, Ahieser the sonne of Ammi Sadai: In Asser,
Pagiell the sonne of Ochran: In Gad, Eliafaph the sōne
of Deguel: In Naphtaly, Ahira the sonne of Enan.

*M.C.S. All
that are apte
for batell are
nombred. The
trybe of Leuy
is appoynted
to mynistrre to
the taberna-
cle.*

M. 5 stande . . . of Ruben 6 of Simeon 7 of . . . of Iuda 8 of
Isachar 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 sōderis 2 quicquid sexus est masculini . . .
3 omnium virorum fortium 13 Phegiel filius Ochran.

L. 2 heufer, 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 thousandes in Iſrael. And Moſes 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
 houſes of their fathers by name frō .xx. yere & aboue
 19 hed by hed: as the Lorde cōmaunded Moſes, euē ſo
 he numbred them in ȳ wilderneſſe of Sinai.

20 And the childern of Ruben Iſraels eldeſt ſonne in
 their generacions, kynredes ād houſes of their fathers,
 whē they were numbred euery man by name, all
 that were males frō .xx. yere and aboue, as many
 21 as were able to goo forth in warre: were numbred in
 the trybe off Ruben, .xlvi. thouſande and fiue hundred.

22 Amonge the childern of Simeon: their generacion
 in their kynredes and houſes of their fathers (when
 euery mans name was tolde) of all the males from .xx
 yeres and aboue, whatſoever was mete for the warre:
 23 were numbred in the trybe of Simeon .Lix. thouſande
 and .iii. hundred.

24 Amonge the childern of Gad: their generacion in
 their kynredes and houſholdes of their fathers, when
 thei were tolde by name, frō .xx. yere and aboue, all
 25 that were mete for the warre: were numbred in the tribe
 of Gad .xlv. [Fo. III.] thouſande, fixe hundred and fyftie.

26 Amonge the childern of Iuda: their generacion in
 their kinredes and houſes of their fathers (by the
 nombre of names) from .xx. yere and aboue, all that
 27 were able to warre, were tolde in the trybe of Iuda
 Lxxiiii. thouſande and fixe hundred.

28 Amonge the childern of Ifachar: their generacion,

¶. 18 recēfentes eos 19 Numeratique funt in deferto Sinai.
 20 de Ruben . . . procedentiū ad bellum 24 omnes qui ad bella
 procederent 26 poterant ad bella procedere (ſo of Iuda, Ifachar,
 Zabulon, Ephraim, Manaffe, Benjamin, Dan, Aſer 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 (ſo 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, 29 what foever was apte for warre: were numbred in *ŷ* trybe of Ifachar .Liiii. thoufande and .iiii. hundred.
- 30 Among the childern of Sebulon: their generacion, in their kynredes and houfes of their fathers (after the numbre of names) from .xx. yere and aboue, whofo- 31 euer was mete for the warre: were counted in *ŷ* trybe of Sebulō .Lvii. thoufande and .iiii. hundred.
- 32 Amonge the childern of Ioseph: fyrst amōge the childern of Ephraim: their generacion, in their kynredes and houffes of theyre fathers (when the names of all that were apte to the warre were tolde) from .xx 33 yeres and aboue: were in numbre 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 *ŷ* were apte to warre were tolde) from 35 xx. and aboue .*℞*. were numbred in the tribe of Manaffe .xxxii. thoufand 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*,
cf. German and aboue of all that were mete for warre, *Zahl* 37 were numbred in the trybe off Ben Iamin .xxxv. thoufande and .iiii. hundred.
- 38 Amonge the childern of Dan: their generacion in theyr kynreddes and houffes off their fathers (in the summe of names) off all that was apte to warre from 39 twentye yere and aboue, were numbred in the trybe of Dan .Lxii. thoufande and .vii. hundred.
- 40 Amonge the childern of Afer: their generacyon, in their kynredes & houfes of their fathers (when they were summed by name) from .xx. yeres & aboue, all 41 that were apte to warre were numbred in the tribe of Afer .xli. thoufande and .v. hundred.
- 42 Amōge the childern of Nepthali: their generacion.

℥. 40 Afer . . . yns heer zihen mochte (fo vv. 42, 45.)

℥. ℥. ℥. 30 Of Zabulon 32 Of Ioseph 34 Of Manasses 36 Of Bē Iamin. 38 Of Dan 40 Of Afer 42 Of Nephtali

in their kynredes & houffes of their fathers (when their names were tolde) from .xx. yeres ad aboue, what fo-
 43 euer was mete to warre: were numbred in the trybe
 of Nephtali .Liii. thoufande and .iiii. hundred.

44 Thefe are the numbres which Mofes ad Aarō num-
 bred with ſ̄ .xii. princes of Ifrael: of euery houffe of
 45 their fathers a man. And all the numbres of the chil-
 dern of Ifrael, in [Fo. IIII.] the houffes of their fa-
 thers, from twentye yere and aboue, what foever was
 46 mete for the warre in Ifraell, drewe vnto the summe
 47 of fyxe hundred thoufande, fyue hundred and .L. But
 the leuites in the tribe off their fathers were not num-
 bred amonge them.

48, 49 And the Lorde fpake vnto Mofes fayenge: only
 fe that thou numbre not the trybe of Leui, nether take
 the summe of them amonge the childern of Ifrael.
 50 But thou shalt appoynte the leuites vnto the habita-
 ciō of witneffe, and to all the apparell thereof and
 vnto all that longeth thereto. For they longeth, be-
 shall bere the tabernacle and all the ordi- longeth, vi, 15
 nauce thereof, and they shall miniftre it and shall
 51 pitche their tentes rounde aboute it. And when the
 tabernacle goeth forth the leuites shall take it doune:
 and when the tabernacle is pitched, they shall fett it
 vpp: for yf any ftraunger come nere, he shall dye.
 52 And the childern of Ifrael shall pitch their tentes,
 euery man in his owne companye and euery mā by
 his awne standert thorow out all their hoftes.

53 But the leuites shall pitche rounde aboute the habi-
 tacion of witneffe, that there fall no wrath vpon the
 congregacion of the childrē of Ifrael, and the leuites
 54 shall wayte apou the habitacion of witneffe. And the
 childern of Ifrael dyd acordinge to all that the Lord
 commaunded Mofes.

¶. 43 thrye and fyfye 46 fyxe hundred and thre thoufande
 ¶. 46 fexcēta tria millia virorum quingenti quinquaginta. 50
 vafa eius, & quicquid ad ceremonias pertinet. 52 per turmas &
 cuneos atque exercitū fuum. 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-
 2 ses and Aaron sayenge: The
 childern of Israel shall pitch:
 euery man by his owne stand-
 ert with the armes of their fathers houfes,
 a waye, *away* a waye from the presence of
 the tabernacle of witnessse,
 3 On the east syde towarde the rysynge
 of y^e sonne, shall they of the standert of the
 hošte of Iuda pitch with their armes: And
 Naheſſon the sonne of Aminadab ſhalbe captaine ouer the
 4 ſonnes of Iuda. And his hošte and the numbre of them
 5 Lxxiiii. thouſande and .vi. hundred. And nexte vnto
 him ſhall the trybe of Ifachar pitche and Nathaneel the
 6 ſonne of Zuar captayne ouer y^e childrē of Ifachar: his
 hošte and the numbre of them .Liiii. thouſande and
 7 iiiii. hundred. And than the trybe of Zabulon: with
 Eliab the ſonne of Helon, captayne ouer the childern
 8 of Zabulon, and his hošte in the numbre of them: .Lvi
 9 thouſande and .iiii. hundred. So that all they that per-
 teyne vnto the hoſt of Iuda, are an hundred thouſande
 Lxxxvi. thouſande ad .iiii. hundred in their companies:
 and theſe ſhall goo in the forefront, wen they iurney.
 10 And on the ſouthſyde, the ſtandert of the hošte of
 Ruben ſhall lye with their companies and the captayne
 ouer the ſonnes of Ruben, Elizur the ſonne of Sedeur,
 11 and his hošte and the numbre of them .xlvi. thouſande,
 12 [Fo. V.] and .v. hundred. And faſt by him ſhall y^e
 trybe of Simeon pitche, and the capteyne ouer y^e ſonnes

M.C.S. The order of the pytching of the tentes rounde aboute the tabernacle of wytnesse. The heades and chefe Lordes of the kynredes of Israel are named.

¶. 2 per turmas, ſigna atque vexilla 3 Iudas . . per turmas exercitus fui 4 ſumma pugnantium 5 Iſſachar 6 numerus pugnatorum 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)

¶. M. N. 3 On the eaſt ſyde the cōpanye of Iuda, Iſachar & 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 numbre of them .xlv. thousande .vi. hun-
16 dred and .L. So that all ſ̄ numbre that pertayne vnto
the hoste of Ruben, are an hundred thousande .Li
thousande .iiii. hundred & fyftie, with their companyes,
and they shall be the seconde in the iourney
- 17 And the tabernacle of witnesse with the hoste of
the leuites, shall goo in the myddes of ſ̄ hostes: as they
lye in their tētes, euen so shall they procede in the
iurney, euery man in his quarter aboute their standertes.
- 18 On the west syde, the standarte and the hoste of
Ephraim shall lye with their companies. And the
captayne ouer the sonnes of Ephraim, Elisama the
19 sonne of Amihud: & his hoste and the numbre 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 numbre 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 numbre 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-

¶. 12 Simeon 13 & cunctus exercitus pugnat. (so 15, 19, 21,
23, 26, 28, 30) 16 Omnes qui recēsi sunt 17 Leuabitur autē taber-
nac. testim. per officia leuitarum & turmas eorum. quomodo eri-
getur, ita et deponetur. 24 castris Ephraim . . . per turmas suas

¶. 18 Gezelt vnd panier Ephraim

¶. ¶. N. 17 The leuytes with the tabernacle in the myddes.
18 On the west syde the cōpany of Ephraim Manasse and Ben Ia-
min 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 sones of
 28 Affer, Pagiel the sonne of Ochran: & his hoste & the
 29 nūbre of them .xli. thoufande & .v. hundred. And the
 trybe of Naphtali also, and the captayne ouer ſ child-
 30 dern of Naphtali: Ahira the sonne of Enan: & his hoste
 and the nūbre of them .Liii. thoufande & .iiii. hūdred
 31 So ſ the hole nūbre of all that perteyned vnto ſ hoste
 of Dan, was an hūdred thoufande .Lvii. thoufande &
 vi. hūdred. And they shalbe the last in ſ iurney with
 their stādertes.

32 These are ſ sūmes of ſ childern of Yfrael in the
 houffes of their fathers: euen all the nūbres of the hostes
 with their cōpanies .vi. hūdred thoufande .iii. thou-
 33 fande .v. hūdred and fyftie. And yet ſ leuites were
 not nūbred amōge the childern of Yfrael, as the Lorde
 34 commaunded Mofes. And ſ childern of Yfrael dyd
 acordynge to all that the Lorde cōmaūded Mofes,
 & so they pitched with their stan- [Fo. VI.] dertes,
 and so they iurneyd: euery man in his kynred, and in
 the houffholde of his father.

☪ The .III. Chapter.

1 **T**HESE are the generacions of *A. C. S. The*
 Aaron and Mofes, when the *Leuites are not*
 Lorde spake vnto Mofes in *nombred to go*
 2 Mount Sinai, and these are *to batell, but*
 the names of the sonnes of Aaron: Nadab *to mynistrre to*
 the eldest sonne, and Abihu Eleazar and *the holy place*
 3 Ithamar. These are the names of the *or sanctuary.*
 sonnes of Aaron which were preastes *They must also*
 anoynted and their handes fylled to myn- *pitch their*
tentes next to
the 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 ig-
 licher ynn seynemgeschlecht nach yhrer veter haus. iii, 3 zu priester
 gefalbet . . hende gefullet zum priesterthum.

4 iftre but Nadab and Abihu dyed before the Lorde, as they broughte straunge fyre before the Lorde in the wyldernesse of Sinai, and had no childern. And Eleazar and Ithamar mynistred in the fyght of Aaron their father.

5, 6 And the Lorde spake vnto Moses saynge brynge the trybe of leui, and set them before Aaron the preast, 7 and let them serue him ad wayte apon him, & apon all the multitude, before the tabernacle of witnessse, to doo 8 the seruyce of the habitacion. And they shall wayte apō all ſ̄ apparell of ſ̄ tabernacle of witnessse & apon ſ̄ childern of Ysrael, to doo ſ̄ seruyce of the habitaciō. 9 And thou shalt geue the leuites vnto Aaron & his sonnes, for they are geuen vnto him of ſ̄ childern of 10 Ysrael. And thou shalt appoite Aarō & his sonnes to wayte on their preastes office: & the straüger ſ̄ cometh nye, shall dye for it.

11, 12 And ſ̄ Lorde spake vnto Moses saynge: beholde, I haue takē the leuites frō amonge ſ̄ .℞. childern of Ysrael, for all the firstborne that openeth the matryce amonge the childern of Ysrael, so that the leuites shall 13 be myne: because all the first borne are myne: for ſ̄ fame daye that I smote all the fyrstborne in the lande of Egipte, I halowed vnto me all the firstborne in Ysrael, both man and beest, and myne they shall be: for I am the Lorde.

14 And the Lorde spake vnto Moses in the wildernesse 15 of Sinai sayenge: Numbre the childern of Leui in ſ̄ houffes of their fathers and Kynredes, all ſ̄ are males 16 from a moneth olde and aboue. And Moses numbred them at the worde of the Lorde, as he was cōmaüded. 17 And these are ſ̄ names of ſ̄ childrē of Leui: Gerfon, 18 Cahath, & Merari. And ſ̄ fe are the ſ̄ se, these names of the childern of Gerfon in their kynredes:

℞ 6 vt ministrēt ei 7 & excubēt & obseruēt 10 super cultū sacerdotii. Externus qui ad ministrandum accesserit

℞. 4 hatten keyne sone. 7 gemeyne hutt warten 8 hutt der kinder Israhel zu dienen am dienst der wonung.

℞. ℞. N. 12 Leuyte sountyme fygnifyeth only a mynyster or seruauant, 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 Musi. These are the kynredes of Leui in the houffes of their fathers.
- 21 And of Gerson came the kynred of *ŷ* Libnites and the Semeites, which are the kynredes of the Gerfonites.
- 22 And *ŷ* 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 *ŷ* Gerfonites,
- 25 was Eliafaph the sonne of Lael. And the office of the childern of Gerson in the tabernacle of witnesse was the habitacion and the tente with the coueringe theroff and the 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 *ŷ* perteyned vnto all the seruyce therof
- 27 And of Cahath came the kynred of *ŷ* Amramites and the kynred of the Iezeharites & of the Hebronites and of the Vfielites: And these are the kynredes of *ŷ*
- 28 Cahathites. And the nombre of all the males from a moneth olde and aboue, was .viii. thoufande and fixe
- 29 hundred: which wayted on *ŷ* holy place. And the kynred of the childern of Cahath, pitched on *ŷ* south
- 30 syde of *ŷ* dwellynge And *ŷ* captayne in *ŷ* 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 vayne with

ff. 25 was to kepe the habitacyon 31 was to kepe the arcke
v. 21 De Gerson fuere familiæ duæ 25 Et habebunt excubias
 in tab. fœderis 26 quicquid ad ritum altaris pertinet 28 habebunt
 excubias sanctuarii 30 Oziel 31 & custodient arcam

l. 25 vnd sie sollen warten 31 Heylighthums, daran sie dienen,
 vnd des tuchs

ff. ff. 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 preast, was captayne ouer all the captaynes of the Leuites, and had the ouer fyghte of them that wayted vppon the holythynges.
- 33 And of Merari came the kynredes of the Mahelites and of the Musites: and these .P. are the kynredes
- 34 of the Merarites. And the nūbre of them (when all the males frō a moneth olde ād aboue was tolde) drewe vnto .vi. thousande & .ii. hundred. drewe vnto,
- 35 And ſonne captayne of the most auncient *amounted to* houffe amonge the kynredes of the Merarites, was Zuriel the sonne of Abihail which pitched on the north
- 36 syde of the dwellynge. And the office of the sonnes of Merari was: the bordes of 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: Numbre all ſonne first borne that are males amōge the childern of Ysrael, frō a moneth olde & aboue and take ſonne nombre 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 custodiæ sanctuarii. 36 Erunt sub custodia eorum tabulæ 38 habentes custod. sanctuarii in medio filiorum Israel. 42 Recensuit Moyfes

¶. 32 Eleasar . . . vber die verordnet sind zu warten

¶. ¶. N. 33 The Merarites assygned on the north syde. 38 Moses & Aaron & their sonnes on the east syde. 39 kynredes, euen

43 dern of Ysrael. And all the firstborne males, in y
 summe of names, from a moneth olde and aboue, were
 numbred .xxii. thousande .ii. hundred and .Lxxiii.
 44, 45 .And the Lorde spake vnto Moses sayenge: take
 the leuites for all the fyrstborne of the childern of Israhel,
 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 Israhel, take .v. sycles of euery pece, after the
 48 sycle of y holy place .xx. geras the sycle. And geue
 y money wherewith the odde nombre of them is re-
 49 demed, vnto Aaron ad his sonnes. .And Moses toke
 the redempciō money of the ouerplus that were moo
 50 then the leuites, amonge the firstborne of the childern
 of Israhel: & it came to a thousande .iii. hundred &
 51 Lxv. sycles, of the holye sycle. And he gaue that re-
 dempcionmoney vnto Aaron & his sonnes at the worde
 of the Lorde, euen as the Lorde commaunded Moses.

■ The .III. Chapter.

1 **A**ND y Lord spake vnto Moses & *A.C.S. The*
 2 Aarō & bade thē take y summe *offices of the*
 of y childern of Cahath frō *Leuytes, eu-*
 amonge y sonnes of leui, in *ery one after*
 their kynredes and houffes of their fathers, *the 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

- 6 y hoste remoueth, Aaron ad his sonnes shall come and
 take doune the vayle and couer the arcke of witnesse
 there with, and shall put there on a couerynge of
 taxus skynnes, and shall sprede a cloth y is altogether
 of Iacyncte aboue all, and put the staues thereof in.
 7 And upon the shewe table, they shall sprede a cloth
 of Iacyncte, and put thereo, the dishes, spones, flat
 peces and pottes to poure with, and the dayly bred
 8 shal be thereon: and they shall spred 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 candelficke of light and hir lapses and hir snuffers
 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 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 sanctuarie, agenst that the hoste remoue, then
 the sonnes of Cahath shall come in for to bere,

¶. 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

̄. 6 dachs fellen [fo throughout the chapter where Tyndale
 renders *taxus skynnes*] 7 schawtisch auch eyn gel kleyd [fo
 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 anyntinge 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 fayenge:
 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 ŷ
 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 fayenge Take
 the summe of the childern of Gerson, in the houfes of
 23 their fathers ād in their kyn- .P. redes: from .xxx. yere
 and aboue, vntyll .L. all that are able to goo forth in
 warre, for to doo seruyce in the tabernacle of witnesse.
 24 And this is the seruyce of the kynred of the Gerfonites,
 25 to serue and to beare. They shall bere the curtaynes
 of the dwellynge and the roffe of ŷ tabernacle of wit-
 nesse 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

V. 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 Numera omnes qui ingred. et ministr.
 in tab. foederis. 25 & tectum foed. operimentum aliud . . . velamen
 hyac.

L. 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 ſ tabernacle of witnesse, cf. Germ. Hut
 and their wayte shalbe in the honde of Ithamar the
 sonne of Aaron the preast.

29 And thou shalt numbere the sonnes of Merari in their
 30 kynredes and in the 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 sokettes thereof, and the pylers of
 the courte rounde aboute, and their sokettes, pynnes
 and cordes with all that pertayneth and serueth vnto
 them. And by name ye shall reken the thynges that
 33 they must wayte apon to bere. Thys is the seruyce
 of the kynredes of the sonnes of Merari in all theyr
 seruyce in the tabernacle of witnesse by the hande of
 Ithamar the sonne of Aaron the preast.

34 And Moses and Aaron and the princes of the multi-
 tude numbred the sonnes of the Cahathites in their
 35 kynredes and houffes of their fathers, from .xxx. yere
 and aboue vnto fyftie, all that were able to goo forth in
 the hoste and to do seruyce in the tabernacle of witnesse.
 36 And the nombre of them in their kynredes were two
 37 thousande, seven hundred and .L. These are the num-
 bres of the kynredes of the Cahathites, of all that dyd
 seruyce in the tabernacle of witnesse, whyche Moses and

V. 27 et scient singuli cui debeant oneri mancipari. 28 eruntque
 sub manu Ithamar 29 Merari . . . recensēbis 30 omnes qui ingred.
 ad officium ministerii sui & cultū fœd. testimonii. 31 Hęc sunt onera
 eorū 31 Portabunt 32 ad numerum accipient 35 omnes qui in-
 gred. ad min. tab. fœd.

L. 29 Merari 30 alle die yns heer tugen 32 feyn teyl der last
 am gered zu warten 34 Kahathither 35 alle die yns heer tuchten

Aaron dyd nombre at the commaundment of the Lorde of by the hāde of Mofes.

38 And the sonnes of Gerfon were numbred in their
 39 kynredes and in the houffes of their fathers, from .xxx
 yere vp vnto fyfitye, .℞. all that were able to goo forth
 in the hoſte for to doo ſeruyce 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, ſixe
 41 hundred and .xxx. This is the nombre of the kyn-
 redes of the ſonnes of Gerfon, of all that dyd ſeruyce
 in the tabernacle of witneſſe, which Mofes and Aaron
 dyd nombre at the commaundement of the Lorde.

42 And the kynredes of the ſonnes of Merari were
 numbred in their kynredes and in the houſes of their
 43 fathers, from .xxx. yere vp vnto fyftie. all that were
 able to goo forth with the hoſte, to doo ſeruyce 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 ſonnes 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 ſer-
 uyce and to bere his burthen in the tabernacle of wit-
 48 neſſe: was .viii. thouſande, fyue hundred ād .Lxxx
 49 which they numbred at the commaundement of the
 Lorde by the honde of Mofes euery man vnto his ſeruyce
 and burthen: as [Fo. XI.] the Lorde commaunded
 Mofes.

℞. 38 Gerfon 39 omnes qui ingred. vt min. in tab. ſœd.
 41 populus Gerfonitarum 42 Merari 43 omnes qui ingred. ad ex-
 plēdos ritus tab. ſœd. 47 ingredientes ad miniſterium tabernaculi
 & onera portanda

℞. 38 Gerfon 39 alle die yns heer tuchten 42 Merari 43 alle
 die yns heer tuchten 49 zu ſeynem ampt vnd laſt

¶ The . fyfte Chapter.

- 1 **A**ND the Lorde spake vnto Mofes
 2 fayenge: commaunde the chil-
 3 dern of Israel that they put
 out of the hofte, all the lepers
 and all that haue yffues and all that are
 4 defyled apou the deed, whether they be
 males or females ye fhall put them out
 of the hofte, that they defyle not the tentes
 5 amöge which I dwell. And the childern
 of Israel dyd fo, and put them out of the hofte: euen as the
 Lorde cōmaunded Mofes, fo dyd the childern of Israel.
- 6 And the Lorde fpake vnto Mofes fayenge: fpake
 vnto the childern of Israel: whether it be man or
 woman, whē they haue fynned any maner of synne
 which a man doeth wherewith a man trespafeth agenft
 the Lorde, fo that the foule hath done amysse:
 7 then they fhall knowlege their synnes
 which they haue done, and reftore a gayne
 the hurte that they haue done in the hole,
 and put the fyfte parte of it moare there-
 8 to, and geue it vnto him whom he hath
 trespafed agenfte. But and yf he that
 maketh the amendes haue no man to
 doo it to, then the amendes that is
 made fhallbe the Lordes and the preaftes,
 befylde the ram of the attonementoffer-
 ynge where with he maketh an attonemēt
 9 for hymfelfe .ᵑ. And all heueofferynges
 of all the halowed thinges which the childern of

M. C. S. Who they be that ought to be caft out of the hofte. The knowlegynge of synne. The cleansyng of synne done of ignorauunce. The lawe of the fyrft frutes & of geloufyte.

knowlege, acknowledge, confefs

in the hole, in the whole, i. e. the principal

Yf ye haue false gotten goodes & no mā to reftore it vnto, then bringe it vnto J hope ad he will difpēce with it.

M. 3 amöge which ye dwell.
V. 2 leprosum, & qui femine fluit 3 cum habitauerint vobiscum. 8 excepto ariete 9 Omnes quoque primitiæ
L. 2 alle die eytter fluffe haben 3 darynnen ich vnter yhnen wone 6 hat die feel eyn fchuld auff yhr 7 verfunen mit der fumma 8 prierter, ausgenomen den widder

M. N. 6 This text is to be vnderftaded of foche trespaces, wherwith we hurt oure neybour in worldly goodes (as they cal thē) & therefore muft the hurt be reftored and the fyfth parte moare therto: If the partye remayned not to whom the reftitucyon was due, ner any of his leafull heares, then muft it be the preaftes wages, whiche at that tyme had no nother lyuehode.

Israel brynge vnto the preafte, fhälbe the preafte, and
 10 euery mans halowed thinges fhälbe his awne, but what
 foeuer any man geueth the preaft, it fhälbe the preafte.
 11, 12 And the Lorde fpake vnto Mofes fayenge: fpake
 vnto the childern of Ifraell and faye vnto them.
 Yf any mans wyfe goo a fyde and trefpafe agaynft
 13 hym, fo that another man lye with her flefhely and
 the thyng be hydd from the eyes of hir hufbonde and
 is not come to lighte that ſhe is defyled (for there is
 no witneffe agenft her) in as moche as ſhe was not taken
 14 with the maner, and the ſprete of geloufyte with the man-
 cometh apon him and he is geloufe ouer er, in the act
 his wife and ſhe defyled, Or happely the ſprete of
 geloufyte cometh apon him, and he is geloufe ouer hys
 15 wyfe äd ſhe yet vndefyled. Thē let hyr hufbonde
 bringe her vnto the preafte and brynge an offerynge
 for her: the tenth parte of an Epha of barlye meeke,
 but ſhall poure none oyle there vnto, nor put franken-
 cens thereon: for it is an offerynge of geloufyte, and an
 offerynge that maketh remembraunce of fynne.
 16 And let the preaft brynge her and fett her before the
 17 Lorde, and let him take holy water in an erthen 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
 fet the wyfe before the Lorde and vncouer wyfe, woman
 hir heed, and put the memoryall of the vv. 22, 25, 31
 offerynge in hyr handes whiche is the & xxv, 6
 geloufyte offerynge, and ſ̄ preaft ſhall haue bytter and
 19 curſynge water in his hande, and he ſhall coniure, ad-
 coniure her and ſhall faye vnto her. Yf jure

¶. 13 hoc maritus deprehendere nō quiuerit, ſed latet adul-
 terium . . . inuenta in ſupro 14 polluta eſt, vel falſa ſuſpicionē
 appetitur 15 ſacrificium zelotypiæ eſt, & oblatio inueſtigans adul-
 terium. 18 ſacrif. recordationis, & oblationem zelotypiæ . . . aquas
 amariffimas, in quibus cum execratione maledicta congeſſit.

℞. 14 eyffergeyft entzundet yhn 15 eyn eyffer offer vnd eyn
 rüge offer, das miſſethat rüget. 18 bitter verflucht waſſer

℞. 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 & gaue 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 afyde, and defyled thy selfe behynde thy husbonde, then haue thou no harme of this bytter curfyng water.

20 But and yf thou hast gone afyde behynde thyne husbonde and art defyled and some other man hath
21 lyen with the besyde thyne husbonde (and let the preafte coniure her with the coniuracyon of the 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 curfyng water goo in to the bowels of the, that thy bely swell and thy thye rotte, and the wyfe shall faye Amen Amen.

23 And the preaft shall wrytte this curse in a byll
24 wasshe it out in the bytter water. And when the curf-
25 yng 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 apou the alter, and
27 then make her dryncke the water and when he hath made her dryncke the water. Yf she be defyled and haue trespafed agens her husbond, then shall the curf-
yng 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 geloufyng, when a wyfe goeth a
30 fyde behynde hyr husbonde ad is defyled, or when the

℥. 19 si nō polluta es deseruo mariti thoro . . amarissimæ, in quas maledicta congeffi 20 altero viro, 21 his maledictionibus subiacebis . . tumens vterus tuus dirumpatur. 23 congeffit 24 & dabit ei bibere. Quas cum exhauserit, 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 seyn missethat tragen.

℥. ℥. N. 22 Amen is an Hebrew word & sygnifyeth euen so be it, or be it fast and sewer, approuyng & allowing the sentēce going before: and when it is doubled it augmenteth the confyrmacyon, as in many psalms & Iohn .v. & .vi.

spirite of geloufyne cometh upon a man, so that he is gelouse ouer his wife: then he shall bringe her before the Lorde, and the preast shall ministre all this lawe
 31 vnto her, & the man shalbe giltyesse, & the wyfe shall bere hir fynne.

¶ The .VI. Chapter.

1 **A**ND the Lorde spake vnto Mo- M.C.S. The
 2 ses saynge: speake vnto *y* lawe of them
 childrē of Israhel & saye vnto that toke vp-
 them: when ether man or pon them ab-
 appoynteth, woman appoynteth to vowe stynence. The
resolueth a vowe of abstynence for to abstene vnto maner of bless-
 3 the Lorde, he shall abstene from wyne and stronge ing the people.
 drynke, and shall dryncke no vynegre of wyne or of
 stronge drynke, nor shal drynke what foeuer is pressed
 out of grapes: & shal eate no fresh grapes nether yet
 4 dry- [Fo. XIII.] ed, as löge as his abstynēce endureth.
 Moreouer he shall eate nothyng *y* is made of the vyne
 tre, no not so moch as *y* cornels or the cornels, ker-
 huske of the grape. nels

5 And as longe as the vowe of his abstynēce endureth,
 there shall no rasure nor sheres come upon his heed,
 vntill his dayes be out which he fasteth vnto the Lorde,
 and he shalbe holy and shall let the lockes of his heer
 6 growe. As longe as he absteneth 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. A. N. 2 Here it appereth what a *vowe* is after the olde testament, whyche was a fygure of the vowe that a Christē man ought to do, geuyng & dedicatinge hymselfe to God: as it is spoken Roma. xii. a.

L. A. N. 2 Auff Ebreisch heyst dise zucht *Neser* vnd der sie helt heyst *Nafir*, wilchem nach auch vnser herr Ihesus Christus *Nasarenus* 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 fagen wyr von solchen leuiten. Er zuchtet also theur etc.

- 7 shall come at no deed bodye: he shall not make him
 selfe vncleane at the deeth of his father, mother,
 brother or syfter. for the abstinēce of his God is
 8 apon 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 ŷ dore of ŷ taber-
 11 nacle of witnessse And ŷ preast shall offer the one for
 a synofferynge and the other for a burntofferynge &
 make an atonement for him, as concernyng that
 he synned apon the deed, and shall also halowe his
 12 heed the same daye and he shall abstene vnto the
 Lorde the tyme of his abstinencye, and shall brynge
 a lambe of an yere olde for a trespace offerynge: but
 the dayes ŷ .ṽ. 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 ŷ dore of *pleted*
- 14 ŷ tabernacle of witnessse & he shall brynge his offerynge
 vnto ŷ Lord: an he lābe of a yere olde with out blem-
 ysh for a burntofferynge & a she lambe of a yere olde
 without blemysh for a synofferynge, a ram without
 15 blemysh also for a peaseofferynge, & a basket of swete
 breed of fyne floure myngled with oyle & wafers of
 swete bred anoyntyd with oyle with meatofferynges
 ad drynkofferynges that longe thereto.
- 16 And the preast shall brynge him before ŷ Lorde &
 17 offer his synofferynge & his burntofferynge, & shall
 offer ŷ ram for a peaseofferynge vnto ŷ Lorde with

ṽ. 7 cōsecratio dei sui 9 in eadem die . . & rursum septima.
 II super mortuo

Ḳ. 7 Denn die zucht seyns Gottis 9 das ist am siebenden tage
 II an eym todten 14 tödopffer (17, 18.)

Ḳ. 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
 busshie or bearde, which thig the world so greatly esteameth.

- the basket of swete brede, ad the preast shall offer also
 18 his meat offerynge & his drynckofferynge. And ſy
 abſteyner ſhall ſhaue his heed in ſy dore of ſy tabernacle
 of witneſſe ad ſhall take the heer of his ſober heed &
 put it in ſy fyre which is vnder the peafeofferynge.
 19 Then the preaſt ſhall take the foddren ſhulder of ſy
 ram ad one ſwete cake out of ſy 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 ſy wauebrest and heue
 ſhulder: & then the abſteyner maye drynke wyne.
 21 This is the lawe of the abſtey- [Fo. XIII.] ner which
 hath vowed his offerynge vnto ſy Lorde for his abſty-
 nence, befydes 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 ſayenge: ſpeake
 vnto Aaron and his ſonnes ſayēge: 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 upon *Here of ye*
 the & be mercyfull vnto the. *ſe that Aarō,*
 26 The lorde liſte vpp his countenaunce *when he liſt*
 27 apō the, and geue the peace For ye *vpp his hande*
 ſhall put my name upon the childern of *and bleſſed the*
 Yſrael, that I maye bleſſe them. *people, was*
not dumme as
oure biſſhopes
be.

ſ. 18 radetur Nazaræus 20 Susceptaque rurſum ab eo. . . fa-
 cerdotis erunt, ſicut pectusculum quod ſeparari iuſſum eſt, & fe-
 mur. 21 exceptis his quæ inuenerit manus eius 25 Oſtendat dom.
 ſuam, 26 Conuertat dom. vultū ſuum ad te

ℓ. 18 Vnd ſoll dem zuchter . . . beſcheren 19 nach dem er
 feyn zucht beſchoren hat 20 zu der Webebruſt vnd der Hebe-
 ſchuldern 21 auſſer dem das feyne hand erwerben kan 25 erleuchte
 feyn angeſicht 26 hebe feyne angeſicht auff dich

℞. ℞. N. 25 *To make his face to ſhijne* is to geue a token of
 his louyng kyndenes.

¶ The .VII. Chapter.

- 1 **A**ND when Mofes had full sett vp ^{M.C.S. The} the habitacion and anoynted ^{offryng of the} it ad sanctifyed it and all ^{Lordes and} the apparell thereof, and had ^{heades of Is-} anoynted & sanctifyed ^{raell when the} ^{tabernacle} ^{was sett vp.} ^{was sett vp.}
- 2 the vessels there of: then the prynces of Yfrael heedes
 3 ouer the houffes of their fathers which were the lordes
 4 of the trybes that stode ad numbred, offered ad broughte
 5 their giftes before the Lorde fixe couered charettes
 6 and .xii. oxen: two and two a charet and an oxe euery
 7 man, and they broughte them before the habitacion.
- 8 ¶ And the Lorde spake vnto Mofes saynge take
 9 it of them and let them be to do the seruyce of ^{the} tab-
 10 ernacle of witnesse, and geue them vnto the leu-
 11 ites: .ii. charettes and .iiii. oxen he gaue vnto the sonnes
 of Gerfon acordynge vnto their office. And .iiii. char-
 ettes and eyght oxen he gaue vnto ^{the} sonnes of Merari
 acordynge vnto their offices, vnder the handes of
 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 ^{the} 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.

¶. 2 principes Israel & capita familiarum, quæ erant per singulas tribus præfecti eorum qui numerati fuerant 3 duo duces 7 iuxta id quod habebant necessarium. 8 Merari secundum officia & cultum suum, 9 Caath non dedit plaustra & boues: quia in sanctuario seruiunt 10 obtulerunt duces

¶. 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 ⁊ 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, ⁊ 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 ⁊ holy sicle: [* and both full of fyne floure
 20 myngled with oyle for a meatofferynge:] and a golden
 21 spone of .x. sicles full of cens: and an oxe, a ram and a lambe of a yere olde for burntofferynge: [22 see foot
 23 note**] ād for peafeofferynge .ii. oxen .v. rammes .v. he gootes and .v. lambes of one yere olde. And this was ⁊ offerynge of Nathaneel the sonne of Zuar.

24 The thyrde daye, Eliab the sonne of Helon the cheffest 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 burntof-
 28, 29 ferynges, and an he goote for a synofferynge: and for peafeofferynge .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 Sedeur, 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 burntofferynges, and
35 an he goote for a synofferynge: and for peaseofferynges
ii. oxen .v. rammes .v. he gootes and .v. lambes of one
yere olde. And this was the offerynge of Elizur the
sonne of Sedeur.

36 The fyfth daye, Selumiel ⁊ 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 fyluern 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 läbe of a yere olde
40 for burntofferynges, ad an he goote for a synofferynge:
41 & for peaseofferiges .ii. oxen .v. rames .v. he gootes
ad .v. läbes 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 burntofferynges, & an he goote
47 for a synofferynge: And for peaseofferynges .ii. oxen .v
rammes .v. he gootes and .v. läbes 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: ād a fyluern boule of .Lxx. sicles of the holy
 sicle: ād both full of fyne floure myngled with oyle for
 50 a meatofferynge: and a golden spone of .x. sicles, full of
 51 cens. And an oxe, a ram and a lambe of a yere olde
 52 for burntofferynges, ād an he goote for a synofferynge:
 53 and for peaseofferynges .ii. oxen .v. rammes .v. he
 gootes & .v. lambes of a yere olde. And this was ⁊
 offerynge of 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: ād both full of fyne floure myngled
 56 with oyle for a meatofferynge: & a golden spone of .x
 57 sycles, full of cēs. And an oxe, a ram .ᵑ. and a lambe
 58 of a yere olde for burntofferynges, and an he goote for
 59 a synofferynge: and for peaseofferynges .ii. oxen .v
 rammes, fyue he gootes and fyue lābes of a yere olde.
 And this was the offerynge of Gamaliel the sonne of
 Peda zur.

60 The .ix. daye, Abidan ⁊ sonne of Gedeoni ⁊ chefe
 61 lord amōge ⁊ childern of Ben Iamin offered. And his
 gifte was: a fyluern charger of an hundred and .xxx
 sicles weyght: & a fyluern boule of .Lxx. sicles of the
 holy sicle, and both full of fyne floure myngled with
 62 oyle for a meatofferynge: and a golden spone of .x. sicles,
 63 full of cens. and an oxe, a ram and a lambe of one
 64 yere olde for burntofferynges: & an he goote for a
 65 synofferynge: and for peaseofferynges .ii. oxen .v. rammes
 v. he gootes & .v. lambes of one yere olde. And this
 was the offerynge of Abidan the sonne of Gedeoni.

66 The .x. daye, Ahiefer the sonne of Ammi Sadai,
 67 chefe lorde amōge ⁊ childern of Dan offered. And his

¶. 51 a bullock 57 a bullock 63 a bullock

¶. ¶. N. 48 The offerynge of 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
 fycles weyght: a syluern boule of feuentye ficles of
 the holy fycle: and both full of fyne floure myngled
 68 with oyle for a meatofferynge: and a golden spone of .x
 69 ficles 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 peafeofferynges .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
 fycles weyghte: a sylueren boule of .Lxx. fycles of the
 holye fycle and both full of fyne floure myngled with
 74 oyle for a meateoffrynge: and a golden spone of .x. fycles,
 75 full of cens. And an oxe, a ram and a lambe of one
 76 yere olde for burntofferings: and an he goote for a
 77 synneofferynge: ād for peaceofferynges: two oxen,
 fyue rammes .v. he gootes and .v. lambes of one yere
 olde. And this was the offerynge of Pagiell ꝑ sonne
 of Ochran.

78 The .xii. daye, Ahira the sonne of Enan, chefe lorde
 79 amonge the childern of Nephtali offered. And his
 gifte was: a sylueren charger of an hundred and .xxx
 fycles weyghte: a sylueren boule of .Lxx. fycles of the
 holye fycle, both full of fyne floure myngled with oyle
 80 for a meatofferynge: and a golden spone of twentye
 81 fycles, 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

¶. 69 a bullock 75 a bullock 81 a bullock

¶. 72 Phegiell

¶. ¶. N. 72 The offryng of Pagiell, or Phegiell. 78 The offryng of Ahira.

- the prynces of Israel .xii. chargers of syluer .xii. syluern
 85 boules and .xii. spones of golde: every charger con-
 tainynge an hundred and .xxx. fycles of syluer, and
 every boule .Lxx. so that all the syluer of all the ves-
 fels, was two thousande and .iiii. hundred fycles of the
 86 holy fycle. And the .xii. golden spones which were
 full of cens, contayned ten fycles a pece of the holy
 fycle: so that all the golde of the spones, was an hun-
 dred and .xx. fycles.
- 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 ý 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- *A. C. S. The*
 2 ses saynge: speake vnto Aaron *disposicion*
 and faye vnto hym: when thou *and order of*
 puttest on the lampes se that *the lampes.*
 they lighte all feuen upon the forefront *The forme of*
 3 of the candelsticke. And Aaron dyd euen *the candel-*
stycck. The
cleansyng and

¶ 84 principibus 88 altaris quando vnctum 89 vt confuleret
 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 upon the forefröt of the candelsticke, as the Lorde commaunded Moses, and the worke of the candelsticke was of stiffe golde: both the shaft and the floures thereof. And accordinge vnto the visyon whiche the Lorde had shewed Moses, euen so he made the candelsticke.
- 4 *offryng of the Leuytes. The age of the same.*
 5, 6 And the Lorde spake vnto Moses sayenge: take the leuites from amonge the childern of Israel, and
 7 clense them. And this doo vnto them when thou clensest them, sprinckle water of purifyenge upon them and make a rasure to runne alonge upon all the fleshe of them, and let them washe their clothes, and then
 8 they shall be cleane. And let them take a bollocke and his meatofferynge, fyne floure myngled with oyle: & another bollocke shalt thou take to be a synneofferynge.
- 9 Than bryng the leuites before the tabernacle of witnesse and gather the hole multitude of the chyldern
 10 of Israel together. And bringe the leuites before the Lorde, and let the childern of Israel put their handes
 11 upon the leuites. And let Aaron heue the leuites before the LORDE, for an heueoffe- .¶. ryng geuen of the childern of Israel, ad thē let them be appoynted to wayte upon the seruyce of the Lorde.
- 12 And let the leuites put their handes vpon the heedes of the bollockes, and then offer them: the one for a synneofferynge and the other for a burntofferynge vnto the Lorde, to make an attonement for the leuites.
- 13 And make the leuites stonde before Aaron & hys sonnes, and heue them to be a heueofferynge vnto the
 14 Lorde. And thou shalt separate the leuites, from amonge the childern of Israel, that they be myne:
 15 and after that let them goo and do the seruice of the

¶. 4 iuxta exemplum 7 iuxta hunc ritum . . aqua lustrationis, et radant omnes pilos carnis 9 omni multitudine II vt seruiant in ministerio eius

¶. 4 nach dem gesicht 9 gantze gemeyne II auf das sie dienen mugen an dem ampt des Herrn.

¶. III. N. 7 *Entfund Wasser*: Entfunden ist so viel als absoluiren 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 ȳ 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: becaufe 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 ȳ Lorde commaunded Moses. And the
 leuites purifyed them selues, and wasshed their clothes.
 And Aaron waued them before ȳ 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 fyfye 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 ingrediantur 16 accepi eos. 17 Ex die quo 19 dono Aaron
 22 vt purificati ingredierentur 25 annum ætatis impleuerint

℥. 15 hyneyn gehen 16 vnd hab sie myr genomen 19 zum ge-
 schencke Aaron 22 Darnach giengen sie hyneyn

.P. .IX. Chapter.

- 1 **A**ND the Lorde spake vnto Mo- *M.C.S. The*
 ses in the wildernesse of Sinai, *ester or passe-*
 in the fyrste moneth of the *ouer offringe*
 seconde yere, after they were *of the cleane*
 come out of the londe of Egipte sayeng: *and vncleane.*
 2 let y childern of Israel offer Passeouer in *A cloude cou-*
 his season: euen the .xiiii. daye of this *erynge the*
 3 moneth at euen they shall kepe it in his season, ac- *tabernacle*
 cordyng to all the ordinaunces & maners thereof. *leadeth the*
 4 And Mofes bade the childern of Ysrael that they *hoste.*
 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 Mofes.
 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 Mofes 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 season,
 8 amonge the childern of Israell? And Mofes sayde vnto
 them: tary, that I maye heare what the Lorde wille
 9 commaunde you. And the Lord spake vnto Mofes
 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 y Lorde:
 11 the .xiiii. [Fo. XX.] daye of the seconde moneth at
 euen, and eate it with swete bred and soure herbes,
 12 ad let them leaue none of it vnto the mornynge nor
 breake any boone of it. And acordinge to all the
 ordinaunce of the Passeouer let them offer it.
 13 But yf a man be cleane and not let in a iurney, and

V. 5 Qui fecerunt tempore suo 7 quare fraudamur vt non valeamus 11 lactucis agrestibus

yet was negligent to offer Passeouer, the same soule shall perish from his people, because he brought not an offerynge vnto the Lorde in his due season: and
 14 he shall bere his synne. And when a straunger dwelleth amonge you and will offer Passeouer vnto the Lorde, accordyng to the ordinaunce of Passeouer and maner thereof shall he offre it. And ye shall haue one lawe both for the straunger and for him that was borne at home in the lande.

15 And the same daye that the habitaciō was reered vpp, a cloude couered it an hye apou the tabernacle of witnesse: and at euen there was apou the 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 ŷ

V. 15 quasi species ignis 19 in excubiis domini v. 23.

L. 15 ein gestalt des sewrs v. 16. 19 wartten . . . auff die hutt des Herrn v. 23.

M. N. 13 In lyke māner is it with vs in oure *spirituall ester* or *passeouer*, who soeuer doth not reuerently beleue the redēpcyon of mankynde whyche was thoroulye fynished in offryng the true lābe christ and amendeth not his life, nor turneth frō vyce to vertue in the tyme of this mortal life shall not belōge vnto the glory of the resurreccion, which shall be geuen vnto the true worshippers of christ: but shall be roted oute frō the companye of the faynctes.

mornynge, then they iurneyed. Whether it was by
 22 daye or by nyghte that ȳ cloude was taken vpp, they
 iurneyed. But when ȳ cloude taryed two dayes or a
 moneth or a longe seafon apou the habitacion, as
 longe as it taryed thereon, the childern of Irael
 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 Moses.

¶ The .X. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 fayenge: 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 Yrael 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 ȳ
 south fyde 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-
 taines of the
 hoste are nom-
 bred. Hobab
 refuseth to go
 with Moses.*

M. 2 beaten syluer
V. 4 principes, & capita multitudinis 6 & iuxta hunc modum
 reliqui facient vlulantibus tubis in profectionem.

L. 4 vbirsten vber die taufent ynn Irael.

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 *Hæc oure*
 in the firstdayes of youre monethes, ye *belles were fett.*
 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 deserte
 of Sinai, and the cloude rested in ȳ wilder nesse of Parā.
 13 And ȳ first toke their iurney at the mouth of the Lorde,
 14 by the honde of Moses: euen the standerte of ȳ hoste
 of Iuda remoued first with their armies, whose captayne
 15 was Naheffon ȳ sonne of Aminadab. And ouer the hoste
 of ȳ trybe of the childern of Ifachar, 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

¶ 7 simplex tubarum clangor erit, & non concife vlulabunt.
 10 canetis tubis 13 Moueruntque castra primi

¶ 7 blasen vnd nicht drometen.

¶ ¶ N. 7 *Blowe and not trompe*: The cōmen people must
 they teache playnely, and with oute curiosyte. 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 lyftyng vp of the mynde to God be chesely
 excercyed.

- 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 forwarde and bare the
 holy thinges, and the other dyd fet vp the habita-
 cion agenst they came.
 22 Then the standert of the hoste of the childern of
 Ephraim went forth with their armies, whose captayne
 23 was 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 hymmost 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 sayde vnto Hobab the sonne of Raguell
 the Madianyte, Mofes father lawe: we goo vnto the
 place of which the Lorde sayde I will geue it you.
 Goo with us ad we will doo the good, for the Lorde
 30 hath promysed goode vnto Israell. And he sayde vnto

M. 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

M. M. 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 Osiās 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 so in deade but becaufe he was her fathers father: which
 maner of speakyng is not a fewe tymes vsed in the scrypture.

* The passage in brackets omitted by Tyndale, has been supplied from *Matthew's Bible*.

him: I will not: but will goo to myne awne londe and
 31 to my kynred. And 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 same we will shewe upon the
 33 And they departed from the mount of the Lorde
 iii. dayes iurney, and the arcke of the testament of the
 Lorde went before .P. them in the .iii. dayes iurney
 34 to 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 Yfrael.

☞ The .XI. Chapter.

1 **A**ND the people waxed vnpacient, and it displeased the eares of the Lorde. And when the Lorde herde it he was wroth, and the fyre of the Lorde burnt amonge them and consumed the vttermoſt of
 2 the hoſte. And the people cried vnto Mofes, & he made interceſſion vnto the
 3 Lorde and the fyre quenched. And they called ſ name of the place Tabera be-

M.C.S. The people murmureth & is punyſhed with fyre. They loothe mana. The murmuring and waueryng fayth of Mofes. The Lorde dyuydeth the burden of Mofes to ſeuentye

M. 1 complaind

P. 32 quicquid optimum fuerit 36 ad multitudinem exercitus Israel. xi, 2 abſorptus eſt ignis.

L. 30 meyn land zu meynrer freuntschafft 36 zu der menge der taufent Israel. xi, 2 verſchwand das feur

M. N. 31 *Eyes:* or gyde. xi, 1 *Complained:* Or waxed diſcontent, ſome tyme dyd wekedly. 3 *Thaberah* ſignifyeth, kyndlyng inflamyng or fryng.

cause the fyre of the Lorde burnt amonge them.

- 4 rascall peo- And the rascall people
ple, *rabble*, cf. that was amonge them fell
French, *ra-* a lustynge, And the chil-
caille and *ra-* dern of Ysrael also went to
cler, to serape together and wepte and sayde: who
5 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
6 and garleke. But now oure soules ar dryed a waye,
for oure eyes loke on nothyng els, saue apon Manna.
7 The Manna was as it had bene corian- [Fo. XXIII.]
8 der seed, 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 therewithe.
10 And when Moses herde the people wepe in their
housholdes euery man in the dore of his tent, then the
wrath of the Lorde waxed whote exceed- whote, *hot*
11 yngly: and it greued Moses also. And v. 33
Moses sayde vnto the Lorde: wherfore dealest thou so
cruelly with thi seruaunte? wherfore doo I not fynde
12 fauoure in thi syghte, seyng that thou puttest the
weyght of this people apon me? haue I conceyued
all this people, or haue I begote them, that thou shuld-
est faye vnto me, carye them in thi bosome (as a nurse
13 beareth the suckynge childe) vnto the londe which
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 viva est 12 nu-
trix infantulum 14 grauis est mihi.

℥. 6 vnser seele verdorret 10 verdros Mofen auch 14 es ist
myr zu schweer

*of the aun-
cyentes, and
they prophe-
sye. Eldad and
Medad do also
propheste in
the hoste. It
rayneth quay-
les. The flesh
raueners are
punnyshed.*

me, kyll me, I praye the, yf I haue founde fauoure in thi fyght and let me not fe my wrechidnesse.

16 And the Lorde fayde vnto Mofes: gather vnto me Lxx. of the elders of Yfrael, 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* spirite which is apou the and put apou them, *ad* they shall bere with the in the burthen of the people, and so shalt thou not beare alone.

18 And faye vnto *ŷ* people: halowe youre selues agent to morow, that ye maye eate flesh for ye ^{whyned, wept} haue whyned in the eares of the Lorde ^{cf. German} *weinen* faynge: who shall geue vs flesh to eate, for we were happie when we were in Egipte? therefore the Lorde
19 will geue you flesh, and ye shall eate: Ye shall not eate one daye only ether .ii. or .v. dayes, ether .x. or .xx
20 dayes: but euen a moneth longe, *ad* vntill it come out at the nostrrels of you, that ye be ready to perbrake: because that ye haue cast *ŷ* Lorde a fyde which is amonge you, and haue wepte before him faynge: why came we out of Egipte.

21 And Mofes 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 *ad* the oxen be slayne for them to fynde them, ether shall all the fysh of the see be gathered together to serue
23 them? And the Lorde fayde vnto Mofes: is the lordes hande waxed shorte? Thou shalt se whe-

℞. 17 put apou the and apou them

V. 15 ne tantis afficiar malis. 18 Sanctificamini: cras comedetis 20 exeat per nares vestras, & vertatur in nauseam 22 boum multitudo 23 manus dom. inualida est?

L. 15 das ich nicht meynen iamer sehen müsse. 18 heyliget euch auff morgen 20 euch zur nasen ausgehe, vnd auch eyn ekel sey 23 hand. . verkürtzt?

℞. ℞. N. 17 I wyll come doune: loke Gene. ix, a. *Take of ŷ spirite:* That is I wyll enspyre them with the same spryte. 20 *Nostrrels:* Or mouthes.

[Fo. XXIII.] ther my worde shall come to passe vnto the or not.

24 And moſes went out and tolde the people the fay-
enge of the Lorde, and gathered the .Lxx. elders of
the people, and ſett them rounde aboute the taber-
25 nacle. And the Lorde came doune in a cloude and
ſpake vnto him, ad toke of the ſprete that was apon
him, ad put it apon the .Lxx. elders. And as the
ſpirite reſted apon them, they prophecied and did
26 nought els. But there remayned .ii. of ſ̄ mē in the
hoſte: the one called Eldad, ad the other Medad.
And the ſpirite reſted apon them for they were of
them that were written, but they wēt not out
vnto the tabernacle: and they prophecied in the
hoſte.

27 And there ran a younge man & tolde Moſes and
ſayed: Eldad ad Medad do prophecye in the hoſte.
28 And Iofua the ſonne of Nū the ſeruaunte of Moſes
which he had choſen out, answered and ſayed: maſter
29 Moſes, forbyd them. And Moſes ſayed vnto him:
enuyeft thou for my ſake? wolde God that all the
Lordes people coude prophecye, and that
the Lorde wolde put his ſpirite apon them.

30 And then both Moſes and the elders of
Iſrael, gat them in to the hoſte.

31 And there went forth a wynde frō ſ̄
lorde and brought quayles from the ſee and let .P.
them fall aboute the hoſte, euen a dayes iurney rounde
aboute on euery ſyde of the hoſte, and .ii. cubetes hye
32 apon the erth. And the people ſtode vpp all that
nyghte and on the morowe, ad gathered quayles. And

ſſ. 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

ſſ. ſſ. N. 23 *shall come to paſſe* etc: After the greke & the
chalde: Some, of what value it ſhalbe. 25 *Did nought els*: To
prophecye is other to preache the worde to the people, as it is
i. corin. xiii. 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 apon the people, and the Lorde
 ſlewe of the people an exceadynge myghtie ſlaughter.
- 34 And they called the name of the place, the graues of
 luſt: becauſe they buried the people that luſted there.
- 35 And the people toke their iurney from the graues
 of luſt vnto hazeroth, and bode at hazeroth.

¶ The .XII. Chapter.

- 1 **A**ND Mir Iam and Aaron ſpake *M.C.S. Aaron and Mir*
 agēſt Moſes, becauſe of his *Iam grudge*
 wife of inde which he had *agaynſt Mo-*
 taken: for he had taken to *ſes. Miriam*
 2 wyfe one of India. And they ſayed: doth *was ſtrycken*
 ſy Lorde ſpeake oly thorow Moſes? doth *with the leper*
 he not ſpeake alſo by us? And the Lorde *and healed at*
 3 herde it. But Moſes was a very meke man aboue all *the prayer of*
 4 the men of the erthe. And ſy Lorde ſpake attonce *Moſes.*
 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 kibrafh hathauah

V. 33 nec defecerat huiuscemodi cibus. xii, 1 vxorem eius
 Æthiopiffam 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 housse. Vnto him I
speake mouth to mouth and he seeth the syght and
the facyon of the Lorde, ad not thorow rydels. Wher-
fore thē were ye not afrayed to speake agenst my ser-
uaunte Moses?

9 And the Lorde was angrye with them and went his
10 waye, and the cloude departed from the tabernacle.
And beholde, Myr-Iam was become leprous, as it were
snowe And when Aaron looked 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: ad the peo-
ple remoued not, till she was .P. broughte in agayne.
16 And afterwarde they remoued from Hazeroth, and
pitched in y wildernesse of Pharan.

V. 8 ore enim ad os loquor 9 abiit 10 apparuit candens lepra
quasi nix. 12 quasi mortua, & vt abortiuū . . . medium carnis eius
devoratum est a lepra. 14 reuocabitur. 15 reuocata est Maria.

L. 8 Mundlich rede ich mit yhm 9 wand sich weg 10 war . .
aussetzig 12 wie eyn todes, das von seyner mutter leybe kompt
14 widder auff nemen 15 auffgenomen wart.

M. N. 8 *Mouth to mouth*, that is I speake not to hym i
dreames but by manifest tokens and 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 punnythe her & cause her
to fe her offence. The Lorde is a father & punnyffheth his chofē
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 Israell: 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 wilderneffe of Pharan: soche men as were all heedes
 4 amonge the childern of Israell, whose names are these.
 5 In the trybe of Ruben, Sammua y sonne of Zacur: In
 6 the trybe of Symeon, Saphat the sonne of Hori. In the
 7 trybe of Iuda Caleph the sonne of Iephune. In the trybe
 8 of Isachar, Igeal the sonne of Ioseph. In the trybe of
 9 Ephraim, Hofea the sonne of Nun. In the trybe of
 10 Ben Iamin, Palti the sonne of Raphu. In the trybe
 11 of Zabulon, Gadiel the sonne of Sodi. In the trybe of
 Ioseph: In the trybe of Manasse, Gaddi the sonne of
 12 Sufi. In the trybe of Dan, Amiel the sonne of Gemali.
 13 In the trybe of 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 Hofea the sonne of Nun, Iosua.
 17 And Moses sent them forth to spie out the lande of
 Canaan, and fayed 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 considerent terram 4 principes 18 cumque veneritis ad montes 19 considerate

L. 2 Canaan erkunden 18 auff das gepirge 19 befehlet

M. M. N. 16 *Hofea*: Hofea or ofsee signifieth fauyng or fa-
 uour. 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 serched out the lande from
 the wilderneffe of Zin vnto Rehob as men goo to He-
 22 math, and they ascended vnto the south and came vnto
 Hebron, where Ahiman was and Sefai and Thalmani
 the sonnes of Enacke. Hebron was bylt .vii. yere be-
 23 fore Zoan in Egipte. And they came vnto the ryuer of
 Escol and they cutte doune there a braunch with one
 clouster of grapes & bare it apō a staffe betwene twayne,
 & also of the pomgranates & of the fygges of the place.
 24 The ryuer was called Escol, becaufe of the clouster of
 grapes whiche the childern of Israel cutt doune there.
 25 .P. And they turned backe agayne from serching the
 26 londe, at .xl. dayes ende. And thei went and came to
 Mofes and Aaron & vnto all the multitude of the chil-
 dern of Israel, vnto the wilderneffe of Pharan: euen vnto
 Cades, and broughte them worde and also vnto all the
 congregacion, and shewed them the frute of the lande.
 27 And they tolde him sayenge: we came vnto the londe
 wether thou sendedst 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 excedinge greate, and more-

¶. 24 Nehel Escol

¶. 20 vrbes quales, muratæ, an absque muris 22 explorauerunt
 terram 24 ad torrentem botri 25 qui appellatus est Nehel eschol,
 id est Torrens botri, eo quod botrum portassent 27 Pharan quod
 est in Cades. 28 vt ex his fructibus cognosci potest

¶. 20 mit mauren verwaret sind odder nicht 22 erkundeten
 24 bach Escol 25 der ort heyft bach Escol . . dafelbs abschnytten.
 27 Pharan gen Kades 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 fo
 that vnder heuē ther was not a moare chofen peace of grounde
 for abundance and plenteoufnes.

¶. ¶. N. 24 *Escol* heyft eyn drauben, daraus wirt der name
 draubenbach.

29 ouer we sawe the childrē of Enack there. The amaleckes dwel in the south cuntre, and the Hethites, Iebusites and the Amorites dwell in the moūtaynes, and the Cananites dwell by the see ad̄ alonge by the coste of Iordayne.

30 And Caleb styllled the murmure of the people agens̄t Moses sayenge: let vs goo v̄p and conquere it, for we
31 be able to ouercome it. But the men that went v̄p with him, sayde: We be not able to goo v̄p agens̄t
32 the people, for they are stronger than we: And they broughte v̄p an euell reporte of the londe which they had serched, vnto the childern of Israel sayenge. The londe which we haue gone thorowe to serche it out, is a londe that eateth v̄p the inhabitants thereof, and the people that we sawe in it are men of stature. [Fo. XXVII.]
33 And there we sawe also geantes, the childrē of Enack which are of the geautes. And we semed in oure syght as it were greshoppers and so we dyd in their fighte.

¶ The .XIII. Chapter.

1 **A**ND the multitude cryed out, &
2 the people wepte thorow out that nyght, & all the childern of Ysrael murmured agens̄t Moses & 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 swerde, that both oure wyues, & also oure childrē shulde be a praye? is it not

M.C.S. The people dispearyng of comyng to the land promysed, do murmur agaynst God, and wolde haue stoned Caleb and Iosue. The searchers of the land dye. Amalech kylleth the Israelites.

¶. 31 Caleb compescens murmur populi 33 terra quam iustrauimus, deuorat 34 quibus comparati . . . videbamus. xiiii, 3 ducantur captiui.

¶. 31 Caleb aber stilllet das volck 32 land da durch wyr gangen sind zu erkunden 34 fur vnsern augen . . . auch ynn yhren augen. xiiii, 3 vnser kinder eyn raub werden

¶. N. X. 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 sonne of Nun, and Caleb the sonne 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 saynge: 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 agenst .P. the Lorde, Moreouer feare ye not the people of the londe, for they are but bred for vs. Their shyld is departed from them, & the Lorde is with vs: feare them not therfore.
- 10 And all the whole multitude bade stone them with stones. But the glorie of the Lorde appered in the tabernacle of witnesse, vnto all the childern of Ifrael.
- 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*
haue prayed
broughtest this people with thy mighte *if thei had*
been aboute
- 14 from amonge them. And it wilbe tolde *to stone him.*
to the inhabiters of this lande also, for they haue herde likewise, that thou the Lorde art amōge this people,

V. 4 Constituamus nobis ducem 6 qui et ipsi iustrauerunt
12 gentem magnam et fortiozem

L. 4 heuptman auffwerfen 6 die auch das land erkundet hatten
12 groffern vnd mechtigern volck

M. N. 6 *Rent their clothes*, loke Gene. xxxvii, f. 11 *To rayle apon the Lorde*, to prouoke him, to resyft withstand or stryue agaynst hym: all soche maners of speache where soeuer ye fynde them, do fygnifye no thyng elles: but not to beleue his wordes, as in the Psal. v. c. & .ix, f.

ād ŷ thou art sene face to face, & ŷ thy cloude stondest
 ouer them & that thou goest before them by daye tyme
 15 in a piler of cloude, & in a piler of fyre by nyght. Yf
 thou shalt kill all this people as thei were but one mā
 then the nacions which haue herde the fame of the,
 16 will speake sayenge: because ŷ Lorde was not able to
 bringe in this people in to ŷ londe which he swore vnto
 them, therefore he slewe them in the wildernesse.

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 vnryghtuousnesse of the fathers vppon
 19 ŷ childern, euē vpō ŷ thirde & fourth generacion. be
 mercyfull I besече ŷ therfore, 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 wildernesse, & yet haue tempted me
 now this .x. tymes & haue not herkened vnto my voyce,
 23 there shall not one se the lond whiche I sware vnto
 their fathers, nether shall any of thē that rayled apō
 24 me, se it. But my seruaūte Caleb. because there is an-
 other maner sprite with hi, & because he hath folowed
 me vnto the vttmost: him I will bringe in to the lond
 which he hath walked in, & his feed shall conquere it,
 25 & also the Amalechites ād Cananites which dwell in
 the lowe contrees Tomorowe turne you and gete you in
 to the wildernesse: euen the waye towards 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. M. N. 21 *The erth shalbe fylled with my glory:* That he
 wyl haue the erth fylled with his glorie is, that he wyl be magny-
 fyed, preached spoken of honoured and prayfed thorou oute the
 erth. Ps. xvii, d.

27 how longe shall this euell multitude murmure agenft
me? I haue herde ſ̄ murmurynges of ſ̄ childern of
28 Yfrael whyche they murmure agenfte me. Tell them,
ſ̄ the Lorde fayeth. As truely as I lyue, I wil do vnto
29 you euen as ye haue ſpoken in myne eares. Your
carkaffes ſhall lye in this wilderneſſe, nether ſhall any
of theſe numbres which were numbred from .xx. yere
& aboue of you which haue murmured agenft me
30 come in to the londe ouer which I liſted myne hande
to make you dwell therein, faue Caleb the ſonne of
Iephune, and Iofua the ſonne of Nun.

31 And youre childern whiche ye ſayed ſhuld be a
praye, thē I will bringe in, & they ſhall knowe the
32 londe which ye haue refuſed, and youre carkeſſes ſhall
33 lye in this wilderneſſe And youre childern ſhall wādre
in this wilderneſſe .xl. yeres & ſuffre for youre whore-
dome vntill your carkaffes be waſted in the wilderneſſe,
34 after the numbere of the dayes in which ye ferched out
ſ̄ londe .xl. dayes, & euery daye a yere: ſo that they
ſhall bere your vnrightuouſnes .xl. yere, & ye ſhall fele
35 my vengeance I the Lorde haue ſayed ſ̄ I will do it
vnto all this euell congregacion ſ̄ are gathered together
agenft me: euen in thys wilderneſſe ye ſhalbe confumed,
and here ye ſhall dye.

36 [Fo. XXIX.] And the men which Moſes ſent to
ferche the londe, and which (when they came agayne)
made all the people to murmure agenft it in that they
37 broughte vpp a ſlauder apon ſ̄ londe: dyed for their
bryngenge vp that euell ſlauder apon it, and were
38 plaged before the Lorde. But Iofua the ſonne of Nun
and Caleb the ſonne of Iephune which were of ſ̄ mē
39 that went to ferche the londe, lyued ſtill. And Moſes

¶. 29 iacebunt cadauera veſtra. 33 Filii . . vagi . . confumantur cadauera patrum 34 et ſcietis vltionem meam 35 deficiet & morietur. 37 mortui ſunt et percuffi

¶. 29 Ewre leiber . . verfallen 32 yhr ſampt ewern leiben . . verfallen 33 kinder ſollen hirten ſeyn 35 ſollen ſie alle werden . . ſterben. 36 alfo ſtorben vnd worden geplagt

¶. ¶. 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 Ysrael,
and the people toke great forowe.

- 40 And they rose vp yerlee in the morn- *Blinde rea-
sō which yer-
while wolde
not let them
beleue in Gods
worde, teach-
eth them now
to trust in
their awne
workes.*
yngge & gatt them vpp in to the toppe
of the mountayne fayenge: lo we be here,
ād will goo vpp vnto the place of which
the Lorde sayed, for we haue synned.
- 41 And Mofes sayed: wherfore will ye goo
on this maner beyonde the worde of the
- 42 Lorde? it will not come well to passe goo not vpp for
the Lorde is not amonge you that ye be not slayne be-
43 fore youre enemyes. For the Amalechytes and the
Cananites are there before you, & ye will fall apon the
fwerde: becaufe 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
mind, cf. Latin
contenebratus*
to ŷ hylltoppe: Neuer the lather, the arke
of the testamēt of the Lorde and Mofes
- 45 departed not out of the hoste. Then the Amalekytes
ād the Cananites which dwelt in that hill, came .P.
doune and smote them and hewed thē: euen vnto
Horma.

¶ The .XV. Chapter.

- 1 **A**ND the Lorde spake vnto Mo- *M.C.S. The
drynckoffer-
inges of thē
that enter i
to the lade.
The punysh-
ment of hym
that synneth*
2 ses sayēge: speake vnto the
childern of Isfrael & saye vnto
them: when ye be come in to
ŷ londe of youre habitacion which I geue
3 vnto you, and will offre an offeryngge apon

V. 42 ne corruiatis 44 contenebrati 45 percutiens eos atque
concidens, persecutus xv, 2 terram habitacionis

L. 42 geschlahen werdet 44 verblendet 45 schlugen vnd zu-
schmissen xv, 2 land ewr wonung

M. N. 40 sq. Blinde reason which yer while wolde not let
them beleue in Gods worde, teacheth them now to trust in their
awne workes.

the fyre vnto the Lorde, whether it be a burntofferynge or a speciall vowe or frewill offerynge or yf it be in youre principall festes to make a fwete sauoure vnto the Lorde, of the oxen or of the flocke.

of arrogāce or pryde. The man is stoned that gethered slyckes on the Saboth. Gardes muß be made vpo the quarters of theyr garments.

- 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 ſ burntofferynge or any other offerynge when it is a lambe. And vnto a rā thou shalt offer a meatofferynge of .ii. tenth deales of floure,
- 5
6
7
8
9
10
11
12
13
14
15

deale, part, portion, cf. German Theil

- 8 When thou offerist an oxe to a burntofferynge or in any speciall vowe or peaseofferinge vnto the Lorde,
- 9 then thou shalt brynge vnto an oxe, a meatofferynge of .iii. tenth deales [Fo. XXX.] of floure myngled with
- 10 half an hin of oyle. And thou shalt brynge for a drynkofferynge halfe an hin of wyne, that is an offerynge of a fwete sauoure vnto the Lorde. This is the maner that shalbe done vnto one oxe, one ram a
- 11
12
13
14
15

- 13 All that are of youre selues shall do these thinges after this maner, when he offereth an offerynge of fwete sauoure 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 fwete sauoure vnto ſ Lorde:
- 14
15

¶. 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 besondern 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 ordynaunce 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 .℞. Of the first of youre dowe ye must geue vnto the Lorde an heue offerynge, thorow out youre generacions.

22 Yf ye ouerfe youre felues and obserue ouerfe youre felues, *err* through *ignorance* or *inadvertence*, cf. Germ. *übersehen*, *versehen* not all these commaundmētes which the
 23 Lorde hath spoken vnto Moses, & all that the Lorde hath commaunded you by y^e hāde of Moses, from the first daye forwarde that the Lorde commaunded amonge youre
 24 generacion: when oughte is commytted ignorantly before the eyes of the congregacion, then all the multitude shall offer a calfe for a burntofferynge to be a swete faouore vnto the Lorde, & the meatofferynge and the drynkofferynge there to, acordynge to the maner: and an he goote for a synof-
 25 ferynge. And the preast shall make an maner, *custom*, *usage* as *prescribed* by *law* atonement for all the multitude of y^e chil-

℥. 23 a die qua cœpit iubere & ultra 24 oblitaque fuerit facere multitudo . . vt ceremoniæ postulant

℥. 15 Der gantzen gemeyn sey eyn satzung . . . eyne ewige satzung soll das seyn ewrn nachkomen das fur dem Herrn der frembling sey, wie yhr 23 von dem tage an da er anfieng zu gepieten 24 die gemeyne etwas vnwissent thet . . . wie es recht ist 25 Vnd der priester

℥. N. 15 This cōmaundement was a fore token of geathering the gentyles & the hebrues in to one church of Christe, Iohan. x, c. wherin there is no dyfference betwene the Hebrue or Iewe and the grecyan, ryche and poore, cytezen and straunger or forener.

26 dern of Ifrael, ad it ſhalbe forgeuen thē for it was ignoraunce. And they ſhall brynge their giſtes vnto the offerynge of the Lorde, and their ſynofferynge before the Lorde for their ignoraunce. And it ſhalbe forgeuen vnto all the multitude of the childern of Ifrael, & vnto the ſtraunger that dwelleth amōge 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 reconſyle him, and it 29 ſhalbe forgeuen him. And both thou that art borne one of the childern of Ifrael and the ſtraunger that dwelleth amonge you ſhall haue both one lawe, yf ye ſynne thorow ignorauncye.

30 And the foule that doth ought preſumptuoſly, whether he be an Ifraelite or a ſtraūger, the ſame hath deſpyfed the Lorde. And that foule ſhalbe deſtroyed from amonge his people, becauſe he hath deſpiſed the worde of the Lorde & hath brokē his cōmaūdmentes, ŷ foule therfore ſhall peryſh ad his ſynne ſhalbe apon him.

32 And whyle the childern of Yſrael were in the wilderneſſe, they founde a man gatherynge ſtickes vppon 33 the Sabath daye. And they ŷ founde him gatherynge ſtickes, brought him vnto Moſes and Aaron and vnto 34 all ŷ 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: ŷ mā ſhall dye. let all the multitude ſtone him with ſtones without

V. 25 nihilominus 26 quoniam culpa eſt omnis populi per ignorantiam. 29 Tam indigenis quam aduenis vna lex erit omnium qui peccauerint ignorantes. 30 Anima vero quæ per ſuperbiam . . quon. aduerſus dominum rebellis fuit 34 neſcientes quid ſuper eo facere deberent. 35 Morte moriatur

L. 26 das gantze volck iſt ynn ſolcher vnwiſſenheyte. 29 Vnd es ſoll eyn geietz 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 todts ſterben

M. M. N. 32 Neceſſytye droue him not to gether ſtyckes & therfore was he woorthye this cruell death, for as moche as he diſpyſed to heare the worde of the Lorde wher vnto he was ſo fraytlye 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 ſayenge: 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 .P. of ribandes of ners

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 remē-
 youre awne hertes and after youre awne braunce of his
 eyes, for to goo a whooringe after them: worde, that
 but that ye remembre and doo all my they ſhuld not
 commaundmentes and be holy vnto youre ſeke a waye
 40 God, for I am ſ Lorde youre God, which to pleaſe God
 broughte you out of ſ londe of Egipte, after their
 41 to be youre awne imagi-
 God. I am the Lorde God. nacion.

■ The .XVI. Chapter.

1 **A**ND Corah the ſonne of Iezehar M.C.S. The
 the ſonne of Cahath the ſonne rebellio & re-
 of Leui: & Dathan & Abiram ſyſtaunce of
 the ſonne of Eliab, and On Corah, Da-
 the ſonne of Peleth, the ſonne of Ruben: than & Abi-
 2 ſtode vpp before Moſes, with other of the ram. The earth
 childern of Iſrael .ii. hundred and fyftie, opened and
 heedes of the congregacion, and councelers, and men ſawalowed
them vp.

M. 41 Egipte, for to be youre God

V. 38 ſimbrias per angulos . . . vittas hyacinthinas 40 ſintque
 ſancti deo ſuo. xvi, 2 contra Moſen . . . viri proceres ſynagogæ,
 & qui tempore concilii per nomina vocabantur.

L. 38 lepplin machen an den fittichen . . . gelle ſchnurlin
 40 heylig feyn ewrem Gott. xvi, 2 fur Moſe . . . heubtleut der
 gemeyne, radtsheſrn vnd berumt leut

M. 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 vpō thē: that
 they myght with al dyligēce & cyrcumſpectiō fullfyl that, which
 they haue promifed etc. xvi, 1 Some wryte Koreh the ſonne of
 Izachar. Some wryte Abirom.

- 3 of fame, and they gathered thē selues together agent
 Mofes and Aaron & fayed vnto them: ye haue done
 ynough. For all the multitude are holy euery one of
 them, and the Lorde is amonge them. Why therefore
 heue ye youre selues vpp aboute the con- heue, *lift*
 gregacion of the Lorde.
- 4, 5 When Mofes herde it, he fell apou his face and
 fpake vnto Corah and vnto all his companye fayenge:
 tomorow the Lorde will shewe who is his and who is
 holy, and will take them vnto him, and whom fo euer
 he [Fo. XXXII.] hath chofen, he will caufe to come
 6 to him. This doo: take fyrepannes, thou Corah and
 7 all thi companye, and do fyre therein ad put cēs there-
 to before the Lorde tomorowe: And then whom foeuer
 the Lorde doeth chofe, the fame is holy. Ye make
 ynough to doo ye childern of Leui.
- 8 And Mofes fayed vnto Corah: heare ye childern of
 9 leui, Semeth it but a small thyng vnto you, that ŷ
 God of Ifrael hath feperated you frō the multitude of
 Ifrael to brynge you to him, to doo the feruyce of the
 dwellyng place of the Lorde, and to ftoude before the
 10 people to minyftre vnto them? he hath taken the to
 him and all thi brethern the fonnes of leui with the,
 11 and ye feke the office of ŷ preaft alfo. For which caufe
 both thou and all thi companye are gathered together
 agent the Lorde: for what is Aaron, that ye ſhulde
 murmure agent him.
- 12 And Mofes fent to call Dathan ad Abiram the
 fonnes of Eliab, and they answered: we will not come.
 13 Semeth it a small thyng vnto the that thou haft
 broughte us out of a londe that floweth with mylke
 and honye, to kyl us in ŷ wilderneffe. But that thou
 14 ſhuldeft reygne ouer us alfo? More ouer thou haft
 broughte us vnto no londe that floweth with mylke
 and honye, nether haft geuen us poffeffions of feldeſ or

¶. 5 quos elegerit appropinquabūt ei. 10 vt vobis etiam sacer-
 dotium vendicetis 14 Reuera induxifti nos in terram . .

¶. 5 Wilchen er erwelet der fol 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 prelates so saye?*
 16 ther haue vexed any of them. Then 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 congregacyon 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 felues from this congregacion, 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: left ye peryshe in all there synnes.
 27 And they gate them from the dwellynge of Corah,

℣. 14 an & oculos nostros vis eruere? 15 Ne respicias 16 & Aaron die crastino separatim. 22 Fortissime deus spirituum vniversæ carnis . . . ira tua defæuiet? 26 ne inuoluamini in peccatis eorum.

℣. 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 eyne.

Dathan and Abiram, on euey side. And Dathan and Abiram came out & stode in ſý dore of there têtes with their wyues, their fonnes and their childern.

28 And Moſes ſayed: Hereby ye ſhall knowe that the
 29 Lorde hath ſent me to doo all theſe workes, and that
 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 aſunder 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 peryiſhed from amonge the .ſ. congregacyon. And all
 Iſrael that were aboute them, ſtedde 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 fyfſtye men that offered cens.

36, 37 And the Lorde ſpake vnto Moſes ſayenge: Speake
 vnto Eleazer the ſonne of Aaron the preaſte and
 let him take vppe the cenſers oute of the burnyng
 38 and ſcater the fyre here and there, for the cenſers
 of theſe fynners are halowed in theyr deethes: and

V. 27 a tentorii 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 geleſtert haben 33 vnd furen hyn vntern lebendig ynn die helle 34 floh fur yhrem geſchrey

M. M. N. 29 *Viſited*: That is punyſhed with the punnyſhement. 30 *To go doune quycke or a lyue into hell* is, to peryiſh 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 Israel.

39 And Eleazar the preast toke the brasen censers which they that were burnt had offered, and bet them
40 and fastened them vppon the altare, to be a remembrance vnto the childern of Israel, that no straunger whiche is not of the seed of Aaron, come nere to offer cens before the Lorde, that he be not made like vnto Corah and his companye: as the Lorde sayed vnto him by the hande of Moses.

41 And on the morowe all the multitude of the childern of Israell murmured agenste Moses and Aaron sayenge: ye haue kylled [Fo. XXXIIII.] the people of
42 the Lorde. And when the multitude was gathered agenste Moses and Aaron, they loked towarde the tabernacle of witnesse. And beholde, the cloude had couered it and the glorye 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 attouement for thē. For there is wrath gone oute from the
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 increaseret 43 Moyfes & Aaron fugerūt . . . Quod postquam ingressi sunt, operuit nubes, & apparuit gloria domini, 44 Dixitque dominus 45 etiam nunc delebo eos. 46 et plaga defæuit. 47 Quod cum fecisset Aaron

℣. 38 denn solche pfannen der sunder sind geheyligt, durch yhre seele . . . denn sie sind geopffert fur dem Herrn vnd geheyliget, vnd sollen den kindern Israel zum zeychen seyn. 42 gemeyne versamlet widder Mose vnd Aaron, wandten sie sich zu der hutten des zeugnis. Vnd sihe, da bedeket es die wolcken, vnd die herlickeyt des Herrn erscheyn 45 ich will sie bald fressen 47 Vnd Aaron nam. . .

℞. ℞. N. 38 The censers were *halowed in theyr deaths* because that by them was geuen an ensamble vnto other to feare.

as Moses commaunded him, and ran vnto the congregation: and beholde, the plague was begone amonge the people, and he put on cens, and made an attone-
 48 ment for the people. And he stode betwene the deed,
 49 and them that were alyue, and the plague ceased. And the numbere of them that dyed in the plague, were
 xiiii. thousande and feuen hundred: besyde them that
 50 dyed aboute the busynes of Corah. And Aaron went agayne vnto Moses vnto the dore off the tabernacle of witnesse, and the plague 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 *rorns rodde*
 childern of Israel and take *buddeth and*
 of them, for euery pryncypall *beareth blou-*
ses.

houffe a rod, of their princes ouer the houffes of their fathers: euen .xii. rodde, and wryte euery mans name
 3 apou his rod. And wryte Aarons name apou the staffe of Leui: for euery heedman ouer the houffes of their
 4 fathers shall haue a rod. And put the in the tabernacle of witnesse where I wyll mete you. And his
 5 rod whom I chose, shall blossome: So I wyll make cease from me the grudgynges of the childern of Israel which they grudge agenst you.

6 And Moses spake vnto the childern off Israel, and

¶. 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 figure of Christ which is the medyatoure betwene God and the churche which restraineth the iust vengeance of God for the synnes of the worlde, which helpeth the chosen 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 7 8 the roddes before the Lorde in the tabernacle of witnesse. And on the morowe, Moses went in to the tabernacle: and beholde, the rod of Aaron of the houffe of Leui 9 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 10 apon them, and toke euery man his staffe.

And the Lorde sayed vnto Moses: brynge Aarons rod agayne before the witnesse to be kepte for a token vnto the childern of re- [Fo. XXXV.] bellyon, that their murmurynges maye ceasse fro me, that they 11 dye not. And Moses dyd as the Lorde commaunded 12 him. And the childern of Israel spake vnto Moses sayenge: beholde, we are destroyed and all come to 13 nought: for whosoeuer cometh nye the dwellynge of the Lord, dyeth. Shall we vtterly consume awaye?

■ The .XVIII. Chapter.

1 **A**ND the Lorde sayed vnto Aaron: *M.C.S. The offyce of the Leuites. The tythes and fyrst frutes must be geuen them. Aarons herytage.*
 Thou and thy sonnes and thy fathers houffe with the, shall bere the faute of that whiche faute, *faute, fault,* is done amyffe in the holy *iniquity.* place.

And thou and thy sonnes with the, shall beare the

V. 6 et dederunt ei omnes principes virgas per singulas tribus fueruntque virgæ duodecim absque virga Aaron. 10 in signum rebellionis filiorum 12 Ecce consumpti fumus, omnes perimus 13 num usque ad interuersionem cuncti delendi fumus?

L. 6 gaben yhm zwelff stecken, eyn iglicher heubtman eynen stecken nach dem haus yhrer veter, Vnd der stecke Aaron war auch vnter yhren stecken. 10 zum zeichen den widerspenstigen kindern 12 Sihe, wyr nemen ab vnd komen vmb, werden all vnd komen vmb 13 Sollen wyr denn allerding abnemen?

M. N. 1 *Holy place:* Vnderstade yf ye take not heade that it be not touched.

faute of that whiche is done amyffe in youre preast-
 2 hode. And thy brethern also 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 miniſtre
 3 before the tabernacle of witneſſe. And let them wayte
 apou the and apou all the tabernacle: only let them
 not come nye the holy veſſels & the alter, that both
 4 they ad ye alſo dye not. And let them be by the and
 wayte on the tabernacle of witneſſe, and on all the
 ſeruyce of the tabernacle, and let no ſtraunger come
 nye vnto you.

Wayte therefore apou the holye place and .ṽ. apou
 5 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
 youre, as giſtes geuen vnto the Lorde to doo the
 7 ſeruyce of the tabernacle of witneſſe. And ſe that
 both thou and thy ſonnes with the take hede vnto
 youre preaſtes office, in all thinges that pertayne
 vnto the alter and within the vayle. And ſe that
 ye ſerue, for I haue geuē youre preaſtes office vnto
 you for a giſte 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 anyntyngē ad to
 9 thy ſonnes: to be a dutye for euer. This dutye, *due*,
 ſhall be thyne of moſt holy ſacrifyces: All noun
 their giſtes, thorow out all their meatofferynges ſynne-

¶. 6 from amonge the chyldren

ṽ. 1 peccata facerd. 2 fratres tuos de tribu Leui, ſceptro patris
 tui fume tecum . . in tabernaculo teſtimonii. 3 Excubabuntque
 Leuitæ ad præcepta tua . . ne & illi moriantur, vt vos pereatis
 ſimul. 4 Alienigena non miſcebitur vobis. 5 ne oriatur indignatio
 7 per ſacerdotes adminiſtrabuntur. 8 dedi tibi cuſtodiam primiti-
 arum mearum. 9 & cedit in ſancta ſanctorum

℥. 1 miſſethat ewrs prieſterthums 2 deyne bruder des ſtams
 Leui deyns vatters . . fur der hutten des zeugnis 4 Vnd keyn
 frembder ſol ſich zu euch nahen 5 das furt nicht mehr eyn wueten
 kome 7 denn ewr prieſterthum gebe ich euch eyn zum ampt fur
 eyn gabe 8 meyne Hebeopffer 9 das aller heylygt feyn,

offrynges and trespaceoffrynges whiche they bringe
vnto me: They shalbe moſt holy vnto the *ad* vnto
10 thy ſonnes. And ye ſhall eate it in the moſt holye
place: all that are males ſhall eate of it: for it ſhalbe
holye vnto the.

11 And this ſhalbe thyne: the heueofferynge of their
giſtes, thorow out all the waueofferynges of the chil-
dern of Iſrael, for I haue geuen them vnto the and thy
ſonnes, [Fo. XXXVI.] and thy daughters with the,
to be a dutye for euer: and all that are cleane in thy
12 houſe, ſhall eate of it, all the fatt of the oyle, of the
wyne and of the corne: their firſtfrutes which they geue
13 vnto the Lorde that haue I geuen vnto the. The firſt
frutes of all that is in their londes whiche they brynge
vnto the Lorde, ſhalbe thyne: and all that are cleane
in thyne houſſe, ſhall eate off it.

14, 15 All dedicate thinges in Iſrael, ſhalbe thine. All
that breaketh the matrice of all fleſh that men bringe
vnto the Lorde, bothe of man and beeft, ſhalbe thyne.
Neuerthelater the firſtborne of man ſhalbe redemed,
and the firſtborne of vncleane beeftes ſhalbe redemed.
16 And their redemptions ſhalbe at a moneth olde, val-
owed 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 bloud apou the
alter, and ſhalt burne their fatt to be a ſacrifyce of a
fwete ſauoure vnto the Lorde.

18 And the fleſh of them ſhalbe thyne, as the waue
19 breſt and all the right ſhulder is thyne. All the holy
heueofferynges whiche the childern of Iſrael heue vnto
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 feyn. 13 Die erſte frucht, alles das
ynn yhrem land 14 Alles verbannete ynn Iſrael 15 doch das du die
erſte menſchen frucht 16 Gera. 17 denn ſie ſind heylig 19 Alle
Hebopffer die die kinder Iſrael heyligen . . .

falted couenaunte for euer, before the Lorde: vnto the and to thy feed with the.

- 20 .P. And the Lorde spake vnto Aaron: thou shalt haue none enheritaunce in their lande, nor parte amonge them. For I am thy parte and thy enheritaunce
- 21 among the childern of Israel. And beholde I haue geuen the childern of Leui, the tenth in Israel to enherite, for the seruyce whiche they serue in the tabernacle of witnesse, that the childrē of Israel henceforth
- 22 come not nye the tabernacle of witnesse, and beare synne and dye. And the leuites shall do the seruyce in the tabernacle of witnesse and beare their synne, and it shalbe a lawe for euer vnto youre childern after you: But amonge the childern of Israel they shall en-
- 24 heret none enheritaunce. For the tithes *Oures, will haue tithes & landes & rētes & kingdomes & emperies and all.* of the childern of Israel whiche they heve vnto the Lorde, I haue geuen the Leuites to enherett. Wherfore I haue sayed vnto them: Amonge the chyldern off Israell ye shall enherett none enheritaunce.

- 25, 26 And the Lorde spake vnto Moses sayenge: speake vnto the leuites and faye vnto thē: when ye take of the childern of Israel the tithes whiche I haue geuen you of them to youre enheritaunce, ye shall take an heueoffrynge of that same for the Lorde: euen the
- 27 tenth of that tythe. And it shalbe rekened vnto you for youre 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 ŷ Lorde, of all youre tithes which ye receaue of the childern of Israel, & ye shall geue

V. 19 Pactum falis est 21 in possessionem pro ministerio 22 nec comittant peccatū mortiferū 24 decimarum oblatione contenti, quas in vsus eorum & necessaria separauit.

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.

M. M. N. 19 Salted couenaunt for a firm fuer and stable couenaunt.

L. M. N. 19 Im Ebreischen heysst 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 reych Dauid geben vnd feynen mit eym saltzbund.

there of the Lordes heueofferinge vnto Aaron the
 29 preaft Of all youre giftes, ye shall take out the Lordes
 heueofferynge: euen the fatt of all their halowed
 thynges.

30 And thou shalt saye vnto them: when ye haue take
 a waye the fatt of it from it, it shalbe counted vnto
 31 the leuites, as ŷ encrease of corne and wyne And ye
 shall eate it in all places both ye and youre housholdes,
 for it is youre rewarde for youre seruyce in the taber-
 32 nacle of witnesse. And ye shall beare no synne by ŷ
 reason of it, when ye haue taken from it the fatt of it:
 nether shall ye vnhalowe ŷ halowed thynges of the
 childern of Israell, 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*
 ŷ Lorde cōmaūdeth sayenge: *lawe of him*
 speake vnto ŷ childern of Israell and let *that dyeth in*
 them take the a redd cowe with out spot *the taberna-*
 wherein is no blemysch, & which neuer bare *cle: and of*
 3 yocke apō her. And ye shall geue her *hym also*
 vnto Eleazer the preaft, and he shall brynge her with *that toucheth*
 out the hoste and cause her to be slayne before him. *any vncleane*
 4 And Eleazar ŷ preaft shall take of hir bloude vppon *thyng.*
 his fynger, and sprynkle it streght .℞. towarde the tab-
 5 ernacle of witnesse .vii. tymes And he shall cause the

℥. 29 Omnia quæ offeretis ex decimis, & in donaria domini
 separabitur 30 reputabitur vobis 32 ne polluatis oblationes filiorum
 Israel, & moriamini. xix, 2 religio victimæ . . . vaccam rufam
 ætatis integræ 3 in conspectu omnium

℥. 30 so sols den leuiten gerechnet werden 32 vnd nicht ent-
 weyhen das geheyligete der kinder Israell, vnd nicht sterben.
 xix, 2 Dife weyse sol eyn gefetz seyn . . . eyn rodlichte kue . . .
 auff die noch nie keyn ioch komen ist 3 daselbs fur yhm 4 stracks
 gegen die hutten

- cowe to be burnt in his fyghte: both skyn, flesh and
 6 bloude, with the douge also. And let the preast take
 cipresse wodd, and Ilope 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 hofte, 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 hofte 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 feuenth daye. And yf he purifye not himselfe the
 thyrde daye, thē the feuenth daye, he shall not be
 13 cleane. Whosoever 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-

¶. 6 Cedar wood 13 whosoever 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.

℞. 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

¶. N. 10 For euer loke gene. xiii, d. 13 As they were
 defyled with the touchyng of the deed, so are the foules of the
 christen defyled when they commyt deedly synne: which is
 cleafed with christes sacryfyce and merytes onely: and that
 cleafyng obtayned by the passyon and deth of Christ oure Lorde
 who foever contēneth his soule shall be rooted oute frō among
 the chofen.

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 ŷ 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 foeuer twicheth one that is slayne
with a fwerde in the feldes, or a deed persone, or a
bone of a deed man, or a graue: shall be vncleane .vii
dayes.

17 And they shall take for an vncleane persone, of the
burnt affhes of the synofferynge, & put runnyng water
18 thereto in to a vessell. And a cleane persone shall take
Isope and dyppe it in the water, and sprynkle it apon
ŷ tent and apon all the vessells and on the foules 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
fame soule shalbe destroyed frō amōge the congrega-
cion: for he hath defyled .¶. the holy place of the
Lorde. And he that sprynkleth ŷ sprynklynge water,
shall wassh his clothes.

21 And he that twicheth the sprynklynge water, shal-
22 be vncleane vntill euē. And whatsoeuer ŷ vncleane
persone twicheth, shalbe vncleane. And the foule that
twicheth it, shalbe uncleane vntill the euen.

¶. 20 holy place of ŷ 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 ecclesie 22 et anima
quæ horum quippiam tetigerit

¶. 16 oder eyn todten 17 nemen der affchen difes verbranten
fundopffers 18 vnd alle feelen die drynnen find. 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 y^e 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 3 and agēst Aaron. And the people chode with Mofes and spake sayenge: wold God that we had perysshed when oure brethern 4 perysshed before y^e Lorde. Why haue ye brought the congregacion of the Lorde vnto this wildernesse, that 5 both we & oure catell shulde dye here? Wherfore brought ye us out of Egipte, to brynge us in to this vngracious place, which is no place of seed nor of fygges nor vynes nor of pomgranates, nether is there any water to drynke?
- 6 And Mofes and Aaron went from the congregacion vnto the dore of the tabernacle of witnesse, and fell apou their faces. And y^e glorye of the Lorde appered 7 vnto them. And [Fo. XXXIX.] the Lorde spake vnto 8 Mofes sayenge: take y^e staffe, and gather thou and thi brother Aarō the congregacion together, and faye 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 beesse also.

M.C.S. Mir
Iam dyeth.
The people
murmur. They
haue water
euen oue of
the rocke. E-
don denyeth
the Israel-
ites passage
thorow his
reaulme. The
death of Aa-
ron in whose
roume Elea-
zar succedeth.

V. 3 & versi in feditionem . . . Vtinam periiffemus inter fratres nostros 4 ecclesiam domini 6 Ingressusque Moyfes & Aaron dimiffa multitudine in tabernaculum foederis . . . - clamaueruntque ad dominum, atque dixerunt, Domine deus audi clamorem huius populi, & aperi eis thesaurū tuum fontē aquæ viuae, vt satiati cesset murmuratio eorum . . . 8 loquimini ad petram

L. 2 haddert mit Mose . . Ach das wyr vmbkomen weren da vnser bruder vmbkamen 4 gemeyne des Herrn 6 von der gemeyne zur thur der hutten des zeugnis 8 redet mit dem fels

- 9 And Moses toke the staffe from before *ŷ* Lorde, as
 10 he commaunded him. And Moses and Aaron gathered
 the congregacion together before the rocke, *ād* he
 fayed vnto thē heare ye rebellyons, must we fett you
 11 water out of this rocke? And Moses lifte vp his hāde
 with his staffe and smote the rocke .ii. tymes, and the
 water came out abundantly, & the multitude dranke
 and their beesse also.
- 12 And the Lorde spake vnto Moses & Aaron: Because
 ye beleued me not, to sanctifye me in the eyes of the
 childern of Israel, therefore ye shall not brynge this con-
 gregacion in to the londe which I haue geuen them.
- 13 This is the water of stryffe, because the childern of
 Israel stroue with the Lorde, & he was sanctified
 apou them.
- 14 And Moses sent messengers from cades vnto the
 kynge of Edome. Thus sayeth thi brother Israel:
 Thou knowest all the trauell *ŷ* 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 .*℞*.
 we cryed vnto the Lorde and he herde oure voyces,
 and sent an angell and hath fett us out of Egipte.
 And beholde, we are in Cades a citie harde by the
 17 borders of thi contre let us goo a good ^{a good fellow-}
 fellowshipe thorow thi contre we wyll not ^{shipe, peace-}
 goo thorow the feldes nor thorow the ^{ably cf. xxii, 6}
 vyneyardes, nether will we drynke of the water of the
 fountaynes: but we will goo by the hie waye and ne-
 ther turne vnto *ŷ* ryghte hande nor to *ŷ* 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 agenst him with
 21 moch people and with a mightie power. And thus
 Edom denyed to geue Israel passage thorow his contre.
 And Israel turned a waye from him.

22 And the childern of Israel remoued frō Cades and
 went vnto mount Hor with all the congregacion.
 23 And the Lorde spake vnto Moses and Aaron in mount
 Hor, harde vppon the costes of the londe harde vppon,
 24 of Edom sayenge: let Aaron be put vnto near to
 his people, for he shall not come in to the londe which
 I haue [Fo. XL.] geuen vnto the childern of Israel: be-
 cause ye dishobeyed my mouth at the water of stryffe
 25 Take Aaron and Eleazer his sonne, & brynge them
 26 vpp in to mount Hor, and strypp e Aaron out of his
 vestimentes and put them apon Eleazer his sonne, ad
 let Aaron be put vnto his people and dye there.

27 And Moses dyd as the Lorde commaunded: and
 they went vpp in to mount Hor in the syghte of all the
 28 multitude. And Moses toke off Aarons clothes and
 put them apon Eleazer his sonne, and Aaron dyed
 there in the toppe of the mount. And Moses &
 29 Eleazer came doune out of the mount. And all y
 houffe of Israel morned for Aarō .xxx. dayes

¶. 19 Per tritam gradiemur viam . . . dabimus quod iustum
 est 20 cum infinita multitudine, & manu forti 22 Hor, qui est in
 finibus terræ Edom 23 vbi 24 eo quod incredulus fuerit ori meo
 25 Tolle Aaron & filium eius cum eo 26 nudaueris patrem veste
 sua . . . Aaron colligetur, & morietur ibi. 28 descendit cum Eleazaro.
 30 per cunctas familias suas.

¶. 19 auff der gebeenten strafs . . . so wollen wyrs betzalen
 20 mit mechtigem volck vnd starcker hand. 22 Hor am gepirge
 23 Hor am gepirge an den grentzen des lands der Edomiter
 24 darumb das yhr meynem mund widderspenstig gewest seyð
 25 Nym Aar. vnd feynen son Eleafar 26 Aaron sol sich dafelbs
 famlen vnd sterben. 28 Mose aber vnd El. flygen erab vom berge
 29 Aaron dahyn war . . . das gantze haus Israel.

The .XXI. Chapter.

1 **A**ND when kynge Arad the Cananite which dwelt in the south parties, harde tell that Israel came by the waye that the spies had founde out: he came and foughte with Israel and toke some of them prisoners. Then Israel vowed a vowe vnto the Lorde and fayed: Yf thou wilt geue this people in to oure hādes, we will destroye their cities. And the Lorde herde ꝑ voyce of Israel, ād delyuered them the Cananites destroyed both them and their cities, and called the place Horma.

4 .P. Then they departed from mount hor towarde the redd se: to compasse the londe of Edō. And the
5 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 wildernesse for here is nether bred nor water, and oure soules lotheth this lyghte bred.
6 Then the Lorde sent fyrie serpentes amōge the people, which stonge them: so that moch people dyed
7 in Israel. And the people came to Moses and fayed: we haue synned, for we haue spoken agenst the Lorde

¶. 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 naufeat super cibo isto leuissimo 6 ad quorum plagas & mortes

℥. 1 vnd furet etlich gefangen 3 Vnd hies die stett Harma. 4 dem volck wart die seele vnlustig auff dem wege 5 vnser feele ekelt vber diser losen speyse. 6 die bitten das volck

℞. ℞. N. 5 *Lyghte bread*: Or that is so lytell woorth. 6 The plage of serpentes

℥. ℞. N. 3 *Harma* heyst eyn bann

℞. C. S. *Israel vanquesheth kyng Arad. The fyerye serpentes stynge them: but when they loke at the brasen serpent which the Lord commaunded Moses to lyft vp, they are healed. The kynges, Sehon and Og are ouercome in batell.*

- and agenst the make intercession to the Lorde, that he take awaye the serpentes from us And Moses
 8 made intercession for the people. And the Lorde sayed vnto Moses: make the a serpent ad hāge it vpp for a fygne, and lett as many as are bytten loke apō
 9 it and they shall lyue. And Moses made a serpent of brasse ad sett it vpp for a fygne And when the serpentes had bytten any man, he went and behelde the serpent of brasse and recouered.
- 10 And the childern of Israell remoued and pitched in
 11 Oboth. And they departed from Oboth and laye at Egebarim in the wilder nesse which is before Moab on the east syde. And they remoued thence, and pitched
 12 apō the ryuer of zarad. And they departed thence and pitched on the other syde of Arnō, which ryuer is in the wilder nesse, and cometh out of [Fo. XLI.] the costes of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites.
 14 Wherefore it is spoken in the boke of the warre of the Lorde: goo with a violence, both on the
 15 ryuer of Arnon and on the ryuers heed, whiche 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 Moses: gather the
 17 people together, that I maye geue them water. Then Israell 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.

V. 9 quem cum percussi aspicerent, fanabantur. 13 & prominet in finibus Amorrhæi . . . diuidēs Moabitas & Amorrhæos. 14 Sicut fecit in mari rubro, sic faciet in torrētibus Arnon. 15 Scopuli torrentium inclinati sunt, vt requiescerent in Ar, & recumberent in finibus Moabitarum. 16 Ex eo loco apparuit puteus 17 Ascendat puteus. Concinebant 18 in datore legis, & in baculis suis.

L. 9 vnd bleyb leben 13 vnd eraus fleußt an der grentze der Amoriter . . . zwidffchen Moab vnd den Amoritern 14 Vnd far mit vngeßum 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 fungen eyns vmbs ander vber dem brun. 18 durch den lerer vnd yhre stebe.

M. M. N. 14 Some thinck it to be the boke of iudges.

- 19 And from this wilder nesse they went to Matana, and
 from Matana to Nahaliel, and from Nahaliel to Bamoth,
 20 and from Bamoth to the valay that is in the felde of
 Moab in the toppe of Pisga which boweth towarde the
 wilder nesse.
- 21 And Israel sent messengers vnto Sihō, kynge of the
 22 Amorites fayenge: let vs goo thorow thy londe. we
 will not turne in to thy feldes 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 Israel no licence to
 passe thorow his contre, but gathered all his people
 together & went out agēst .ᵑ. Israel in to the wilder-
 nesse. And he came to Iaheza and foughte with Israel.
- 24 And Israel 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 Israel
 toke all these cities & dwelt in all ᵑ cities of ᵑ 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 Heshō and let the
 28 citie of Sihon be bylt ād made redye for there is a
 fyre gone out of Heshon & 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*

ᵑ. 20 Phasgah which boweth toward Iesimon. 29 Chamos ᵑ
 are vndone

ᵑ. 22 via regia 24 A quo percussus est in ore gladii 25 in
 Hefebon scilicet, & viculis eius. 28 & habitatores excelforum Arnon.

ᵑ. 22 die landstrasse 24 Israel aber schlug yhn mit der scherff
 des schwerts 25 Hesbon mit allen yhren tochttern 28 vnd die
 burger der höhe Arnon

ᵑ. ᵑ. N. 20 *Phasgah*: After the comen translacyon. Chald.
 a hylle. *Iesimon*: Grec. wylder nesse. 29 *Chamos* is the name of
 a certen image.

- 30 There lighte is out from Hesbon vnto Dibon and we made a wildernesse 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 Bason. And Og the kynge of Bason came out agenst them, both he and all his people, to warre at
- 34 Edrei. And the Lorde sayed vnto Moses: feare him not, for I haue delyuered him in to thy handes with all his people and his lande. And thou shalt do with him as thou dydest with Sihon the kynge of the
- 35 Amorites which dwelt at Hesbon. And they smote him and his sonnes and all hys people, vntyll there was nothings left him. And they conquered his lande.
- XXII, 1 And y children of Israel remoued and pitched in the felde of Moab, on the other syde of Iordane, by Iericho.

¶ The .XXII. Chapter.

- 2 **A**ND Balac the sonne of Ziphor *M. C. S. Kyng Balac sendeth for Balam to*
- 3 *thyntent that he shulde curse Israel: but Balam can*
- 4 *do nothyng*
- horred the childern of Israel: And Moab

V. 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 graspe of the felde. And Balac the sonne of Ziphor was kinge of the Moabites at that tyme.

5 And he sent messengers vnto Balam the sonne of Beor, the interpreter whiche dwelt vppon the ryuer of the lande of the childern .P. of his folke, to call him sayenge: beholde, there is a people come out of Egipte which couereth the face of the erthe and lye euen harde
6 by me. Come nowe a felashippe 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 sayenge in their handes. And they came vnto Balam and tolde him
8 the wordes of Balac. And he fayed vnto them: tary here all nyghte and I will bringe you worde, euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balam.

9 And god came vnto Balam and fayed: what men
10 are these which are with the? And Balam fayed vnto god: Balac the sonne of Ziphor kyng of Moab hath
11 sent vnto me sayenge: beholde, there is a people come out of Egipte and couereth the face of the erthe: come now therfore and curse me them, that so peraduenture I maye be able to ouercome them in batell, and to
12 dryue the out. And god fayed vnto Balam: thou shalt not goo with them, nether curse the people, for they are blessed.

M. 5 lyeth euen harde

V. 4 delebit hic populus 5 Balaam filium Beor ariolum . . . terræ filiorum Ammon . . . fedens 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 find die leut? 10 Bileam sprach zu Gott

13 [Fo. XLIII.] And Balam rose vp in the mornynge & fayed vnto the lordes of Balac: gett you vnto youre lande, for the Lorde will not suffre me to goo with you.
 14 And the lordes of Moab rose vpp and went vnto Balac
 15 and fayed Balam wolde not come with vs. And Balac sent agayne a greater companye of lordes ad more
 16 honorable than they. And they came to Balam and tolde him: Thus 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 seruauntes 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 lesse or moare. Neuerthelesse 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 shalt doo.

21 And Balam rose vppe early and fadelde his asse and
 22 went with the lordes of Moab, But God was angrye because he went.

And the angell of the Lorde stode in the waye agenste hym. And he ryd vppon hys .P. asse and two
 23 seruauntes with him. And when the asse sawe the angell of the Lorde stonde in the waye and his swerde drawen in his hande, she turned a fyde oute of the waye and went out in to the felde. And Balam smote the asse, to turne her in to the waye.

24 And the angell of the Lorde went and stode in a

¶ 20 God came vnto Balam by nyghte

v̄. 13 quia prohibuit me dominus 15 Rurfum ille 16 Ne cuncteris venire ad me 17 et quicquid volueris dabo 18 non potero immutare 21 aſina . . . cum eis. 22 contra Balaam

℥. 13 denn der Herr wils nicht geſtatten das ich mit euch zihe 15 Da ſandte Balak 17 Lieber were dich nicht zu myr zu zihen 18 doch nicht vbergehen das wort des Herrn 21 efelyn . . mit den furſten der Moabiter. 22 das er hinzoch . . . das er yhm widder ſtunde

path betwene the vyneyardes, where was a wall on the
 25 one syde and another on the other. When the asse sawe
 the angell of the Lorde, she wrenshed ^{wrenshed,}
 vnto the walle and thrust Balams fote vnto ^{pushed, thrust}
 26 the wall, and he smote her agayne. And the angell
 of 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 kylle the. And the asse sayed vnto Ba-
 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: Wherfore smytest thou thyne
 asse this .iii. tymes? beholde, I came oute to resyft 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 fynned: for I wist not that thou stodest in the
 waye agenst 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, mihi que 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 mornynge Balac toke Balam and brought him vpp in to the hye place of Baall, *M. C. S. Balam bleffeth the people, where he was required to curse the and prophesyeth that they shal be agreate people.*
 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 urbem quæ in extremis regni eius finibus erat. 40 mist 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. H. N. 39 The large cytie: Ebre. of places or of streates. Some full of people in the streates.

- 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 say-
enge: come & curse me Iacob, come and desye me
8 Israēl. How shall I curse whom God *The pope cā*
curfeth not and how shall I desye whom *tell howe.*
- 9 the Lorde desyeth not? from the toppe of ŷ rockes I
fe him and from the hylles I beholde him: loo, ŷ peo-
ple shall dwell by him selfe and shall not be rekened
10 amōge other nacions. Who can tell the dust of Iacob
& the nombre of the fourth parte of Israēl. I praye
God that my soule, maye dye the death of the righte-
ous, ād that my last ende maye be like his.
- 11 And Balac fayed vnto Balam, what hast thou done
vnto me? I fett 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.

M. 4 alter, a bullock

V. 3 Sta paulisper . . . donec 7 propria et detestare Israel.
10 & nosse numerum stirpis Israel? 12 Num aliud possum loqui
nisi quod iusserit dominus? 13 vnde partem Israel videas, & totum
videre non possis

L. 7 kom schilt Israel 10 die zahl des vierden teyls Israel?
12 Mus ich nicht das halten vnd reden, das myr der Herr ynn den
mund gibt?

M. N. 9 *To dwell by him selfe* is, to lyue in lybertye
with oute trouble and oute of the subieccion of other people as in
Deutero. xxxiii, d. *Rekened*: After the chald. destroyed.

- 14 And he brought him in to a playne felde where
men myght se farre, euen to the toppe of Pisga, and
bylt .vii. alters and offered an oxe and a rā on euery
15 alter. And he fayed vnto Balac: stonde here by thi
16 sacrifice whyle I goo yonder. And the Lorde mett
Balam and put wordes in his mouth and fayed: goo
17 agayne vnto Balac ad thus faye. And when .P. he
came to him: beholde, he stode by his sacrifice and
the lordes of Moab with him And Balac fayed vnto
him: what fayeth † Lorde ?
- 18 And he toke vp his parable and fayed: ryfe 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
faye and not doo, or shulde he speake and not make it
20 good ? beholde, I haue begon to bleffe and haue blessed,
21 and can not goo backe there fro. He beheld no wiked-
nesse in Iacob nor sawe Idolatrye in Israel: The Lorde
his God is with him, and the trompe of a kynge amonge
22 thē. God that broughte them out of Egipte, is as the
23 strength of an vnycorne vnto them, for there is no
forcerer, in Iacob, nor sothsayer in Israel. When the
tyme cometh, it wylbe fayed of Iacob & of Israel, what
24 God hath wrought Beholde, † people shall ryfe vp as

V. 14 locum sublimem super verticem montis Phasga 19 vt
mutetur 21 Non est idolum in Iacob, nec videtur simulachrum in
Israel. Dominus deus eius cum eo est, & clangor victoriae regis
in illo. 23 Non est augurium in Iacob, nec diuinatio 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

M. M. N. 21 *He behelde no wikednesse*: Ther is no people
wythoute synne nether yet Israel, but God loketh not on hit, he
waxeth not angrye in the ende, he auengeth it not accordynge as
it deserueth, but amendeth it by his grace. *Triumphe of a kynge*:
Chal. habitacion dwellyng place or courte.

L. M. N. 21 *Muhe vnd erbeyt* heyst die schrift die grossen
guten werck on glawben gethan Psal. 10. Vnter seyner zungē
ist muhe vnd erbeyt, Denn solch lere vnd werck macht böse
schwere gewissen die der glawe leicht vnd frolich macht.—*Dro-
meten des konigs*, das ist, die leyphchen drometen gottis yhres
konigs, der sie zu machen befolen hatt, darumb, sie vnvber
windlich waren ym streyt. Bedeut aber das Euangelion in der
Christenhey.

a lyonesse and heue vpp hym selfe as a lion, & shall not lye downe agayne, vntill he haue eaten of the praye and dronke of the bloude of them that are slayne.

- 25 And Balac sayed vnto Balam: nether curse them
 26 nor blesse thē. And Balam answered ad sayed vnto
 Balac: tolde not I the sayēge, all that the Lorde
 27 byddeth me, y I must doo? And Balac sayed vnto
 Balam: come I praye the, I will brynge the yet vnto
 another place: so perauenture it shall please God, that
 28 [Fo. XLVI.] thou mayst curse thē there. And Balac
 broughte Balam vnto the toppe of Peor, that boweth
 29 towarde the wilder nesse. And Balam sayed vnto Ba-
 lac: make me here .vii. alters, & prepare me here .vii. bol-
 30 lockes and .vii. rāmes And Balac dyd as Balam had
 sayed, and offered a bollocke and a ram on euery alter.

■ The .XXIII. Chapter.

- 1 **W**HEN Balam sawe that it pleased
 y Lorde that he shulde blesse
 Irael, he went not as he dyd
 twyfe before to fett sothfay-
 enge, but fett his face towarde y wilder-
 2 nesse, and lyfte vpp his eyes and loked
 apon Irael as he laye with his trybes, and
 3 the spirite of God came apon him. And
 he toke vp his parable and sayed: Balā
 the sonne of Beor hath sayed, and the
 4 man whose eye is open hath sayed: he hath sayed which
 heareth the wordes of God and seeth the visions of the
 allmightie, which falleth downe & his eyes are opened.

*M.C.S. Ba-
 lam prophe-
 sieth of the
 kyngdome of
 Irael and of
 the comyng of
 Christ. Balac
 is angrie with
 Balam. The
 destruccion of
 the Amelick-
 ites and of the
 Kenyites.*

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 gehyndert, das er hat mussen das recht gottis wort fassen an statt der zeuberey.

- 5 How goodly are the tentes of Iacob and thine ha-
 6 bitacions IsraeI, euen as the brode valeyes and as
 gardens by the ryuers syde, as the tentes which the
 Lorde hath pitched & as ciperstrees upon the water.
 7 The water shall flowe out of his boket and his seed
 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 lyonesse, who shall
 stere him vp? blessed is he that blesseth the, ad curfed
 is he that curseth the.
- 10 And Balac was wroth with balam and smote his
 handes together, and sayed vnto him: I sent for the
 to curfe 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 worthepe. 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 syluer 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

¶. 5 thyne habitacion. 8 Egipte his strenght is as the
 strenght

¶. 6 cedri 7 in aquas multas. 8 Deuorabunt gentes hostes illius
 . . . et perforabunt sagittis. 13 non potero præterire 14 quid popu-
 lus tuus populo huic faciat extremo tempore

¶. 6 cedern 7 eyn grofs wasser 8 Seyne freydigkeyt ist wie
 eyns Eynhorns . . . pseylen zu schmetter 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

¶. ¶. N. 5 By all these similitudes wolde Balam declare the
 felycitye of the people of IsraeI 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 † [Fo. XLVII.] vision of the allmightie,
 17 and when he falleth downe hath his eyes opened. I
 fe him but not now, I beholde him but not nye. There
 shall come a starre of Iacob and ryfe a cepter of Israel,
 which shall smyte † cooftes of Moab and vndermyne
 18 all the childern of Seth. And Edom shalbe his posses-
 sion, and † possession of Seir shalbe their enemyes, and
 19 Israel shall doo manfully. And out of Iacob shall
 come he that shall destroye the remnaüt 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 upon a rocke, Neuer
 thelater thou shalt be a burnyng to Kain, vntill Assur
 23 take † 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.

¶ 24 Chittim

¶ 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.

¶ 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 wirst eyn antzundung werden Kain 24 Er aber wirt auch gar vmbkomen 25 vnd Balac zoch feynen weg.

¶ M. N. 24 *Chittim*: Chalde & the cōmen transl. Italy.—
Eber: That is the Hebrues or those that are be yonde the floude of Euphrates.

¶ M. N. 17 Difer stern is Dauid, wilcher solche leut vnd lender vnter sich bracht hat, Denn Bileam redet nichts vō Christo, sondern nur vom leyblichē reych des volcks Israel, wie wol da durch Christus allenthalben bedeut ist. 20 Amalek war der erste vnter den heyden den die kinder Israel anfochten Exod. 17. aber durch Saul vertilget. 1. Re. 15.—23, 24 Difer spruch ist auff die Römer bisher gedeutte, Aber der text laut, als sey der gros Alexander damit bedeut.

The XXV. Chapter.

- 1 **A**ND Ifrael dwelt in Sittim, and
 2 the people began to commytt
 whoredome with the dough-
 3 ters of Moab, which called the
 people vnto y^e facrifyce of their god-
 des. And the people ate and worshipped
 3 their goddes, and Ifrael coupled him selfe
 vnto Baal Peor. Then y^e Lorde was angrie
 with Ifrael, and fayed vnto Mofes: take
 all y^e heedes of the people, and hange them vp vnto
 y^e Lorde agenft the fonne, that the wrath of the Lorde
 5 maye turne away from Ifrael. And Mofes fayed vnto
 the iudges of Ifrael: goo and flee thofe men that ioyned
 the felues vnto Baal Peor.
- 6 And beholde, one of the childern of Ifrael came and
 broughte vnto his brethern, a Madianitifh wife euen in
 the fighte of Mofes & in the fighte of all the multitude
 of y^e childern of Ifrael, as they were wepyng in the
 7 dore of the tabernacle of witneffe. And when Phineas
 the fonne of Eleazer the fonne of Aarō the preaft fawe
 it, he rofe vp out of the companye and toke a wepon
 8 in his hande, and wēt after the man of Ifrael in to the
 horehouffe, & thruft them thorow: both the man of
 Ifrael and alfo the woman euen thorow the belye of
 hir. And the plage ceafed from the childern of Ifrael.
 9 And there dyed in the plage .xxiiii. thoufande.

*M. C. S. The
 people comit-
 teth fornica-
 tion with the
 daughters of
 Moab. Phine-
 as kylleth
 Zamri and
 Cozbi. God
 commaundeth
 to kyll the Ma-
 dianites.*

*V. 2 At illi comederunt & adorauerunt deos eorum. 3 Initia-
 tusque est Ifrael Beelphegor 4 et fufpēde eos contra solem in
 patibulis: vt auertatur furor meus ab Ifrael. 6 intrauit coram fra-
 tribus fuis ad fcorum 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 fich dem Baal Peor. 4 henge fie dem
 Herrn an die sonne, auff das der grymmige zorn . . . gewand
 werde. 6 lies Mofe zu sehen 7 eyn meffer yn feyne hand 8 ynn das
 hurhaus . . . durch yhren bauch*

*M. N. 4 To hang agaynst the sonne is, to be put to execu-
 cion openly before all people. 8 Thorow etc. After the chald.
 The Grec & the cōmen transl. throwe the fhamelie or fyltye mem-
 bers. Some reade, euen in the stewes.*

- 10, 11 And the Lorde spake vnto Moses sayenge: Phineas the sonne of Eleazer the sonne of Aaron the preast, hath turned myne anger away 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.] gelousye. Wherefore saye: beholde, I
 13 geue vnto him my couenaunte of pease, and he shall haue it and his seed after him, euen the couenaunte of the preastis office for euer, because he was gelous for his Gods sake and made an atonement for the childern of Israel.
- 14 The name of the Israelite which was smytten with the Madianitish wife, was Simri the sonne of Salu, a lorde of an aunciēt houffe amonge the Simeonites.
- 15 And the name of the Madianitish wife, was Cosbi the daughter of Zur and heed ouer the people of an aunciēt houffe in Madian.
- 16, 17 And the Lorde spake vnto Moses sayenge: vexe
 18 the Madianites and smyte them, for they haue troubled you with their wiles with the which they haue begyled you, thorow Peor and thorow their syster Cosby ſy daughter of a lorde in Madian, which was slayne in ſy daye of the plage for Peors sake.

¶ The .XXVI. Chapter.

- 1 **A**ND after the plage, ſy Lorde *M.C.S. The*
 2 spake vnto Moses and vnto *chyldrē of Is-*
 Eleazer sayenge: take the num- *raell are nom-*
 ber of all the multitude of the *bred a gayne*
 childern of Israel from .xx. yere ad aboute *when they*
 thorow out their fathers houffes, all that *shulde entre*
in to the lande
of Canaan.

¶. 15 Zur a heed

V. 11 quia zelo meo . . . in zelo meo. 12 pacem fœderis mei
 13 zelatus est 14 dux de cognatione, & tribu Simeonis. 15 princi-
 pis nobilissimi 17 Hoftes vos sentiant Madianitæ 18 per idolum
 Phogor . . . pro sacrilegio Phogor.

¶. 11 seynen eyffer . . . in meynem eyffer 12 meynen bund des
 frydes 14 eyn heubtman des haus des vatters der Simeon. 15 eyn
 vberster der leut war eyns geschlechts 17 thut den Midianitern leyd

3 are able to goo to warre in 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, Hanoch, 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.iii. thouſande .vii. hūdre
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: Notwithſtondyng, 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

℥. 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

℥. 3 Vnd Moſe redet mit yhn 4 wie der Herr Moſe gepotten hatte vnd den kindern Iſrael, die aus Egipten zogen waren. 9 in der rotten Korah 10 da die rotte ſtarb 12 vnd waren zum zeychen
℥. ℥. N. 5 The kynred of Ruben. 12 The kynred of Simeon.
15 The kynred of Gad.

16 of Suni, cometh the kynred of the Sunites: and of
 17 Afeni, cometh the kynred of the Afenites: and of Eri
 cometh the kynred of the Erites: and of Arod cometh
 the kynred of the Arodites: and of Ariel cometh the
 18 kynred of the Arielites. These are the kynredes of the
 children of Gad, in 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 ꝥ
 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 ꝥ 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 ꝥ kynred of the Tolaites: & Phuua,
 24 of whō cometh ꝥ 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 ꝥ
 kynredes of Ifachar in numbre .Lxiii. 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 Sichem
 32 cometh the kinred of the Sichimites: & of Simida
 cometh the kinred of the Simidites: & of Hepher
 33 cometh the kinred of the Hepherites. And Zelaphead
 the ſonne of Hepher had no ſonnes but 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 nombre .Lii. thouſande and feuen
 hundred.

35 Theſe are the childern of Ephraim in the- [Fo. L.]
 ir kinredes: Suthelah, of whom cometh the kinred of
 the Suthelahites: and Becher, of whom cometh the kin-
 red of the Becherites: & of Thaha cometh the kynred
 36 of the Thahanites. And theſe are the childern of
 Suthelah: Eran, of whom cometh the kynred of the
 37 Eranites. Theſe are the kynredes of the childern of
 Ephraim in nombre .xxxii. thouſande & .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 nombre .xlv
 thouſande and fyxe hundred.

42 Theſe are the childern of Dan in their kynreddes:
 Suham, of whom cometh the kynred of the Suhamites.
 Theſe are the kynreddes of Dan in their generacyons.
 43 And all the kynreddes of the Suhamites were in num-
 bre .Lxiii. thouſande ād .iiii. hundred.

44 The childern of Aſſer in their kynredes .Ṗ. 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

Ḥ. Ḥ. N. 35 The kynred of Ephraim. 38 The kynred of Ben
 Iamin. 42 The kynred of Dan. 44 The kynred of Aſer.

of bria were Heber, of whom cometh y kynred of the Heberites: and of Malchiel came the kynred of the Malchielites. And y doughter of Affer was called Sarah.
 46 These are the kinredes of Affer in nombre .Liii. thoufande and .iiii. hundred.

48 The childern of Nephtali in their kynreddes were: Iaheziel, of whom came the kynred of the Iahezielites: and Guni, of whom came the kynred of the Gunites:
 49 & of Iezer, came the kynred of the Iezerites: and of
 50 Silem the kynred of Silemites. These are the kinredes of Naphtali in their generaciōs in nombre .xlv. thoufande and .iiii. hundred. These are the nombres of the
 51 childern of Israel: fixe hundred thoufande, & a thoufande .vii. hundred and .xxx.

52, 53 And the Lorde spake vnto Moses sayenge: vnto these the londe shalbe deuyded to enherett, acordinge
 54 to the nombre of names: to many thou shalt geue y moare enheritaunce & to fewe y lesse: to euery tribe shall y enheritaūce be geuē acordinge to y nombre
 55 therof. Notwithstondinge, y londe shalbe deuyded by
 56 lott, & acordinge to y names of y tribes of their fathers, thei shall enherett: & acordinge to their lott thou shalt deuycde their lond, both [Fo. LI.] to the many and to the fewe.

57 These are the summes of y leuites in their kinredes: of Gerson, came the kynred of y Gersonites: and of Cahath came the kinred of the Cahathites: and of
 58 Merari came the kinred of the Merarites. These are the kynredes of Leui: the kinred of the Libnites, the kynred of the Hebronites, the kynred of the Mahelites, the kynred of the Musites, the kynred of the Karahites.

59 Kahath begate Amram, and Amrams wife was called Iochebed a doughter of leui, which was borne him in Egipte. And she bare vnto Amram, Aaron,

V. 54 singulis sicut nunc recensiti sunt tradetur possessio: 55 ita duntaxat vt fors terram tribubus diuidat & familiis.

L. 54 iglichen sol man geben nach yhrer zal, 55 Doch man sol das land durchs los teylen, nach den namen der stemme yhrer veter sollen sie erb nemen

ff. ff. N. 48 The kynred of Nephthali. 57 The nombre of the Leuites.

- 60 Mofes and Mir Iam their fyfter. And vnto Aaron were
 61 borne, Nadab, Abihu, Eleazer and Ithamar. But Na-
 dab and Abihu dyed, as they offered ftraunge fyre
 62 before the Lorde. And the numbere of them was
 xxiii. thoufande, of all the males from a moneth olde
 and aboue For they were not numbred amonge ¶
 children of Ifrael, becaufe there was no enheritaunce
 geuen them amonge the childern off Ifrael.
- 63 Thefe are the numbres of the childern of Ifrael
 which Mofes and Eleazer the preaft numbred in the
 64 felde of Moab, faft by Iordane nye to Iericho. And
 amonge thefe there was not a man of the numbere of
 the children of Ifrael which Mofes and Aaron tolde in
 65 the wilderneffe of Sinai. For the Lor- .P. de fayed
 vnto them, that they fhulde dye in ¶ wilderneffe &
 that there fhulde not be lefte a man of them: faue
 Caleb the fonne of Iephune & Iofua the fonne of Nun.

¶ The .XXVII. Chaptre

- 1 **A**ND the daughters of Zelaphead *M.C.S. The*
 the fonne of Heber the fonne *lawe of the*
 of Gilead, the fonne of Machir *herytage*
 the fonne of Manaffe, of the *of the daughters*
 kinredes of Manaffe the fonne of Iofeph *of Zelaphead.*
 (whose names were Mahela, Noa, Hagla, *The land of*
 2 Melcha and Thirza) came & ftode before *promesse is*
 Mofes and Eleazer the preaft ad before *fhewed vnto*
 the lordes & all the multitude in the *Mofes: in*
 3 dore of the tabernacle of witneffe fayenge: oure father *whose ftade*
 dyed in the wilderneffe, & was not amonge the com- *is appoynted*
 panye of them that gathered them felues together *Iofue.*
 agenft 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.

℥. 62 denn man gab yhn keyn erbe vnter den K. Ifrael. xxvii, 3 vnd war nicht mit vnter der gemeyne die sich widder den Herrn auflehnten ynn der rotten K.

4 dyed in his awne synne, and had no sonnes. Wherfore
 shulde the name of oure fathers be taken awaye from
 amonge hys kynred, because he had no sonne? Geue
 vnto vs a possessyon amonge the brethern of oure
 father.

5 And Moses broughte their cause before the Lorde.
 6, 7 And y 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 doughter. Yf he
 haue no doughter, 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-
 sesse it. And this shalbe vnto the childern of Israel an
 ordynaunce, and a lawe, as the Lorde hath commaüded
 Moses.

12 And the Lorde sayed vnto Moses: get y 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 y 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 wilderneffe

¶. 12 Abarim

¶. 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 hæc. his qui ei proximi sunt. 12 da-
 turus sum 14 quia offendistis me . . . super aquas.

¶. 5 Mose bracht yhr recht fur den Herrn 7 die t. Zel. haben
 recht geredt . . . vnd solt yhrs vaters erbe yhn zu wenden. 8 so
 solt yhr seyn erbe seynrer tochter zu wenden 10 seynen vettern
 geben 11 seynen nehisten freunden die yn anhören ynn seynem
 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 fayenge: 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^e Lorde sayed vnto Moses: take Iosua the
 sonne of Nun in whom there is spirite, and put thyne
 19 handes apon him, and set him before Eleazer the preast
 and before all the congregacion and geue him a charge
 20 in their syghte. And put of thi prayse apon him that
 all the companye of y^e childern of Israel maye heare.
- 21 And he shall stonde before Eleazar y^e preast which shall
 axe counsell for him after y^e maner of the *There was*
 * lighte before y^e Lorde: And at the mouth *of likelyhod a*
 of Eleazar shall both he and all the chil- *bryght stonne*
 dern 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,
as thou mayst
se in the story
of Dauid:
- 22 And Moses dyd as the Lorde com-
 23 maūded him, and he toke Iosua and sette
 him before Eleazer the preast and be-

¶. 21 After the iudgemēt of Vrim

¶. 16 dominus deus spirituum omnis carnis 17 sicut oues
 absque pastore. 18 in quo est spiritus 20 & partem gloriæ tuæ, vt
 audiat eum 21 Eleazar sacerdos consulat dominum.

¶. 16 der Herr der Gott vber die geyster alles fleyschs 17 wie
 die schaff on hirten. 18 ynn dem der geyst ist 19 vnd gepeut yhm
 fur yhren augen 20 vnd lobe yhn mit deynem lobe, das yhm
 gehorche 21 der sol fur yhn radt fragē, durch die weyße des
 Liechts fur dem Herrn

¶. ¶. 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

¶. ¶. 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-
 rechtickeit die Christus ist sind bezeuget, von dem gefetz vnd
 propheten. 21 *Des liechts*: das ist das liecht auff der brust des
 hohen priefsters. Exo. 28. daher sagen etlich, wenn Gott habe
 auffß priefsters frage geantwortet dz hat sollen, ia, seyn, so habe
 das liecht glentz von sich geben.

fore all the congregacion, & * put his
 handes upon him & geue him a charge,
 as the Lorde commaunded thorow the
 hande of Mofes.

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- *A. C. S. What*
 2 ses sayenge: geue ȳ childern *must be offered*
 of Israell 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 *Bredis here*
 sacrihyce of swete sauoure, in his due sea- *borowed &*
 3 son. And saye vnto thē. This is ȳ offer- *take for all*
 ynge which ye shal offer vnto ȳ Lorde *maner of sode*
 ii. labes [Fo. LIII.] of a yeare olde with out spot daye *generally:*
 4 by daye to be a burntofferunge perpetually. One
 lambe thou shalt offer in the mornynge, and ȳ other
 5 at euen, And thereto ȳ tēth parte of an Epha of floure
 for a meatofferunge myngled with beten oyle, the
 6 fourth parte of an hin: which is a dayly offerunge or-
 dened in the mount Sinai vnto a swete sauoure in the
 7 sacrihyce of ȳ Lorde. And the drynkofferunge of the
 same: the fourth parte of an hin vnto one lambe, &
 poure the drynkofferunge in the holy place, to be good
 8 drynke vnto the Lorde. And ȳ other lambe thou shalt
 offer at euen, with the meatofferunge and the drynk-
 offerunge after ȳ maner of the mornynge: a sacrihyce of
 a swete sauoure vnto the Lorde.

¶. 2 offer vnto the offerng.

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

¶. 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 Heylytum gossen werden zur gabe dem Herrn.

- 9 And on the Sabbath daye .ii. lambes of a yere olde
 a pece and with out spot, and two tēthdeales of floure
 for a meatofferynge myngled with oyle, and the drynk-
 10 offerynge thereto. This is the burntofferynge of euery
 Sabbath, beydes 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, .P. a tēth
 deale of floure myngled with oyle, for a meatofferynge
 vnto one lābe. That is a burntofferynge of a swete
 14 fauoure in the sacrifice of the Lorde. And their
 drynkofferynges shalbe halfe an hin of wyne vnto
 one bollocke, ad the thyrde parte of an hin of wyne
 vnto a ram and the fourth parte of an hin vnto a
 lambe. This is the burntofferynge of euery moneth
 15 thorow out all the monethes of the yere: & one he
 goote for a synofferynge vnto the Lorde, which shalbe
 offered with the dayly burntofferynge and his drynk-
 offerynge.
- 16 And the .xiii. daye of the first moneth shalbe Passe-
 17 ouer vnto the Lorde. And § .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 laborious worke
 19 therein. And ye shall offer a burntofferynge vnto the
 Lorde .ii. bollockes, one ram, and .vii. lambes of a yere
 20 olde without spott, and their meatofferynge of floure
 myngled with oyle .iii. tenthdeales vnto a bollocke,
 21 and .ii. tenthdeales vnto a ram, and euermoare one

¶. 19 two younge bullockes

¶. 13 holocaustum suauissimi odoris atque incensi est domino.

14 per omnes menses, qui sibi anno vertente succedunt. 16 phafe
 domini erit 18 dies prima venerabilis & sancta erit

¶. 13 Das ist das brandopffer des fuffen geruchs eyn opffer
 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 fynofferynge to make an atone-
 23 ment for you. And ye shall offer these, beyde the
 burntofferynge in ſ̄ mornynge that is allway offered.
 24 And after this maner ye shall offer thorow out the .vii.
 dayes, the fode of the sacrifice of swete faouere vnto
 the Lor- [Fo. LIIII.] de. And it shalbe done beyde
 25 the dayly burntofferynge and his drynkofferynge. And
 the seuenth daye shalbe an holy feaft vnto you, so that
 ye shall doo no laboryous worke therein.
 26 And the daye of youre first frutes when ye brynge
 a new meatofferynge vnto the Lorde in youre wekes,
 shalbe an holy feaft vnto you: so that ye shall doo no
 27 laboryous worke therein. And ye shall offer a burnt-
 offerynge of a swete faouere vnto the Lorde .ii. younge
 bollockes, and a ram, and .vii. lambes of a yere olde
 28 a pece, with their meatofferynges of floure myngled
 with oyle .iii. tenthdeales vnto a bollocke .ii. tenthdeales
 29 to a ram, ad euermoare one tenthdeale vnto a lambe
 30 thorow out the .vii. lambes, ad an he goote to make an
 31 atonement for you. And this ye shall doo beydes the
 dayly burntofferynge, and his meatofferynge: & they
 shalbe without spot, with their drynkofferynges.

¶ The .XXIX. Chapter.

1 **AND** ſ̄ first daye of ſ̄ .vii. moneth *M.C.S. What*
 shalbe an holy feaft vnto you, *must be offred*
 ad ye shall doo no laboryous *the .viii. first*
 worke therein. It shalbe a *dayes of the*
 2 *seuenth mone.*
 daye of trompetblowyng vnto you. And ye shall

V. 22 & hircum pro peccato vnum, vt expietur pro vobis
 23 matutinum quod semper 24 Ita facietis per singulos dies sep-
 tem dierum in 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.

L. 22 das man euch verfune 23 wilchs eyn teglich brand-
 oppfer ist 24 Nach diser weyfe 27 heylig heylßen. xxix, 1 Es ist
 ewr drometen tag

offer a burntofferunge of a swete fauoure vnto † 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 synofferunge to make an atonement for
 6 you, besyde the burntofferunge of the moneth and his
 meatofferunge and besyde the dayly burntofferunge
 and his meatofferunge, and the drynkofferunges of the
 fame: acordynge vnto the maner of them for a fauoure
 of swetnesse in the sacrifice of † Lorde.

7 And the tenth daye of that same seuenth moneth
 shalbe an holy feast vnto you, and ye shall humble
 youre soules and shall doo no maner worke therein.
 8 And ye shall offer a burntofferunge vnto the Lorde
 of a swete fauoure: one bollocke, and a ram, and .vii
 9 lambes of a yere olde a pece, without faute & their
 meatofferunges of floure myngled with oyle: .iii. tenth-
 10 deales to a bollocke, ad .ii. to a rā and all waye a
 tenthdeale vnto a lambe, thorow out the .vii. lambes
 11 And one he goote for a synofferunge, besyde † synof-
 ferynge of atonement and the dayly burntofferunge, and
 † meate and drynkofferunges that longe to the fame.

12 And the .xv. daye of the seuenth moneth shalbe
 holy daye & ye shall doo no laborious worke therein,
 and ye shall kepe a feast vnto † Lorde of .vii. dayes
 13 longe. And ye shall offer a burntofferunge of a swete
 fauoure vnto the [Fo. LV.] Lorde: .xiii. bollockes .ii
 rammes and .xiiii. lābes which are yerelynges and pure,
 14 with oyle .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 synofferunge, besyde † dayly burnt-
 offerunge with his meate and drynkofferunges.

℥. 6 præter holocaustum calendarum . . . holocaustum fem-
 piternum (vv. 11, 16, 19, 22, 25, 28, 31, 34, 38) cum libationibus
 solitis. 7 sancta atque venerabilis (v. 12), et affligetis animas vestras
 7 soll . . . heylig heyffen, vnd solt ewre seelen demutigen 11 tegliche
 brandopffer (vv. 16, 19, 22, 25, 28, 31, 34, 38) 12 heylig heyffen

17 And the seconde daye .xii. younge bollockes .ii
 18 rammes & .xiii. yerlynge lambes without spot: & their
 meatofferynges and drynkofferynges vnto the bollockes,
 rammes and lambes, acordynge to the nombre of them
 19 & after the maner And an he goote for a synoffer-
 ynge, besyde the dayly burntofferynge ad his meate
 and drynkofferynges.

20 And the thyrde daye .xi. bollockes .ii. rammes &
 21 xiiii. yerelynge lambes without spot: & their meate and
 drynkofferynges vnto the bollockes, rammes & lambes,
 after the nombre of thē & acordynge to the maner.
 22 And an he goote for a synofferynge, besyde the dayly
 burntofferynge & his meate and drynkofferynges.

23 And the fourth daye .x. bollockes .ii. rammes & .xiiii
 24 lābes, yerelynges & pure: ad their meate & drynkof-
 ferynges vnto the bollockes rāmes & lābes, acordynge
 25 to their nūbre and after the maner. And an hegoote
 for a synofferynge, besyde the dayly burntofferynge
 ad his meate and drynkofferynges.

26 .℞. And the fyfte daye .ix. bollockes .ii. rāmes and
 xiiii. lambes of one yere olde a pece without spott.
 27 And their meat and drynkofferynges vnto the bol-
 lockes, rāmes and lambes, acordynge to the nombre
 28 of them and after the maner. And an hegoote for a
 synofferynge, besyde the dayly burntofferynge and his
 meate and drynkofferynges.

29 And the fyxte daye .viii. bollockes .ii. rammes ad
 30 xiiii. yerelynge lambes without spot And their meate
 and drynkofferynges vnto the bollockes, rammes and
 31 lambes, acordynge to the maner. And an hegoote
 for a synofferynge, besyde the dayly burntofferynge
 and his meate and drynkofferynges.

32 And the seuenth 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 ſ̄ dayly
burntofferynge and his meate and drynkofferynges.
- 35 And the eyght daye shalbe the con-
clusion of ſ̄ feaste vnto you, & ye shall doo
36 no maner laborious worke therein. And
ye shall offer a burntofferynge of a fwete
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 ſ̄ 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 burntofferings 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 **A**ND Moses spake vnto the heedes
of the trybes of ſ̄ 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 ad bynde his
foule, he shall not goo backe with his
worde: but shal fulfyll all ſ̄ procedeth
out of his mouth
- 3 Yf a damfell vowe a vowe vnto ſ̄

*M.C.S. Of
voves when
they shalbe
kept and when
not.*

*Hēce was
fett the exāple
of oure voves
of chastite, obe-
diens and will-
full pouertie:
oure offer-
ynges ad oure
pilgremage.*

V. 39 præter vota & oblationes spontaneas xxx, 2 ad prin-
cipes tribuum . . . Iste est fermo

L. 39 ausgenommen was yhr gelobd vnd freywillig gebt xxx,
2 vbirsten der stemme . . . Das ist . . .

M. N. 2 *If a man vowe etc.* This vowe here is that
which a man voweth for a certayne space, whether it be to fast or
to chastyze the bodye, or any other thyng, as it is sayd Leui. vii, d.

L. M. N. 35 *Am achten tage, solt yhr steur thun:* Die steur
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, ad the Lorde
 shall forgeue her, because hir father forbade her.

6 Yf she had an husbonde when she vowed .P. or pro-
 nounced oughte out of hir lippes wherewith she bonde
 7 hir soule, and hir husbonde herde it and helde his pease
 thereat the same daye he herde it: Then hir vowes and
 hir bondes wherewith she bounde hir soule, shal stonde
 8 in effecte. But ad yf hir husbonde forbade her the
 same daye that he herde it, than hath he made hir
 vowe which she had vppō her of none effecte, and
 that also whiche she pronounced with hir lippes where-
 with she bounde hir soule, and the Lorde shall forgeue
 her.

9 The vowe of a wedowe and of her that is deuorfed,
 & all that they haue bound their soules with all, shall
 stonde in effecte with them.

10 Yf she vowed in her husbandes houffe or bounde her
 11 soule with an oth, and her husbande herde it and helde
 his pease and forbade her not: then all her vowes and
 bondes wherewith she bound her soule, shall stōde.

12 But yf her husbande disanulled them ŷ same daye that
 he herde them, then nothing that proceded out of her
 lippes in vowes ad boundes wherewith she bounde her

V. 3 non faciet irritum verbum suum 4 voti rea erit 6 statim
 vt audierit . . . irrita erunt, nec obnoxia tenebitur sponsioni 9 pro-
 pitius erit ei dominus. 10 Vidua & repudiata quicquid vouerint,
 reddent. 11 Vxor in domo 12 si audierit vir

L. 3 soll feyn wort nicht schwachen 5 so gilt alle yhr gelubd
 vnd alle yhr verbundnis, des sie sich vber yhr seele verbunden hat.
 6 des Tags wenn ers horet . . . Vnd der Herr wirt yhr gnedig
 feyn (v. 13) 10 verstoffene 11 gefinde 12 hausherr . . . so gilt all
 dasselb gelubd vnd alles wes es sich verbunden hat vber feyn seele

L. M. N. 3 *Seyn seele.* das ist, wenn sie sich verbunden zu
 fasten odder sonst wz zu thun mit yhrem leybe Got zu dienst das
 seele hie heyffe, so viel, als der lebendige leyb wie die schrift al-
 lenthalben braucht.

soule shall stonde in effecte: for her husbände hath lowsed 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 vpon 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 y^e Lorde commaunded Moses, betwene a man and his wife, and betwene the father and his daughter, beyenge a damsell in hir fathers houffe.

¶ The .XXXI. Chapter.

- 1 **A**ND the Lorde spake vnto Moses
 2 sayenge: auenge the childern of Israel of the Madianites, and afterwarde be gathered
 3 vnto thy people. And Moses spake vnto
 4 harneffe, *arm*, the folke sayenge: Harnesse
 5 of Israel. And there were taken oute of the thousandes of Israel .xii. thousande prepared vnto warre, of euery

M. C. S. The Madianytes & Balā are slayne. The praye was brought to Moses & equallye deuyded. A present geue of Israel because none of their men were slayne.

V. 13 *sin autem extemplo contradixerit . . . quia maritus contradixit, & dominus ei propitius erit. 14 affligat animam suam: in arbitrio viri erit siue faciat, siue non faciat. 15 quod si audiens vir tacuerit 16 sin autem contrad. . . . portabit ipse iniquitatem eius. xxxi, 2 Vlciscere prius . . . & sic colligeris 3 Statimque Moyfes, Armate, inquit . . . qui possint vltionem domini expetere 5 Deruntque*

L. 13 *Machts aber der hausherr des tags los . . . denn der hausherr hats los gemacht 14 hausherr krefftigen odder schwachen 15 Wenn er dazu schweygt . . . so bekreffiget er 16 Wirt ers aber schwachen . . . so sol er die misstet tragen. xxxi, 2 darnach dich samlest 3 mit dem volck . . . Rustet 5 Vnd sie namen an*

- 6 trybe a thousande. And Moses sent them a thousande of euery trybe, with Phineas the sonne of Eleazer the preaste to warre, and the holye vessels & the trompettes to blowewith in his honde.
- 7 And they warred agenst the Madianites, as the Lorde commaunded Moses, ad .P. slewe all the males.
- 8 And they slewe the kynges of Madian among other that were slayne: Eui, Rekem, Zur, Hur and Reba: fyue kynges of Madian. And they slewe Balā the
- 9 sonne of Beor with the swerde. And the childern of Israel toke all the wemen of Madian presoners and their childern, and spoyled all their catell, their sub-
- 10 stance and their goodes. And they burnt all their cities wherein they dwelt, and all their castels with
- 11 fyre. And they toke all the spoyle and all they coude
- 12 catche, both of men and beestes. And they broughte the captiues and that which they had taken and all the spoyle vnto Moses and Eleazer the preast ad vnto the companye of the childern of Israel: euen vnto the hoste, in ȳ felde of Moab by Iordane nye to Iericho.
- 13 And Moses and Eleazer the preast and all the lordes of the congregacion went out of the hoste agenst them.
- 14 And Moses was angrie with the officers of the hoste, with ȳ captaynes ouer thousandes and ouer hundredes,
- 15 which came from warre and batayle, and sayde vnto
- 16 them: Haue ye faued the wemen alyue? beholde, these caused the childern of Israel thorow Balam, to commytt trespace agēst ȳ Lorde, by ȳ reason of Peor, & their folowed a plage amōge ȳ congregacion of the Lorde.
- 17 Nowe therfore slee all the men childern and the wemen
- 18 that haue lyen [Fo. LVIII.] with men fleshlye: But all the wemen children that haue not lyen with men, kepe

¶. 6 vasaque sancta, & tubas ad clangendum 9 & cunctam supellectilem. quicquid habere potuerant depopulati sunt. 12 ad omnem multitudinem 14 principibus, exercitus 15 Cur scēmas referuastis? 16 super peccato Phogor 17 quæ nouerunt viros in coitu, iugulate 18 referuate vobis

℥. 6 den heyligen gezeug vnd die Hall drometen 9 namen gefangen . . . all yhr habe, vnd alle yhre gutter 14 heubtleut . . . die aus dem heer vnd freyt kamen 15 habt yhr allerley weyber leben lassen? 16 vber dem Peor 17 So erwurget . . . die man erkand vnd bey gelegen haben 18 laßt fur euch leben

19 alyue for youre felues. And lodge without the hofte
 vii. dayes all that haue killed any perfone & all that
 haue twiched any dead body, & purifye both youre
 20 felues & youre prefoners the .iii. daye & the .vii. And
 fprinkle all youre raymentes & all that is made of
 fkyennes, & all worke of gootes heer, ad all thynges
 made of wodd.

21 And Eleazer the preaft fayed vnto all ȳ mē of warre
 which went out to batayle: this is the ordinaunce of
 22 the lawe which the Lorde commaunded Mofes: Gold,
 23 fyluer, braffe, yeron, tyn & leed, & all that maye abyde
 ȳ fyre, ye fhall make it goo thorow the fyre, ad then
 it is cleane. Neuerthelater, it fhالبة fprinkled with
 fprinklinge water. And all ȳ offereth not the fyre,
 24 ye fhall make goo thorow the water. And wash youre
 clothes the feuenth daye, & then ye are cleane. And
 after warde come in to the hofte.

25, 26 And the Lorde fpake vnto Mofes fayenge: take
 the fumme of the praye that was taken, both of the
 wemē & of catell, thou & Eleazer the preaft and the
 27 auncient heedes of ȳ congregacion. And deuyde it in
 to two parties, betwene them that toke the warre vppō
 thē and went out to batayle and all the congregacion.
 28 And take a porcion vnto the Lorde of the men of warre
 whiche went oute to .P. batayle one of fyue hundred,
 of the wemen and of the oxen and of the affes and of the
 29 shepe: and ye fhall take it of their halfe and geue it
 vnto Eleazer the preaft, an heueofferynge vnto the
 30 Lorde. And of the halfe of ȳ childern of Ifrael, take
 one of fyfitye, of ȳ wemen, of the oxen, of the affes and
 of the shepe, and of all maner of beeftes, & geue them
 vnto the leuites which wayte apon ȳ habitacion of the
 Lorde.

31 And Mofes and Eleazer the preaft did as the Lorde

V. 19 lufrabitur 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 vbirften veter der gemeyne 27 der gemeyne
 28 eyn feele 29 zur Hebe dem Herrn. 30 die der hut warten (v. 47)

32 commaunded Moses. And y botye and the praye
 which the men of warre had caught, was .vi. hundred
 33 thousande & .Lxxv. thousande shepe: ad .Lxxii. thou-
 34, 35 sande oxen: & .Lxi. thousande asses: & .xxxii. thou-
 sande 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 thousande and .xxxvii
 37 thousande and fyue hundred shepe: And the Lordes
 38 parte of the shepe was .vi. hundred and .Lxxv. And
 the oxen were .xxxvi. thousande, of which the Lordes
 39 parte was .Lxxii. And the asses were .xxx. thousande
 and fyue hundred, of whiche the Lordes parte was
 40 Lxi. And the wemen were .xvi. thousande, of which
 41 the Lordes parte was .xxxii. soules. And Moses gaue
 that summe which was the Lordes heueofferynge vnto
 Eleazer the preast: as the Lorde cōmaunded Moses.

42 [Fo. LIX.] And the other halfe of the childern of
 Israel whiche Moses seperated from the men of warre
 43 (that is to wete, the halfe that pertayned vnto the
 congregacion) was .iii. hundred thousande and .xxxvii
 44 thousande and fyue hundred shepe: and .xxxvi. thou-
 45 sande oxen: and .xxx. thousande asses and fyue hūdred:
 46, 47 and .xvi. thousande wemen. And Moses 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
 Moses.

48 And the officers of thousandes of the hoste, the
 captaynes ouer the thousandes and the captaynes ouer
 49 the hundreds came forth & sayed vnto Moses: Thy
 seruautes haue taken the summe of the men of warre,
 which were vnder oure hande, & there lacked not one
 50 man of them. We haue therfore broughte a present
 vnto the Lorde what euery man founde of Iewels of

℥. 37 in partem domini supputatæ sunt 40 cesserunt in partem
 domini 41 numerum primitiarum domini 43 reliquæ multitudini
 ℥. 32 der vbrigen ausbeutte 41 solch Hebe 43 der gemeyne
 zustendig

℥. N. 43 vnto the congregacion: which was not at the warre.

golde, cheyns, bracelettes, ringes, earynges & spangels, to make an attonement for oure foules before the Lorde.

51 And Mofes & Eleazer toke the golde off them:
52 Jewels of all maner facions. And all the golde of the
heueoffrynge of the Lord, of the captaynes ouer thou-
fandes & hundreds was .xvi. thousand .vii. hundred &
53 L. fycles, .℥. which ſ̄ mē of warre had fpoyled, euery
54 man for him felfe. And Mofes & Eleazer ſ̄ preaft toke
the golde of the captaynes ouer the thoufandes & ouer
the hundreds, & brought it in to the tabernacle of wit-
neffe: to be a memoriall vnto ſ̄ childern of Ifrael, be-
fore ſ̄ Lorde.

¶ The .XXXII. Chapter.

1 **T**HE childern of Rubē & the childern of Gad, had an ex-
ceedinge greate multitude of catell. And whē they ſawe
the lōde of Iaefer & the lōde of Gilead ſ̄
2 it was an apte place for catell, they came
& ſpake vnto Mofes & Eleazer ſ̄ preaft &
vnto ſ̄ lordes of ſ̄ cōgregaciō ſayenge.
3 The lōde of Ataroth Dibo & Beon,
4 whiche contre ſ̄ Lorde fmote before the
congregacion of Ifrael: is a londe for catell and we

*M.C.S. To
Ruben and
Gad and to
halfe the
trybe of Ma-
naſſes, is
promesed the
poſſeſſion be-
yonde Jor-
dan eaſtward:
if they bryng
their brethren
into the lande
of promeſſe.*

¶. 3 Ataroth & Dibō & Iazer, and Nemrah & Heſbon & Elealeh & Sabam & Nebo & Beon

℥. 50 vt deprecis pro nobis dominum. 53 Vnufquifque enim quod in præda rapuerat, ſuum erat. xxxii, 1 pecora multa, & erat illis in iumentis infinita ſubſtantia . . . aptas animalibus alendis terras 3 Ataroth, & Dibon, & Iazer, & Nemra, & Heſebon, & Eleale, & Sabam, & Nebo, & Beon 4 regionis vberriamæ . . . iumenta plurima

℥. 50 vnſer feelen verfunet werden fur dem Herrn 53 denn die kriegs leutt hatten geraubt eyn iglicher fur ſich xxxii, 1 hatten viel vnd ſeer eyn gros viech . . . bequeme ſtet 3 Atroth, Dibon, 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 syghte, let this londe be
geuen vnto thy seruautes to possesse, and bringe vs
not ouer Iordane.
- 6 And Moses fayed vnto the childrē of Gad and of
Ruben: shall youre brethern goo to warre and ye
7 tarye here? Wherfore discouraige ye the hertes of the
children of Israell for to goo ouer in to the londe which
8 the Lorde hath geue them? This dyd youre fathers,
whē I sent them from Cades bernea to se the londe.
9 And they went vp euen vnto the ryuer of Escol & sawe
the londe, & discouraged the hertes of the childern of
Israell, that they shulde [Fo. LX.] not goo in to the
londe whiche the Lorde had geuen them.
- 10 And the Lorde was wroth the same tyme and sware
11 sayenge: None of the men that came out of Egipte frō
twentye yere olde and aboue, shall se the londe whiche
I swore vnto Abraham, Isaac and Iacob, because they
12 haue not continually folowed me: faue Caleb the sonne
of Iephune the Kenefite, & Iosua the sonne of Nun, for
13 they haue folowed me continually. And the Lorde
was angrie with Israell, and made them wandre in
the wilder nesse .xl. yere, vntill all the generacion
that had done euell in the syghte of the Lorde were
confumed.
- 14 And beholde, ye are ryfen vp in youre fathers stede,
the encrease of synfull men, to augmente the ferse
15 wrath of the Lorde to Israell warde. For yf ye turne
awaye from after him, he wyll yet agayne leue the
people in the wilder nesse, so shall ye destroy all this
folke.
folke, *people*
- 16 And they went nere him ād fayed: we will bylde
shepefolde here for oure shepe and for oure catell, and

¶ 14 steade, to ŷ encrease . . . & to augmēte

¶ 5 in possessionem, nec facias 7 Cur subuertitis mentes (v. 9) 9 vallem Botri 12 isti impleuerunt voluntatem meam. 14 incrementa, & alumni hominum peccatorum 15 et vos causa eritis necis omnium. 16 vrbes munitas

¶ 5 so wollen wyr nicht vber den Iordan zihen. 7 macht . . . hertzwendig (v. 9) 11 sollen ia . . . nicht sehen . . . das sie myr nicht gantzlich nach gefolgt haben (cf. v. 12).

17 cities for oure childern: But we oure selues will go ready armed before ȳ childern of Israel, vntill we haue broughte them vnto their place. And oure childrē shall dwell in the stronge cities, because of the inhabitants of the londe. And we will not returne vnto oure houffes, vntill the childern off .P. Israel haue enhereted: 18
 19 euery man his enheritaunce. For we will not enheret with them on yonder fyde Iordane forwarde, because oure enheritaunce is fallen to vs on this fyde Iordane eastwarde.

20 And Moses fayed vnto them: Yf ye will do this thinge, that ye will go all harnessed before the Lorde
 21 to warre, and will go all of you in harnesse ouer Iordane before ȳ Lorde, vntill he haue cast out his enemies before him, & vntill the londe be subdued before
 22 ȳ Lorde: then ye shall returne & be without sinne agenst the Lorde & agenst Israel, & this lōde shalbe
 23 youre possession before the Lorde. But & yf ye will not do so, beholde, ye synne agenst the Lorde: ād be
 24 fure youre synne will fynde you out. Bilde youre cities for youre childern & foldes for youre shepe, & fe ye do ȳ ye haue spoken.

25 And the childern of Gad & of Ruben spake vnto Moses sayenge: thy seruautes will do as my lorde
 26 commaundeth. Oure childrē oure wiues substāce & all oure catell shall remayne here in the cities of Gilead.
 27 But we thi seruautes will goo all harnessed for the warre vnto batayle before the Lorde, as my lorde hath fayed.

28 And Moses cōmaūded Eleazer ȳ preast & Iosua ȳ sonne of Nun & the aunciēt hedes of the tribes of the
 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 infidias. 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 gerüst ist (cf. vv. 27, 29, 30, 32) 22 vnschuldig 23 vnd werdet ewr sunden 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 ſ̄ londe of Canaan.
 31 And the childern of Gad & Ruben answered fayenge: that which ſ̄ Lorde hath fayed vnto thi seruauētes
 32 we will doo We wil goo harnessed before the Lorde in to the londe of Canaan, & the possession of oure enheritaunce shalbe on this syde the Iordane.

33 And Moses gaue vnto ſ̄ 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 Basan, the lande that longed vnto the cities thereof in the costes
 34 of the contre rounde aboute. And the childern of Gad
 35 bylt Dibō, ataroth, Aroer, Atroth, Sophan, Iaefer, 36 Iegabeha, Bethnimra & Betharan stronge cities, and
 37 they bylt foldes for their shepe. And the childern of
 38 Ruben bylt Hesebon, Elalea, Kiriathaim, Nebo, Baal Meon and turned their names, and Sibama also: & gaue names vnto the cities which they bylt.

39 And the childern of Machir the sonne of Manasse went to Gilead and toke it, and put out the Amorites
 40 ſ̄ were therein. And Mo- .P. ses gaue Gilead vnto
 41 Machir the sonne of Manasse & he dwelt therein. And Iair the sonne of Manasse wēt & toke ſ̄ 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]

¶ 29 omnes armati 30 armati (v. 32) 32 trans Iordanem. 36 vrbes munitas 41 Auoth iair, id est villas Iair.

¶ 32 diffeyt des Iordans 36 verschlossen stedte 41 Hauoth 42 mit yhren tochtren

¶ 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 Mofes wrote their goenge out by their iurneyes at y cō-
 maundment of the Lorde: euen these
 3 are y iurneyes of their goenge out. The childern of Israel departed from Rahēses the .xv. daye of the first
 4 moneth, on y morowe after Passeouer & went out with an hye hande in the syghte of all Egipte, while the
 5 Egiptians buried all their firstborne which the Lorde had smoten amonge thē. And vppō their goddes also
 6 the Lorde dyd execucion. And y childern of Israel remoued from Rahemses and pitched in Sucoth.
 7 And they departed frō Sucoth & pitched their tentes in Ethā, which is in the edge of y wyldernesse. And
 8 they remoued frō Ethā ad turned vnto the entrynge of Hiroth which is before baall Zephon, & pitched be-
 9 fore Migdol. And they departed frō before Hiroth & went thorow the myddes of the see in to the wilder-
 10 nesse, & wēt .iii. dayes iurney in y wil- [Fo. LXII.]
 11 derneffe of Ethā, & pitched in Marah. And they remoued frō Marah & wēt vnto Elim where were .xii
 12 fountaynes ad .Lxx. datetrees and they pitched there.
 13 And they remoued from Elim & laye fast by the red see. And they remoued frō the red see & laye in
 14 y wildernesse of Sin. And they toke their iurney out of y wildernesse of Sin, & sett vpp their tentes in Daphka.
 And they departed from Daphka, and laye in Alus.
 And they remoued from Alus, & laye at Raphedim,

M. 4 smyttē 9 .Lxx. paulmetrees

V. 3 altera die phase . . . 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
 iournes and
 departynges
 frō place to
 place of Is-
 rael are nom-
 bred. They are
 cōmaunded to
 kyll the Can-
 naanites.*

15 where was no water for the people to drynke. And
 they departed from Raphédim, 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, ad laye at Haferoth. And they
 19 departed from Hazeroth, & pitched in Rithma. And
 departed frō Rithma and pitched at Rimon Parez.
 20 And they departed from Rimon Parez, & pitched in
 21 Libna. And they remoued from Libna, & pitched at
 22 Riffa. And they iurneyed frō Riffa ad pitched at Ke-
 23 helatha. And they went frō Kehelatha, & pitched in
 24 moūt Sapher. And they remoued from mount Sapher,
 25 and laye in Harada. And they remoued from Harada,
 and pitched in Makeheloth.

26 And they remoued from Makeheloth, & laye at
 27 Tahath, ad they departed frō Tahath & pitched at
 28 Tharath. And they remoued frō .P. Tharath, and
 29 pitched in Mithca. And they went from Mithca, and
 30 lodged in Hasmona. And they departed from Haf-
 31 mona, and laye at Moseroth. And they departed
 from Moseroth, and pitched amonge the childern of
 32 Iaecon. And they remoued from the childern of Iae-
 33 con, ad laye at Hor gidgad. And they went from Hor
 34 gidgad, and pitched in Iathbatha. And they remoued
 35 from Iathbatha, and laye at Abrona. And they departed
 36 from Abrona, and laye at Ezeon gaber. And they re-
 moued from Ezeon gaber, and pitched in the 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
 preast 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
 V. 16 ad Sepulchra concupiscentiæ. 17 Sep. concup. 31 castra-
 metati sunt in Bene-iaacan. 32 Profectique de Bene-iaacan vene-
 runt in montem Gadgad.

℞. 16 lustgreber (v. 17) 31 lagerten sich ynn Bne Iaecon, Von
 Bne Iaecon zogen sie aus vnd lagerten sich in Hor gidgad

- 39 Egipte, & in the first daye of the fyfte moneth. And Aaron was an hundred ād .xxxiii. yere olde when he dyed in mount Hor
- 40 And kinge Erad the canaanite which dwelt in ſouth of ſouth lond of canaā, herd ſouth the childern of Iſrael were come.
- 41 And they departed frō mount Hor, & pitched in
42 Zalmona. And they departed from Zalmona, & pitched
43 in Phimon, & they departed from Phimon, & pitched in
44 Oboth. And they departed frō Oboth, & pitched in Igim
45 [Fo. LXIII.] Abarim in the borders of Moab. And they
46 departed from Igim, and pitched in Dibon Gad. And
47 they remoued from Dibon Gad, and laye in Almon Dibla-
48 thama. And they remoued from Almon Diblathama, ād
49 pitched in ſouth mountaynes of Abarim before Nibo. And
50 they departed from the mountaynes of Abarim, &
51 pitched in the felde of Moab faſt by Iordane nye to
52 Iericho. And they pitched apon Iordayne, from Beth
53 Haieſmoth vnto ſouth playne of Sitim in ſouth felde of Moab
- 50 And the Lorde ſpake vnto Moſes in the felde of Moab
51 by Iordayne nye vnto Iericho, ſayēge: ſpeake vnto the
52 childern of Iſrael and ſaye vnto them: when ye are
53 come ouer Iordane in to the londe of Canaan, ſe that
54 ye dryue out all the inhabiters of the londe before you,
& deſtroy their Ymaginacions & all their Ymages of
Metall, ād plucke downe all their alters bylt on hilles:
53 And poſſeſſe ſouth londe & dwell therein, for I haue geuen you
54 the londe to enioye it. And ye ſhall deuyde the enher-
itaunce of the londe by lott amonge youre kynredde,
ād geue to the moo the moare enheritaunce, & to the
fewer the leſſe enheritaunce. And youre enheritaunce
ſhalbe in ſouth trybes of youre fathers, in ſouth place where
euery mans lott falleth.

¶. 44 Iehabarim 46 Iehabarim 49 Abelfatim 52 deſtroye
their chappelles

¶. 52 confringite titulos, & ſtatuas comminute, atque omnia
excelfa vaſtate

¶. 52 vertreyben fur ewrem angeſicht, vnd alle yhre feulen vnd
alle yhre gegoffene bilder vmbringen vnd alle yhre höhe vertilgen

¶. ¶. N. 52 *Chappelles*: After the Chald. Ra. Salo. and Ra.
Abr. graued paving ſtones.

55 But and yf ye will not dryue out the inhabiters of
 ȳ londe before you, then these which ye let remayne
 of thē, shalbe thornes in youre .P. eyes and dartes in
 youre sydes, & shall vexe you in the lōde wherein ye
 56 dwell. More ouer it will come to passe, ȳ I shall doo
 vnto you as I thought to doo vnto them.

☛ The .XXXIII. Chapter.

1 **A**ND the Lorde spake vnto Moses *M. C. S. The*
 2 fayenge: cōmaūde the childern *Coffes and*
 of Israel and faye vnto them: *borders of the*
 when ye come in to the londe *land of prom-*
 of Canaan, this is the londe that shall fall *esse. Certen*
 vnto youre enheritaunce, the londe of *are assigne*
 3 Canaan with all hir costes. And youre south quarter *to deuyde the*
 shalbe from the wilder nesse of Zin alonge by the coste *lande.*
 of Edom, so that youre south quarter shalbe from the
 4 fyde of the salte see eastwarde, & shall fet a compasse
 frō the south vpp to Acrabim, & reach to Zinna. And
 it shall goo out on ȳ 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. 55 those which

V. 55 clauī in oculis, & lanceæ in lateribus, et aduerfabuntur
 vobis xxxiiii, 2 forte ceciderit 3 mare salissimum 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 altissimum

L. 55 zu dornen werden in ewern augen vnd zu stachelynn
 ewern seyten, vnd werden euch drengen 56 So wirts denn gehen,
 das ich euch gleich thun werde xxxiiii, 2 euch zum erbeyl
 fellet 3 ecke . . . saltz meers 4 Hazor Adar 5 den bach Egypti

M. N. 55 *Thornes in youre eyes* that is, they shall be
 youre rodde scourge and vndoars.

- mount Hor, ye shall compasse & goo vnto Hemath,
 9 and the ende of þy 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 fyde
 of Ain. And then descende and goo out at the fyde
 12 of the fee of Chinereth eastwarde. And then goo
 downe alonge by Iordayne, and leue at the falte fee.
 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 þy
 other fyde of Iordayne by Iericho eastwarde, towarde
 the sonne ryfyng.
- 16, 17 And the Lorde spake to Moses sayenge: These
 are the names of þy men, which shall deuyde you the
 londe to enherett. Eleazer þy 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 þy sonne of Iephune. And in
 þy trybe of þy childern of Simeon, Demuel þy sōne of
 21 Amiud, ād in þy tribe of Bē Iamin, Eli- .P. dad the
 22 sonne of Ciflon. And in the trybe of þy 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 disseyt des Iordans gegen Iericho
 gegen dem morgen.

in the trybe of the childern of Ephraim, ⁊ lorde Cemuel
 25 the sonne of Siphtan. And in the trybe of the sonnes
 of Zabulon, ⁊ lorde Elizaphan the sonne of Parnac.
 26 And in the trybe of the childern of Ifachar, the lorde
 27 Palthiel ⁊ sonne of Afan. And in the trybe of the
 sonnes of Affer, the lorde Ahihud ⁊ sonne of Selomi.
 28 And in the trybe of the childern of Naphtali, the lorde
 29 Peda El the sonne of Ammihud. These are they which
 the Lorde commaüded to deuyde the enheritaüce vnto
 the childern of Israel, in the londe of Canaan.

¶ The .XXXV. Chapter.

1 **A**ND the Lorde spake vnto Moses *M. C. S. Vnto*
 in ⁊ felde of Moab by Ior- *the Leuites*
 2 dayne Iericho sayenge: com- *must be geuen*
 maunde the childern of Israel, *Cytyes and*
 that they geue vnto the leuites of the en- *suburbes. The*
 heritaüce of their possession: cities to dwell *Cytyes of refu-*
 in. And ye shall geue also vnto the cities *ge or sanctu-*
 of ⁊ leuites, suburbes rounde aboute them. *aryes. The*
 3 The cities shalbe for them to dwell in, and *lawe of man-*
 ⁊ suburbes for their catell, possession and *quellyng. For*
 all maner bestes of theirs. *one mannes*
wytnesse shall
no man be
condempned.

4 And the suburbes of the cities which ye shall geue
 vnto the leuites, shall reach from the wall of ⁊ citie
 outwarde, a thoufande cu- [Fo. LXV.] bites rounde
 5 aboute. And ye shall measure 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 circumitum . . .
 tendentur. 5 æquali termino finietur. eruntque vrbes in medio, &
 foris suburbana

L. 3 allerley thier haben 5 an der ecken (3 times)

citie shalbe in the myddes. And these shall be the fuburbes of their cities.

6 And amonge the cities which ye shall geue vnto the leuites, there shall be fixe cities of fraunches, fraunches 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 .xlvi. with their fuburbes.

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 oute of the possessyons of the childern of Israel, ye shall geue many out of their possessions that haue moche and fewe out of their possessiōs that haue litle: so that euery tribe shall geue of his cities vnto the leuites, acordinge to the enheritaunce which he enhereteth.

9, 10 And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and faye vnto them: when ye be come ouer Iordayne in to the londe of Canaan, 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 .iiii. ye shall geue on this syde Iordayne and .ii. in y^e londe of Canaan. And these fixe fre cities shalbe for the childern of Israel & for the straunger & for him that dwelleth amonge you, y^e all thei which kill any persone vnwares, maye flee thither.

The righte vse of sanctuaries.

16 Yf any man smyte another with a wepō of yerne that he dye, than he is a murtherer, & shall dye for it.

℞. 6 sex erunt in fugitiuorum auxilia separata 11 decernite quæ vrbes esse debeant in præfidia fugit. qui nolentes, sanguinem fuderint 12 cognatus occisi . . . & causa illius iudicetur. 14 trans Iordanem 16 reus erit homicidii, & ipse morietur.

℞. 6 sechs frey stede geben 12 blut reher, das der nicht sterben musse, der eyn todschlag than hat, bis das er fur der gemeyne zu gericht gestanden sey.

℞. ℞. N. 11 The ryght vse of sanctuaries.

- 17 Yf he smyte him with a throwinge stone that he dye therewith, then he shall dye: For he is a murtherer and shalbe slayne therefore.
- 18 Yf he smyte him with a handwepon of wodd that he dye therewith, then he shall dye: for he is a murtherer and shalbe slayne therefore.
- 19 The iudge of bloude shall flee the murtherer, as fone as he fyndeth him: Yf he thruft 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 fmote him shall dye, for he is a murtherer. The iustice of bloude shall flee him as foone as he fyndeth him.
- 22 But and yf he pushed 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 foughte him ony harme: Then the cōgregacion shall iudge betwene the fleer ad the
25 executer of bloude in soche cafes. And the congregacion shall delyuer the fleer out of the hande of the iudge of bloude, and shall restore him agayne vnto the fraunchesed cytye, whother he was fled. And he shall byde there vnto the dethe off the hye preafte 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 preafte, and after the deth of the hye preafte, he shall returne agayne vnto the londe of his posseffyon.

¶. 19 the iustice of bloude 26 yf the aüeger of blood

¶. 17 Si lapidem iecerit, & ictus occubuerit: similiter punietur. 18 percussoris fanguine 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 fanguinis quæstio ventilata 25 liberabitur innocens de vltoris manu 26 quæ exulibus deputatæ sunt

¶. 25 frey stad (cf. vv. 26, 27, 28) 28 widdler 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 Whosoeuer 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
citie, that he shulde come agayne and dwell in the
londe before the deeth of the hye preast.
- 33 And se that ye polute not the londe which ye are
in, for bloude defyleth the londe. And the londe can
none other wyse be clenfed of 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 **A**ND the auntyēt 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 Moses 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 eueri one must take hym a wyfe of hys awne trybe.

M. 33 bloude of hym 34 I also dwell amonge the chyldren of Israel.

V. 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

L. 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 wytneffe ought no man to be condemned.

name of the Lorde to geue the enheritaunce of Zela-
 3 phead oure brother vnto his daughters. Now when
 any of the sonnes of the trybes of Israel take them to
 wyues, then shall their enheritaunce be taken from
 the enheritaunce of oure fathers, and shall be put vnto
 the enheritaunce of the trybe in which they [Fo.
 LXVII.] are and shalbe taken from the lott of oure
 4 enheritaunce. And when the fre yere cometh vnto
 the childern of Israel, then shall their enheritaunce be
 put vnto the enheritaunce of the trybe where they are
 in, and so shall their enheritaunce be taken awaye
 from the enheritaunce of the trybe of oure fathers.

5 And Moses commaunded the childern of Israel at
 the mouth of the Lorde sayenge: the trybe of ʒ chil-
 6 dern of Ioseph haue sayed well. This therefore doeth
 the Lorde commaude the daughters of Zelaphead say-
 enge: let them be wyues to whom they thē filse thynke
 best, but in the kynred of the trybe of their fathers
 7 shall they marye, that the enheritaunce of the children
 of Israel roole not from trybe to trybe. But that the
 childern of Israel maye abyde, euery man in the enherit-
 8 aunce of the trybe of his fathers And euery daughter
 that possesseth any enheritaunce amonge the trybes of the
 childern of Israel, shalbe wife vnto one of the kynred of
 the trybe of hir father, that the childern of Israel maye
 enioy euery man the enheritaunce of his father, &
 9 that the enheritaunce goo not from one trybe to
 another: but that the trybes of the childern of Israel,
 maye abyde euery man in his awne enheritaunce.
 10 And as the Lorde commaunded Moses euen so dyd
 11 the daughters of Zelaphead: Mahela, Thirza, Hagla,

ff. 4 And when the yere of iubelye . . wherin they are

V. 3 quas si alterius tribus homines vxores acceperint . . de
 nostra hæreditate minuetur 4 iubileus, id est quinquagesimus
 annus remissionis aduenerit, confundatur fortium distributio, &
 aliorum possessio ad alios transeat. 5 Respondit Moyfes filiis Israel,
 & domino præcipiente ait, Recte . . locuta est 7 ne commisceatur
 possessio filiorum Israel de tribu in tribum. Omnes enim 9 nec
 sibi misceantur tribus, sed ita maneant 10 vt a domino separatæ sunt.

L. 5 hat recht geredt. 7 vnd nicht eyn erbteyl von eym stam
 falle auff den andern 9 fondern eyn iglicher hange an seynem
 erbe

Milca and Noa, .P. ād were married 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.

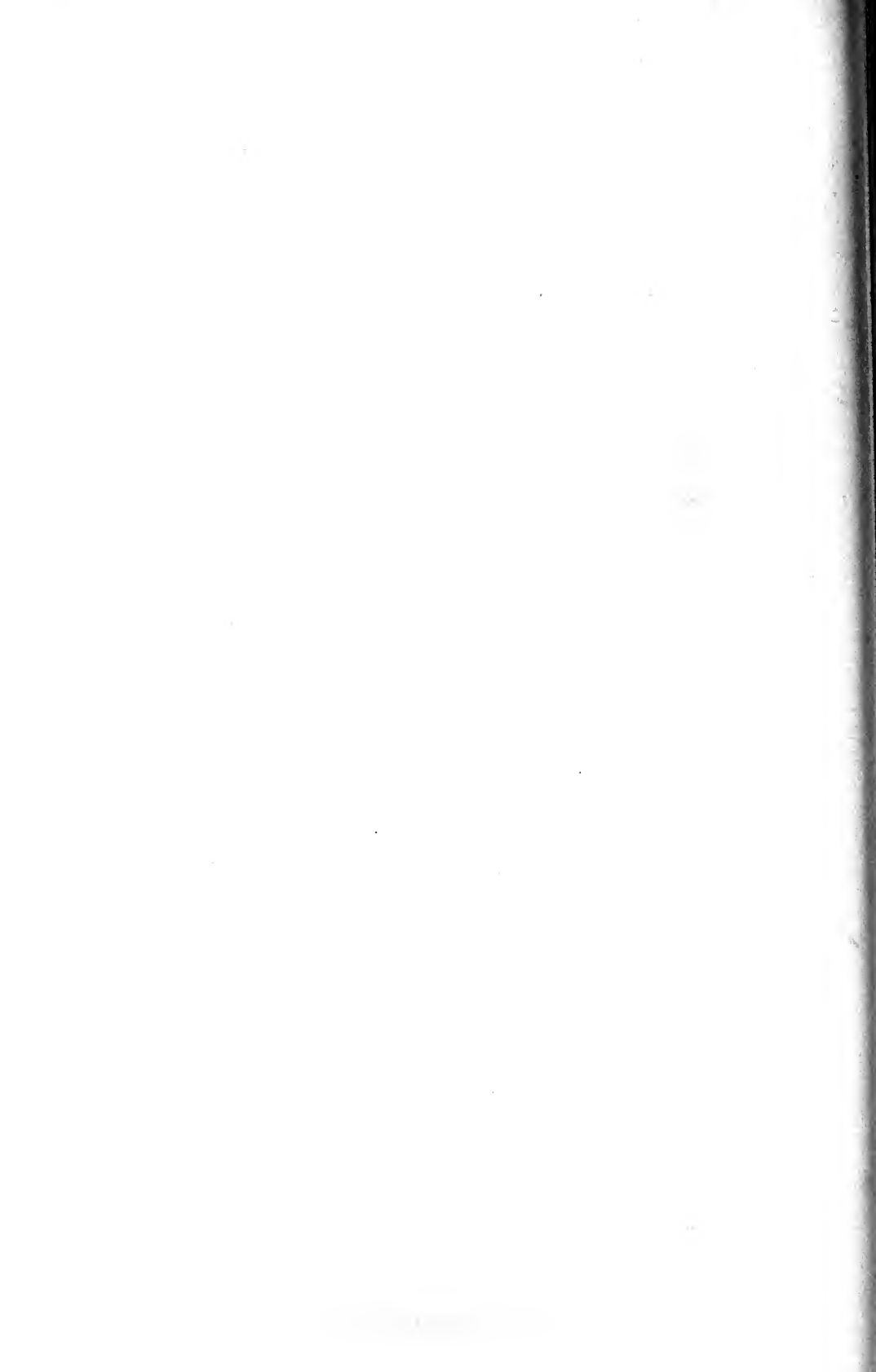
13 These are the commaundmentes & lawes which the Lorde commaunded thorow Moses, vnto the childern of Israel in the felde of Moab apon Iordayne nye vnto Iericho.

¶ The ende of the .iiii. boke of Moses.


¶. 11 filiis patris 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


HIS 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 Mofes It is eafye also and light and a
 5 very pure gofpell that is to wete, a preachinge of fayth
 and loue: deducinge the loue to God oute of faith, and
 the loue of a mans neyghboure oute of the loue of God.
 Herin also thou mayft lerne right meditacion or con-
 templacyon, which is nothing els faue the callynge to
 10 mynde and a repeatyng in the hert of the gloriouſe ad
 wonderfull deades of God, and of his terreble handel-
 inge off his enemyes and mercyfull entreating of them
 that come when he calleth them which thinge this
 boke doth and almoſt nothinge els.
 15 In the .iiii. firſt chaptres he reherfeth the benefites
 of God done vnto thē, to prouoke thē to loue, ad his
 mightie deades done aboue all naturall power ad be-
 yonde all naturall capacite of faith, that they might
 beleue God ad truſt in him and in his ſtrength. And
 20 thyrdlye he reherfeth the firce plages of God vppon
 hys enemyes and on them which thorowe impacientie
 and vnbeleffe fell from him: partelye to tame .P. and
 abate the appetites of the fleſhe whiche alwaye fyght
 agenſt the ſpirite, and partely to bridle the wilde
 25 raginge luſtes of thē in whom was no ſpirite: that
 though they had no power to do good of loue, yet at
 the leſt waye they ſhulde abſteyne from outwarde
 euell for feare of wrath and cruell 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 away from
 goddes wordes, but to be diligent onlye to kepe them
 in remembraunce and in the harte and to teache their
 childern, for feare of forgettinge. And to beware ether
 5 of makynge imagerye or of bowinge them felues vnto
 images fayenge: Ye sawe no image when God spake
 vnto you, but herde avoyce onlye and that voyce
 kepe and therunto cleave, 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 trouble, aduerfyte, ad cōbraunce ad
 all neceffite: yet yf they repent and turne, he promyseth
 them that God shall remēbre his mercie ad receive
 thē to grace agayne

15 In the fifte he repeteth the .x. commaūdmētes
 that they myght se a cause to do them .P. of loue, he
 biddeth them remembre that they were bounde in
 Egipte and how God delyuered them with a mightie
 hande and a stretchedout arme, to serue him and to kepe
 20 his commaundmentes: as Paule fayeth that we are
 bought with Christes bloude ad therefore are his ser-
 vauntes ad not oure awne, ad ought to seke his will
 and honoure onlye ad to loue ad serue one another for
 his sake.

25 In the sixte he setteth out the fountayne off all com-
 maundmentes: that is, that they beleue how that there
 is but one God that doeth all, and therefore ought onlye
 to be loued with all the herte, all the soule and all the
 myghte. For loue only is the fulfillinge of the com-
 30 maundementes, as Paule also fayeth vnto, the Romaines
 and Galathians likewise. He warneth thē also that
 they forgett not the commaundmentes, but teach thē
 their childern ad to shew their childern also how God
 delyuered thē out of the bondage of the Egiptiās to
 35 serue him and his commaundmētes, that the childern
 myght se a cause to worke of loue, likewise.

The feuēth is all together of faith: he remoueth all
 occasiōs that might withdrawe them from the fayth,
 and pulleth them also from all confidence in them
 40 felues, and sturreth thē vp to trust in god boldlye and
 onlye.

.P. 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 muft ether fuffre or forfake 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,
 ad euē fo yf I then hate him, I feale and perceave that
 10 my loue was but wordly, And finallye he sturreth thē
 to the fayth ad loue of god, ad dryveth them frō all
 confidence of their awne felves.

In the nynth also he moueth thē vnto faith and to
 put their trust in god, and draweth thē from confidence
 15 of them felues by 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 ad 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 ad ferue him with all their harte
 foule and mighte ad kepe his commaundmentes of
 loue. And he sheweth a reason why they shuld that
 25 doo: euen .P. becaufe god is lord of heuen and erth ad
 hath also done all for them of his awne goodnesse with-
 out their deservinge. And then out of the loue vnto
 god he bringeth the love vnto a mans neyghboure
 sayenge: god is lorde aboue all lordes and loveth all
 30 his feruauntes indifferently, as well the poore and feble
 and the straunger, as the rich and mightye, ad therefore
 wil that we loue the poore and the straunger. And
 he addeth a caufe, for ye were straungers and god deli-
 uered you and hath brought you vnto a londe where
 35 ye be at home. Loue the straunger therfore for his sake.

In the .xi. he exhortheth them to loue and feare god,
 and reherfeth the terrible dedes off god vppon his en-
 emies, and on them that rebelled agentt him. And
 he testifyeth vnto thē both what will folow yf they
 40 loue and feare god, and whate also yf they despise him
 ad breake his commaundment.

In the .xii. he cōmaundeth to put out of the waye all that might be an occasion to hurte the fayth and forbiddeth to do ought after their awne mindes, or to altre the worde of god.

5 In the .xiii. he forbiddeth to herken vnto ought faue vnto gods worde: no though he which coufeleth cōtrarye shuld come with miracles, as Paule doth vnto the Galathians.

.P. In the .xiiii. the beeftes are forbiddē, partely for the
10 vnclenneffe of thē, ād partely to caufe hate betwene the hethē ād thē, that they haue no cōuerfatiō 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 fo moche that when he loketh vnto faithe and vnto
20 the, punyfhment of ydolatres, he yet endeth in a lawe of loue and equite: forbiddinge to condemne any man vnder leffe *then twoo witnesfes at the left and commaundeth to bringe the trespacers vnto the open gate of the citeye where all men goo in and out, that all
25 men might heare the caufe and fe 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 fo or no.

In the .xviii. he forbiddeth all false and develifh craftes that hurte true fayth. Moreouer .P. becaufe 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 chrift oure fauiour.

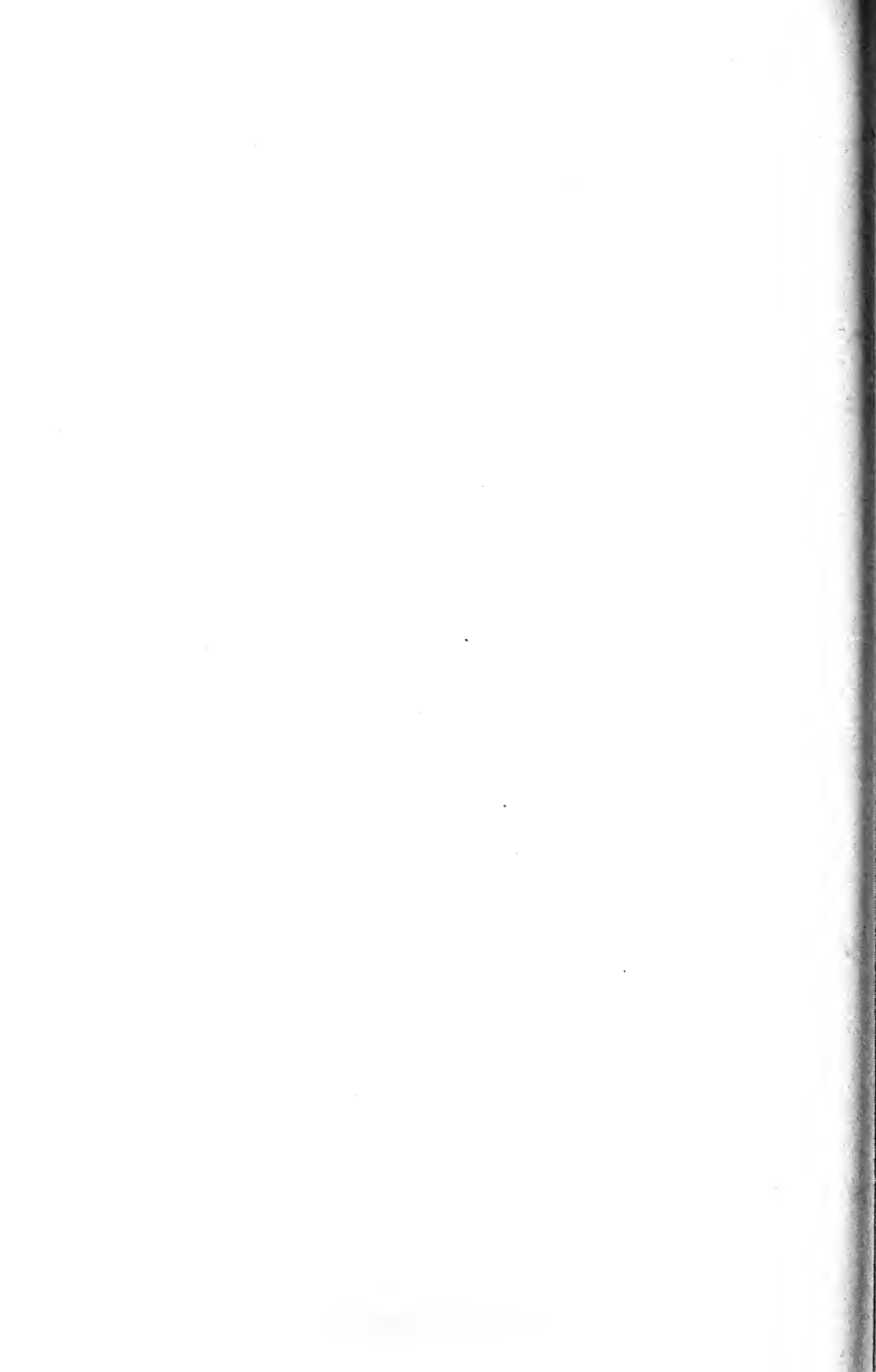
The .xix. ād fo forth vnto the ende of the .xxvii. is almost al to gether of love vnto oure neyboures ād of lawes of equite ād honestye with now ād then a re-
40 fpecte vnto fayth.

* The original has: them.

The .xxviii. is a terreble chaptre ād to be trēbled at: A christē mans harte might wel bleed for forow at the readinge of it, for feare of the wrath that is like to come vpō us accordinge vnto all the curfes which
 5 thou there readeft.

For acordinge vnto these curfes hath god delt with all nacions, after they were fallē in to the abhominacions of blindnesse.

The .xxix. is like terreble with a godly lessō in
 10 the ende that we shuld leue serchige of goddes secrettes 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 fe in the same chapter, where Moses sayeth, kepe the
 15 cōmaūdmētes, that ye maye vnderstōd whate ye ought to do. But to serch goddes secretes blideth a mā as it is wel proved by the swarmes of oure sophisters, whose wise bokes are now whē we loke ī the scripture, fōūde but ful of folishnesse.



THE FYFTE

BOKE OF MOSES. CAL:

led Deuteromye.*

** This title page does not form part of the Lenox copy of the Pentateuch of 1530; the copy recently added to the Astor Library is also without it. The subjoined entries, in the latter, made by an English hand, and signed D., are given as curiosa.*

On the Fly Leaf: "According to the various readings of Bp. Wilson's Bible by his Editor, these four last books of Moses are translated by Matthews. D."

"A. D. 1433 seems to be on a piece of parchment bound in with them. Is this the year of binding and Translin? D."

In the margin of Fo. I. Deuteromye: "This, accordg. to Bp. Wilson's Editor, is Matthews, Transln. D."



The first Chapter of Deuteronomge. [Fo. I.]

- 1 **T**HESE be the wordes which Mofes spake vnto all Israel, on the other syde Iordayne in the wilder nesse and in the fel des by the red see, betwene Pharâ ad Tophel,
- 2 Laban, Hazeroth and Difahab .xii. dayes iurney from Horeb vnto Cades bernea, by
- 3 the waye that leadeth vnto mount Seir. And it for- tuned the first daye of the .xi. moneth in the fortieth yere, that Mofes 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 kynge of the Amorites which dwelt in Hef- bon, and Og kinge of Basan which dwelt at Astaroth in Edrei.
- 5 On the other syde Iordayne in the londe of Moab,
- 6 Mofes 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 therfore and take youre iurney and goo vnto the hilles of the Amorites and vnto all places nye there vnto: both fel des, hilles and dales: and vnto the south and vnto the fees syde in the londe of Canaan, and vnto libanon:
- 8 euen vnto the greate ryuer Eu- .P. phrates. Beholde, I haue fet the londe before you: goo in therfore and

*M.C.S. A
brieffe reher-
sallof thynge
done before,
from the
pytchyng at
mounte Horeb
vntyll they
came to Cades
barne.*

¶ 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 ienfyd (v. 5) 5 aus zulegen dis gesetz 6 an disem berge 7 gegen den anfurt des meeris . . bis an das groffe wasser Phrath,
8 Sihe da ich hab das land fur euch geben (v. 21)

¶ 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 feed 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 bleffe 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 wysdome and of vnderstondinge
and expert knowne amonge youre trybes, that I maye
make them ruelars ouer you.

14 And ye answered me and sayed: that which thou
15 hast spoken is good to be done. And then I toke the
heedes of youre trybes, men of wysdome and that were
expert, and made them ruelers ouer you: captaynes
ouer thousandes and ouer hundredes ouer fyfthe and
ouer ten, and officers amonge youre trybes.

16 And I charged youre Iudges the same *Iudges.*
tyme sayenge: heare youre brethern and iudge [Fo.
II.] righteously betwene euery man and his brother
17 and the straunger that is with him. Se that ye knowe
no man in Iudgement: but heare the small as well as
the greate and be afrayed of no man, for the lawe is
Gods. And the cause that is to harde for you, brynge
18 vnto me and I will heare it. And I commaunded you
the same season, all the thinges which ye shulde doo.

19 And then we departed from Horeb and walked
thorow all that greate and terreble wildernesse as ye

¶ 17 for the iudgement is Gods

V. 10 solus sustinere vos . . . sicut stellæ cæli, plurimi. 12 negotia
vestra . . . & pondus ac iurgia. 13 & quorum conuerfatio fit probata
14 quam vis facere. 15 ac decanos, qui docerent vos singula
16 Præcepique eis, dicens, Audite illos, & quod iustum est iudicate:
siue cuius sit ille, siue peregrinus. 17 Nulla erit distantia personarum

L. 9 nicht alleyn ertragen 10 wie die menge der stern am
hymel 12 muhe. laß. hader 14 das du es thun wilt. 16 richtet
recht zwiffchen yderman vnd feynem bruder vnd dem frembd-
lingen 17 niemants person euch schewen

¶ *¶* N. 16 Iudges.

haue fene 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 fayd 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 fett the londe
 before the, goo vpp and conquere it, as the Lorde God
 of thy fathers sayeth vnto the: feare not, nether be
 discouraged.

22 And then ye came vnto me euery one and fayd:
 Let us fend 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 sayenge pleased me well .℞. 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 sayde: 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
 sayde: because the Lorde hateth us, therefore he hath
 brought us out of the londe of Egipte, to delyuer us in
 to the handes of the Amorites and to destroye us.

28 How shall we goo vpp? Oure brethern haue dif-
 couraged oure hartes sayenge: the people is greater
 and taller than we, ad the cities are greatte and walled
 euen vpp to heauen, and moreouer we haue fene 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 gefiel
 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. Pfal. 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 fene 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 fayenge 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. Likewife 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 wilderneffe:
 euen the waye to the reed see.

41 Than ye answered and fayed vnto me: We .P. haue
 fynned 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 weyßen 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, se that ye go not
 vp and that ye fighte not, for I am not amōge you:
 lest ye be plaged before youre enemies.
- 43 *Here thou feist the very image of the papifles. For thei like wise where Gods wordēis, there they beleue not ad where it is not there they be bold.* * And whē I told you ye wold not
 heare: but difobeyed the mouth of the
 Lorde, and went presumptously vp in to
 the hilles.
- 44 Thē the Amorites which dwelt in those
 hilles, came out agenst you and chafed you
 as bees doo, and hewed you in Seir, euē
 vnto Horma. And ye came agayne and
 wepte before the Lorde: but the Lorde wolde not
 46 heare youre voyce nor geue you audience. And so ye
 abode in Cades alōge seafon, acordinge vnto the tyme
 that ye there dwelt.

The .II. Chapter.

- 1  HEN we turned and toke oure *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.*
 iurney in to the wilderneffe,
 euen the waye to the red see
 as the Lord cōmaunded me.
- And we compaffed the mountayns of Seir
 2 a lōge tyme Thē the Lorde spake vnto
 3 me faienge: Ye haue cōpaffed this moun-
 tayns lōge ynough, turne you northwarde.
 4 And warne the people say- [Fo. III.]
 enge: Ye shall goo thorow the coftes of youre brethern

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 perfequi: & 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 verry
 Image of vs that lyue ī this most perloufe tyme, for euen we lyke-
 wyfe, where goddes worde is, here beleue we not: and where it
 is not, there be we bolde.

the childern of Esau which dwell in Seir, and they
 fhالبة 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: be-
 cause I haue geuē mount Seir vnto Esau to possesse.
 6 Ye shall bye meate of thē for money to eate, and ye
 7 shall bye water of thē for money to drike. For the
 Lorde thy God hath blessed the in all the workes of
 thine hāde, ād knew the as thou wētest thorow this
 greate wilderneffe. Moreouer the Lorde thi God hath
 bene with the this .xl. yeres, so that thou hast lacked
 nothinge.

8 And whē we were departed from oure brethern the
 childern of Esau which dwelt in Seir by the felde waye
 from Elath ād Ezion Gaber, we turned ād went the
 9 waye to the wilderneffe of Moab. Thē the Lorde fayed
 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 chil-
 10 dern of loth to possesse. The Emimes dwelt there in in
 tymes past, a people greate, many ād tal, as the Ena-
 11 kimes: which also were takē for geantes as the
 Enakimes: And the Moabites called thē Emymes.
 12 In like maner the Horimes dwelt in Seir before time
 which .P. the childern of Esau cast out, ād destroyed
 thē before them and dwelt there in their stede: as
 Israel dyd in the londe of his possessiō which the Lorde
 gaue them

13 Now ryfe vpp (fayed I) ād get you ouer the ryuer
 14 Zared: ād we went ouer the ryuer Zared. The space

¶. 11 Emims. 12 Horims

¶. 5 ne moueamini contra eos 8 de Afion-gaber, venimus ad
 iter 9 Non pugnes . . . nec in eas aduersus eos praelium . . . filiis
 Lot 13 venimus ad eum.

¶. 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

¶. ¶. N. 10 *Emims*: Emym a kynd of Geauntes so called
 because they were terrible & cruell for Emym fygnifyeth terryble-
 nesse. *Enakymys* loke Iudic. i. d. 12 *Horims* a kynde of Ge-
 auntes and fygnifyeth noble, because that of pryde they called
 thē felues nobles or gentels.

in which we came from Cades bernea vntill we were
 come ouer the ryuer Zared was .xxxviii. yeres: vntill
 all the generacion of the men of warre were wasted
 15 out of the host as the Lorde sware vnto thē. For in
 dede the hande of the Lorde was agēst thē, to destroye
 them out of the host, till they were confumed.

16 And as foone as all the men of warre were confumed
 17 and deed from amonge the people, then the Lorde
 18 spake vnto me fayenge. Thou shalt goo thorow Ar
 19 the coste of Moab this daye, and shalt come nye vnto
 the childern of Ammon: fe 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 geautes and geautes
 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 i their steade: as he
 dyd for the childern of Esau which dwell in Seir: euē
 as he destroyed the horyms before them, ad 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 kyng of Hefbō, ad his londe. Goo to and
 25 conquere and prouoke hi to batayle. This daye I will
 begynne to fend the feare and dreade of the vppon all

℞. 14 barne 20 Zamzumims 21 Enakims 24 Sehon

℥. 14 donec confumeretur 15 vt interirent de castrorum me-
 dio. 18 vrbem nomine Ar 20 reputata est 22 quam possident vsque
 in praesens. 24 incipe possidere

℥. 14 eyn ende nemen 15 vmbkemen . . . bis das yhr eyn
 ende wurde. 20 geschetzt 22 besitzen, das sie da an yhrer stat wo-
 neten, bis auff disen tag. 24 heb an zu eintzunen

℞. ℞. N. 20 *Zazumims*: Zamzumim a kynde of geautes
 and fygnysyeth myscheuoufe. They were tyrautes, 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 allweyēs 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- .¶. 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 fayed 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 seasion, and
destroyed all the cities with men, wemen, and childern
35 ād let nothinge remayne, saue the catell only we

¶. 26 wilder nesse of the easte . . . Sehon 29 Iordan 30 Sehon
32 Sehon . . . Iahaza

¶. 25 sub omni cælo: vt . . . pauēāt, & 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 verhetet seyney mut vnd ver-
stockt yhm feyn hertz . . . wie es ist itzt am tage. 31 eyn zu ne-
men zu besitzten feyn land 34 alle feyne stedte 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 foeuer the
 Lorde oure God forbade vs.

¶ The .III. Chapter.

1 **T**HEN we turned and went vpp *M.C.S. A*
 the waye to Bafan. And Og *reherfall of*
 the kinge of Bafan came out *thynges that*
 agenst vs: both he and all his *chaunfed from*
 2 people to batayle at Edrey. And the *the vycctorye of*
 Lorde sayed vnto me: feare him not, for *the .ii. kynges*
 I haue delyuered him and all his people *Sehon & Og,*
 ad his lande in to thy hande ad thou shalt *vnto the In-*
 deale with hi as thou dealest with Sihon kyng of the *stitucion of*
 3 Amorites which dwelt at Hesbon. And fo the Lorde *Iofue in Mo-*
 oure God delyuered in to oure handes, Og also the *ses steade.*
 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 ceafon (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 thefe cities were made stronge with hye walles,
 gates and barres, beyde vnwalld townes a greate

M. 36 Galaad. iii, 1 Edrai 2 Sehon

V. 35 Absque iumentis 36 torrentis Arnon, & oppido, quod in
 valle . . . Non fuit vicus & ciuitas 37 Absque terra . . . torrenti
 Ieboc iii, 2 traditus est 3 percussimusque eos vsque ad interne-
 cionem 4 vno tempore. 5 absque oppidis innumeris

L. 36 des bachs Arnon 37 on zu dem land . . . bach Iabock
 iii, 2 ich hab . . . geben 3 schlügen bis das yhm nichts vberbleyb.

M. M. X. 5 *Vnwalld townes:* As thoroufares and vyllages.

- 6 maynye. And we vtterly destroyed them, as we played with Sihon kynge off Hesbon: bringing to nought al the cities with men, wemen and childern.
- 7 But all the catell and the spoyle of the cities, we caughte for .℞. oure selues.
- 8 And thus we toke the same ceafon, the lōde out of the hande of two kynges of the Amorites on the other fyde Iordayne, from the ryuer of Arnon vnto mount
- 9 Hermon (which Hermon the Sidons call Sirion, but
- 10 the Amorites call it Senyr) all the cities in the playne ad all Gilead and all Bafan vnto Salcha and Edrei,
- 11 cities of the kingdome of Og in Bafan. For only Og kynge of Bafan remayned of the 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 riuer 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 Gesuri 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 feldes ad Iordayne with the

℞. 6 Sehon 10 Galaad . . Salecha . . Edrai 12 Galad 13 Galaad 14 & called them after his owne name: Bafan Hauoth Iair vnto this daye. 15 Galaad 16 Galaad

℥. 8 trans Iordanem 11 Et monstratur lectus 14 Bafan, Auoth-Iair, id est Villas Iair

℥. 6 vnd verbanneten (*bis*) 8 iensyd dem Iordan 11 alhie zu Rabath

℞. ℞. N. 14 *Hauoth Iair*: That is suburbes or vyllages be longyng to Iair.

cofte, from Cenereth even vnto the see in the felde which is the falt see vnder the fpringes off Pisga eastwarde.

18 And I commaunded you the same tyme (ye Ruben
ad Gad) sayeng: the Lorde your God hath geuen you
this londe to enioye it: se that ye go harneffed before
youre brethern the childern of Israell, all that are me
19 of warre amonge you. Youre wyues only youre chil-
dren ad 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 geue rest vnto your breth-
ern as well as vnto you, and vntyll they also haue
conquered the londe which the Lorde youre God
hath geuen them beyond Iordayne: and then re-
turne agayne euery mā vnto his possession which I
haue geue you.

21 And I warned Iofua the same tyme sayeng thynne
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 befoughte the Lorde the same tyme .P. say-
24 enge: O lorde Iehoua, thou hast begonne to shewe
thy seruaunte thy greatnesse and thy mightie hande
for there is no God in heauen nor in erth that can do
25 after thy workes and after thy power: let me goo ouer ad
se the good londe that is beyonde Iordayne, that goodly
26 hye contre and Libanon. But the Lorde was angrie with
me for youre fakes and wolde not heare me, but sayed

℞. 17 Ceneroth . . Phasgah 24 O lorde God

℥. 17 & planitiem solitudinis . . . ad mare deserti, quod est
salissimum ad radices montis Phasga 20 trans Iordanem 21 quæ
fecit dominus deus vester duobus his regibus: sic faciet omnibus
regnis ad quæ tranfiturus es. 24 comparari fortitudini tuæ. 25 mon-
tem istum egregium

℥. 17 vnden am berge Pisga 20 iensyd dem Iordan 24 der es
deyner wercken vnd deyner macht kunde nach thun? 25 dis
gutte gepirge . . .

℞. ℞. N. 17 Vnder þ springes of Phasgah: Some the hyl
fote. Heb. Efdoth which signifyeth springes, 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
 east, ad beholde it with thyne eyes for thou shalt not
 28 goo ouer this Iordayne. Moreouer, charge Iofua and
 corage, *verb*, corage him and bolde him. bolde, *verb*,
to encourage, For he shall go ouer before *to encourage*
 his people, and he shall deuoyde the londe which thou
 29 shalt fe vnto them. And so we abode in the valaye
 beyde Beth Peor.

■ The .III. Chapter.

1 **A**ND now herken Israel vnto the *M.C.S. An*
 ordinaunces ad lawes which *exhortacyon*
 I teache you, for to doo them, *to geue dyl-*
 that ye maye lyue ad goo ad *gent* *heed*
 2 *No: ner yet* *conquere* the londe which *unto the lawe,*
corrupt it the Lorde God of youre *& that they*
with false fathers geueth you. Ye *shulde not take*
gloses to cō- shall put nothinge vnto the *awaye or adde*
firme Aristo- worde which I commaunde *any thyng*
tle: but re- you nether doo ought there *therto. Images*
buke Aristo- from, that ye maye kepe *may not be*
tles false lern- *worshypped*
inge there- *nor yet made.*
with. *The.iii. Cytyes*
of refuge.

[Fo. VIII.] the commaundmentes off the Lorde youre
 3 God which I commaunde you. Your eyes haue sene
 what the Lorde dyd vnto Baal Peor: for al the men
 that folowed Baal Peor, the Lorde youre God hath

¶ 27 Phafgah

¶ 26 Sufficit tibi, nequaquam vltra loquaris de hac re ad me.
 27 et oculos tuos circunfer . . . & aspice. 28 corrobora . . . con-
 forta 29 contra phanum Phogor. iiii, 1 doceo te . . . daturus est
 2 verbum quod vobis loquor . . . custodite 3 contra Beel-phegor,
 quomodo contriuerit

¶ 26 Las gnug feyn, sage myr dauon nicht mehr 29 Also
 blieben wyr ym tal gegen dem haus Peor. iiii, 1 euch lere . .
 gibt 2 nichts dazu thun, das ich euch gepiete . . . auff das yhr
 behaltet 3 vber dem Baal Peor

¶ M. N. 2 To put to the woord and to take awaye therfro
 is, to iudge & thynck otherwyse of the wyll of god then is shewed
 vs in the scrypture, as in Deut. xii, d. Prouer. xxx, a.

4 destroyed from amōge you: But ye that clauē vnto
the Lorde youre God, are alyue euery one of you this
5 daye. Beholde, I haue taught you ordinaunces and
lawes, soche as the Lorde my God commaūded me,
that ye shulde do euē so in the londe whether ye goo
to possesse it

6 Kepe them 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, shal saye:

O what a wyse and vnderfondynge people is this
7 greate nacion. For what nacion is so greate that hath
Goddess so nye vnto hym: as the Lorde oure God is
nye vnto vs, in all thinges, when we call vnto hym?

8 Yee, and what nacion is so greate that hath ordinaunces
and lawes so ryghtuouffe, as all thys lawe which I sett
before you this daye.

9 Take hede to thy selfe therefore only ād kepe thy
foule diligently, that thou forgett not the thinges which
thyne eyes haue sene and that they departe not out of
thyne harte, all the dayes of thine life: but *Teach youre*
teach them thy son- .P. nes, ād 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 ād stode also vnder the hyll
ād the hyll burnt with fire: euen vnto the myddes
of heauē, ād there was darcknesse, clowdes ād 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 appropinquantēs 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, saue 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
- 15 Take hede vnto youre selues diligently as pertayninge vnto youre soules, for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of the fire: lest ye marre youre selues and make you grauen ymages after what soeuer likenesse it be: whether after the likenesse of mā or womā or any maner beest that is on the erth or of any maner fether- [Fo. IX.] red foule that fleth in the ayre, or of any maner worme that crepeth on the erth or of any maner fysh that is in the water beneth the erth: Ye and leste thou lyfte vpp thyne eyes vnto heuen, and when thou seyft the sonne and the mone and the starres and what soeuer is containyd 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 sware, 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.

¶. 13 nemlich die zehen wort 19 das gantze heer des hymels (corrected into: yrgent eyn heer des hymels) 21 vmb ewres thuns willen

¶. ¶. 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 anguysh & greate sorowe & carefulnes of hert .iii. Reg. viii, f. & Ierem. xi, a.

- 22 the Lorde thy God geueth te to enherytaunce. For I must dye in this londe, and shall not goo ouer Iordane: But ye shall goo ouer and conquere that good londe
- 23 Take hede vnto youre selues therefore, that ye forgett not the appoyntment of the Lorde youre appoyntment, God which he made with you, and that *covenant* ye make you no grauen ymage of 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 wekednesse in the syghte of the Lorde thy God, to prouoke him.
- 26 I call heauen and erth to recorde vnto you this daye, that ye shall shortely perefsh from of the londe whether ye goo ouer Iordayne to possesse it: Ye shall not prolonge
- 27 youre dayes therin, but shall shortly be destroyed. And the Lorde shall scater you amonge nacions, and ye shalbe leste few in numbere amonge the people whother the
- 28 Lorde shall brynge you: and there ye shall serue goddes which are the workes of mans hande, wod and stone which nether se nor heare not eate nor smell.
- 29 Neuer the later ye shall seke the Lorde youre God euen there, and shalt fynde him yf thou seke him with
- 30 all thine herte and with all thy soule. In thi tribulation and when all these thinges are come apon the, euen in the later dayes, thou shalt turne vnto the Lorde

¶. 22 Ecce morior . . . terram egregiam. 23 quæ fieri dominus prohibuit. 24 deus æmulator. 25 patrans malum . . . ad iracundiam prouocetis 27 et remanebitis pauci 29 & tota tribulatione animæ tuæ. 30 Postquam te inuenerint omnia quæ prædicta sunt, nouissimo autem tempore reuerteris

¶. 22 sondern . . . 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 refyst his anger toward thē. And he is called geloufe because he can not suffer that any shuld fall from hym.

- thy God, and fhalt herken vn- [Fo. X.] to his voyce.
- 31 For the Lorde thy God is a pitiefull God: he will not forsake the nether deftroie the, nor forgett the appoyntmēt made with thy fathers which he sware vnto them.
- 32 For axe I praye the of the dayes that are past which were before the, fence the daye that God created man vppon the erth and from the one fyde 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 speakinge out of fyre as thou hast herde, and yet
- 33 lyued? ether whether God affayed to goo and take him 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 sightes, 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 .P. 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 presence and with his
- 38 myghtye power of Egipte: to thrust 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

V. 31 nec omnino delebit 34 si fecit deus . . . de medio nationum . . . & horribiles visiones . . . oculis tuis: 35 vt scires 36 vt doceret te 37 Eduxitque te præcedens in virtute sua magna ex Ægypto 38. in introitu tuo: & introduceret te

1. 34 Oder ob Got versucht habe . . . durch grosse gefichte 36 dz er dich zuchtiget 37 ausgefurt mit feym angeficht durch grosse krafft aus Egypten

and vppon the erth beneth there is no moo: moo, besides,
 40 kepe therfore his ordynaunces, and his elſe
 commaundmentes which I commaunde the this daye,
 that it maye goo well with the and with thi childern
 after the and that thou mayſt prolonge thy dayes vppon
 the erth which the Lorde thi God geueth the for euer.

41 Then Moſes ſeuered .iii. cities on the other ſyde
 42 Iordane towarde the ſonne ryfyng, that he ſhulde fle
 thither which had kylled his neyghboure vnwares and
 hated him not in tyme paſt and therfore ſhulde fle vnto
 43 one of the ſame cities and lyue: Bezer in the wilder-
 neſſe euen in the playne contre amonge the Rubenites:
 and Ramoth in Gilead amonge the Gaddites and Solan
 in Baſan amonge the Manaſſites.

44 [Fo. XI.] This is the lawe which Moſes ſet before
 45 the childern of Iſrael, and theſe are the witneſſe, ordi-
 naunces and ſtatutes which Moſes tolde the childern
 46 of Iſrael after they came out of Egipte, on the other
 ſyde Iordayne in the valey beſyde Beth Peor in the
 londe of Sihō kinge of the Amorites which dwelt at
 Heſbon, whom Moſes and the childern of Iſrael ſmote
 47 after they were come out of Egipte, ad conquered his
 lande and the lande of Og kinge of Baſan .ii. kynges
 of the Amorites on the other ſyde Iordayne towarde
 48 the ſonne ryfyng: from Aroar vppon the bancke of
 the ryuer Arnon, vnto mount Sion which is called
 49 Hermon ad all the feldeſ on the other ſyde Iordayne
 eaſtwarde: euen vnto the ſee in the felde vnder the
 ſpringes of Piſga.

ſſ. 40 geueth the thy lyfe longe 43 Galaad 45 witneſſes 46 Se-
 hon 49 Phaſgah

ſ. 40 Custodi . . . vt bene ſit tibi . . . quam dom. deus tuus da-
 turus eſt tibi. 42 nec ſibi fuerit inimicus ante vnum & alterum
 diem, & ad harum aliq. vrbium poſſit euadere 44 propoſuit 46
 trans (vv. 47, 49) Iordanem in valle contra phanum Phogor . . .
 quem percuffit Moyſes. Filii quoque Iſrael egreſſi ex Ægypto
 48 qui eſt & Hermon 49 & vſque ad radices montis Phaſga.

l. 40 das du halteſt . . . ſo wirt dyrs . . . wolgehn . . . gibt
 deyn leben lang. 42 nicht ſeynd gewefen 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 ſchlügen,
 da ſie aus Egypten zogen waren 49 vnden am berge Piſga.

The .V. Chapter.

- 1 **A**ND Mofes called vnto all Israell M.C.S. The.x
commaunde-
mentes of the
lawe. No Im-
age maye be
made.
and fayed vnto them: Heare
Israell the ordynaunces and
lawes which I fpeke in thyne
eares this daye, and lerne them and take
2 hede that ye doo them. The Lorde oure God made
an appoyntment with us in Horeb.
3 The Lorde made not this bonde with oure fathers,
but with us: we are they, which are .P. al heare a lyue
4 this daye. The Lord talked with you face to face in
5 the moūt out of the fyre. And I ftode betwene the
Lorde and you the fame tyme, to shewe you the
fayenge of the Lorde. For ye were afrayed of
the fyre and therfore went not vpp in to the mount
and he fayed.
6 I am the Lorde thy God which brought the out of
7 the lode of Egyp̄te the houffe of bōdage. Thou fhalt
haue therefore none other goddes in my prefence.
8 Thou fhalt 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 fhalt nether bowe thy felf vnto them nor ferue
them, for I the Lorde thy God, am a geloufe God,
vifettinge the wikedneffe of the fathers vppon the chil-
dren, euen in the thyrde and the fourth generacion,
10 amonge them that hate me: and shew mercye apon
thoufandes amonge them that loue me and kepe my
commaundmentes.

M. 8 in erth benethe

V. 1 Vocauitque . . . discite ea, & opere complete. 4 locutus est nobis 5 Ego sequeſter & medius fui . . . vt annuntiaſem 7 in conſpectu meo. 8 in aquis 9 deus æmulator . . . generationem

L. 1 rieff 4 mit vns 5 anſaget 7 fur myr 8 keyn bildnis . . . ym waſſer 9 eyn eyfferiger Gott . . . gelied

M. M. N. 4 *Face to face* the Chaldees woordes to worde, that is to ſaye, with ſo manyfeſt woordes and ſygnēs that it cannot be denyed but that it was god. 8 *Images.*

- 11 Thou shalt not take the name of the Lorde thy God
in vayne: for the Lorde will not holde him gilleffe,
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 feruaunte
nor thy mayde nor thine oxe nor thine asse nor any
of thi catell nor the straunger that is within thy cytye,
that thy feruaunte and thy mayde maye rest as well
15 as thou. * And remembre that thou wast *God shew-
eth a cause
whyweoughte
to kepe his
commaund-
mentes the
pope doth not.*
a feruaunte in the londe of Egypte and
how that the Lorde God, brought the
out thence with a myghtye hande and a
stretched out arme. For which cause the
Lorde thy God commaundeth the to kepe the Sabbath
daye.
- 16 Honoure thi father and thi mother, as the Lord
thi God hath cōmaüded the: that thou mayst prolonge
thi dayes, and that it maye go well with the on the
londe, which the Lorde thi God geueth the.
- 17 Thou shalt not 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, fer-
uaunte, mayde, oxe, asse nor ought that is thi neighbours.
- 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

V. 11 Non vsurpabis nomen . . . frustra . . . qui super re vana no-
men eius assumpserit. 14 Septimus dies sabbathi est, id est requies
18 mœchaberis. 22 multitudinem vestrā in monte de medio ignis
L. 11 Du solt den namen . . . nicht vergeblich furen, denn
der HERR wirt den nicht vnschuldig halten, der seynen namen
vergeblich furet. 18 ehebrechen. 22 gemeyne auff dem berge . . .

to, and wrote them in .ii. tables of stone and delyuered them vnto me.

23 But as soone as ye herde the voyce out off the darcknesse and fawe the hill burne with fyre, ye came vnto me all the heedes of youre tribes and youre
24 elders: and ye sayed: beholde, the Lorde oure God hath shewed us his glorye and his greatnesse, and we haue herde his voyce out of the fyre, and we haue sene this daye that God maye talke with a man and he
25 yet lyue. And now wherfore shulde we dye that this greate fyre shulde consume us: Yf we shulde heare the voyce of the Lorde oure God any moare, we shulde
26 dye. For what is any flesh that he shulde heare the voyce of the lyuyng 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 fayeth, and tell thou vnto us all that the Lorde oure God fayeth 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 therefore that ye do as the *walke*
Lorde youre God hath commaunded you, *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 seyne grosse 26 Denn was ist alles fleysch 30 Gehet heym 31 hie fur myr
¶. ¶. N. 32 Walke straight.

and turne not asyde: ether to the righte hande or to
 33 the lefte: but walke in all the wayes which the Lorde
 youre God hath cōmaunded you, that ye maye lyve
 and that it maye goo well with you ād that ye maye
 prolonge youre dayes in the lond which ye shall possesse.

¶ The .VI. Chapter

1 **T**HES E are the commaundmentes, *M.C.S. The*
 ordinaunces and lawes which the *lawe must be*
 Lorde youre God commaund- *errestly prynted*
 ed to teach you, that ye might *in their*
 doo them in the londe whother ye goo to *hartes and to*
 2 pof- .¶. fesse it: that thou mightest feare *kepeit in mem-*
 the Lorde thy God, to kepe all his ordin- *orie they must*
 aunces and his commaundmentes which *wryte it on*
 I commaunde the, both thou and thy *the dores and*
 sonne and thy sonnes sonne all dayes off *poostes of their*
 3 thy lyfe, that thy dayes maye be prolonged. *houses, And*
 Heare therefore Israel and take hede that thou doo thereafter, *teache it vn-*
 that it maye goo well with the and that ye maye en- *to their chyl-*
 crease myghtely: euē as the Lord God of thy fathers hath *derne.*
 promyfed 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 thyne harte,
 with all thy soule and with all thy myght. *It is heresy*
 6 And these wordes which I commaunde *with vs for a*
 7 the this daye, shalbe in thine herte ād *laye mā to loke*
 whett on, to thou shalt whett them on *of gods worde*
sharpen, dis- thy childern, and shalt talke of them when *or to reade it.*
cipline, stim- thou art at home in thyne houffe and as
ulate

¶. 33 fed per viam quam . . . ambulabitis . . . & protelentur
 dies vestri in terra possessionis vestræ. vi, 1 vt docerem vos 2 tibi
 & filiis ac nepotibus tuis . . . vt prolongentur dies tui. 3 sicut pol-
 licitus est . . . terram lacte & melle manantem. 5 fortitudine tua.
 7 & narrabis ea . . . & meditaberis sedens . . .

¶. 33 fondern wandelt ynn allen wegen. vi, 2 du vnd deyne
 kinder vnd deyns kinds kinder 3 dyr geredt hat 7 scherffen

¶. ¶. N. 2 To feare God is to honoure him in putting thy
 confydence in him, and in hauyng a good and rightwes conuer-
 facion in hys syght. 7 Whett them on thy children that is, exer-
 cyse thy chyldren in them & put thē in vre with them.

thou walkest by the waye, and when thou yest doune and
 8 when thou ryfest vpp: and thou shalt bynde them for a-
 fygne vppon thyne hande. And they shalbe papers
 9 off remembraunce betwene thyne eyes, and shalt write
 them vppon the postes of thy housse ad vppon thy
 gates.

10 And when the Lorde thy God hath brought the in
 to the lond which he sware vnto thy fathers Abraham,
 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
 fraunge 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 fe
 thou doo that which is right and good in *Right in*
 the syghte of the Lorde: that thou mayst *goddes sight*
 prospere and that thou mayst goo ad cō- *is that he com-*
 maundeth
 quere that good lāde which the Lorde sware vnto thy
 19 fathers, and that the Lorde maye cast out all thine
 enemies before the as he hath sayed.

℞. 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

℞. 8. 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 Masah. 18 Right i goddes syght is that which
 he commaundeth.

- 20 When thy sonne axeth the in tyme to come sayenge: What meaneth the witnes-
 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 won-
 dres both greate ad evell vpon Egipte, Pharao
 and vpon all his housholde, before
 23 oure eyes and broughte vs from thence: to
 brynge vs in ad to geue vs the londe
 24 which he sware vnto oure fathers. And
 therefore cōmaunded vs to do all these
 ordinaunces ad for to feare the Lord
 oure God, for oure welth
 25 this daye. Moreouer it shalbe rightuouf-
 nes vnto vs before the Lorde oure God,
 yf we take hede to kepe all these cō-
 maundmētes as he hath commaund-
 ed vs,

*Teach youre
childern.*

*The outwarde
deade is right-
uoufnesse vnto
the avoidinge
of punishmēt,
threteninges
ad curfes ad
to opteine tem-
porall bleff-
iges: but vnto
the life to
come thou
must haue the
rightuouf-
nesse of faith
ad there by
receaue for-
geueneffe of
sinnes ad
promise of en-
heritaunce ad
power to
worke of loue.*

V. 20 cras 22 fecitque signa . . . contra Pharaonem . . . in con-
 spectu nostro 24 omnia legitima hæc . . . vt bene fit nobis cunctis
 diebus vitæ nostræ 25 Eritque nostri misericors

L. 20 heut odder morgen 22 Vnd der HERR thet grosse vnd
 bofe zeychen vnd wunder . . . fur vnsern augen 24 allen disen
 sitten . . . auff das vns wol gehe all vnser lebtag 25 vnd es wirt
 vns zur gerechtickeit gedeyen fur dem HERRN

M. M. N. 20 Teach youre chyltren. 25 *Righteousnes vnto
 vs, etc: The outwarde deade is righteoufnesse vnto the auoydinge
 of punnishemēt, threteninges & curfes & to optayne tēporall bleff-
 ynges: but vnto the life to come thou must haue the ryghteouf-
 nesse of faith & thereby receaue forgeueneffe of sinnes & promise
 of enheritaunce & power to worke of loue.*

☪ The .VII. Chapter.

- 1 **W**HĒ the Lorde thy God hath brought the in to the lond whither thou goest to possesse it, and hath cast out manye nacions before the: the Hethites, the Girgosites, the Amorites, the Cananites, the Pheresites, the Heuites and the Iebusites: vii nacions moo in nombre ād mightier than
 2 thou: ād whē the Lorde thy God hath sett them before the that thou shuldest smyte them se that thou vtterly destroye them and make no couenaunt [Fo. XV.] with
 3 them nor haue compassion on them. Also thou shalt make no mariages with them, nether geue thy doughter vnto his sonne nor take his
 4 doughter vnto thy sonne. For they will make youre sonnes departe fro me and ferue straunge Goddes, and then will the wrath off the Lorde waxe whote vppon you ād destroye you shortely.
 5 But thus ye shall deale with them: ouerthrowe their alters, breake doune their pilers, cut doune their groves
 6 ād burne their ymages with fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath chofen the to be a feuerall people vnto
 7 It was not because of the multitude of you aboute all nacions, that the Lorde had lust vnto you and chose you. For ye

M.C.S. The Israelites may make no couenaunt or appointment with the Gentyles. They must destroye their Idolles. Them that keape the commaundementes doth God loue and blesse, and the contrary hateth & punisheth. Idolaters must be slayne.

*feuerall, separate
Gods awne goodnesse ād 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 seulen zu brechen 7 Nicht hat euch der HERR vmbfangen vnd euch erwelet [*corrected* into: nicht hat der HERR lust zu euch gehabt]

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 Vnderstonde therefore, that the Lorde thy God he is God and that a true God, which kepeth poyntment and mercy vnto them that loue him and kepe his commaundmentes, euen .ᵑ. thorowe out a thousande generacions and rewardeth them that hate him before his face so that he bringeth them to *Before his face in his presence, while he loketh on.* noughte, and wil not defferre the tyme vnto him that hateth hī 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 dyseases off Egipte (whiche thou knowest) apon the, but wyll sende them vpon them that hate the.

℞. 13 thyne oyle

ᵑ. 8 Eduxitque vos in manu forti 9 quia dominus deus tuus, ipse est deus fortis & fidelis 10 statim . . . & vltra non differat, protinus eis restituens quod merentur. 12 Si postquam audieris 13 oleo, & armentis, gregibus ouium 14 inter omnes populos . . . vtriusque sexus, tam in hominibus quam in gregibus tuis. 15 sed cunctis hostibus tuis.

℥. 8 hat er euch ausgefuret mit mechtiger hand 10 fur feynem angeficht 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 shall 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 *ite of the pope*
 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 fend 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 oče 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 .ᵀ. the syluer or golde that is on them nor take it

ᵀ. 16 Deuorabis omnes populos 17 delere eas ? 18 noli metuere
 sed 19 plagas maximas . . . sic faciet cunctis 20 qui te fugerint, &
 latere non poterint. 22 ipse consumet . . . paulatim atque per
 partes . . . pariter 23 et interficiet illos 25 Sculptilia eorum . . .
 de quibus facta sunt

℞. 16 Du wirst alle volcker fressen . . . denn das wurde dyr
 eyn strick seyn. 19 durch grosse versuchung 20 vnd sich verbirget
 fur dyr 22 Er der Herr deyn Gott wirt dise leut aus wurtzelen fur
 dyr, eyns nach dem andern . . . nicht eylend alle machen 23 wirt
 sie mit grosser schlacht erschlahen 25 Die bild yrer Gotter . . .
 das dran ist

ᵀ. ᵀ. N. 20 What hornettes are loke Exod. xxiii, d. 25 *Syl-*
uer or golde: Whatfoeuer golde or syluer honoure or profet,
 calleth frō the woorde of God, belōgeth to the Images of their
 goddes & must be therfore abhorred: yee yf they be good wroctes
 whē thou thynkest that thou doest thē of thyne awne strenght &
 not helped of God.

vnto the, lest thou be snared therewith. For it is an
 26 abhominacyon vnto the Lorde thy God. Brynge not
 therfore the abhominacyon to thyne houffe, lest thou
 be a damned thyng as it is: but vtterlye defye it and
 abhorre it, for it is a thinge that must be destroyed.

¶ The .VIII. Chaptre.

- 1 **A**LL the commaundmentes which M. C. S. Mo-
 I commaunde the this daye ye ses putteth
 shal kepe for to do them, that the Israelites
 ye maye lyue and multiplie in remem-
 and goo and possesse the londe whiche the braunce of the
 2 Lorde sware vnto youre fathers. And afflicyons and
 thinke on all the waye which the Lorde benifytes that
 thy God led the this .xl. yere in the wil- they hadde the
 derneffe, for to humble the ad to proue xl. yere which
 the, to wete what was in thine herte, whether thou they were in
 3 woldest kepe his commaundmentes or no, He hum- the wilder-
 bled the and made the hongre and fed the with nesse.
 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 vppon the, nether dyd
 thy fete swell thys .xl. yere.

V. 26 quippiam ex idolo . . . ne fias znathema . . . Quasi
 spurcitiā detestaberis, & velut inquinamentum ac sordes abomi-
 nationi habebis viii, 2 Et recordaberis . . . vt affligeret te atque
 tentaret 3 Afflixit te penuria . . . vt ostenderet tibi . . . in solo pane . . .
 in omni verbo 4 Vestimentum tuum quo operiebaris, nequaquam
 vetustate defecit

L. 25 nicht drynnen verfehlt 26 sondern du solt eyn ekel vnd
 gewel daran haben. viii, 2 vnd gedenckst . . . demutiget vnd ver-
 fucht 3 am brot alleyn, sondern an allem 4 veraltet an dyr . . . ge-
 schwollen

M. M. 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 selues wholly to his prouisyon. i. Pet. v, d.

5 Vnderftonde therefore in thine herte, that as a man
 nurtereth his fonne, euen fo the Lorde thy God nurter-
 6 eth the. Kepe therefore 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 fountains and of fpringes
 8 that fpringe 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
 fcarcenesse, and where thou fhalt lacke nothinge, a
 londe whose stones are yerne, and out of whose hylles
 10 thou fhalt dygge brasse. When thou haft eaten ther-
 fore and filled thy selfe, then blesse the Lord for the
 good lond which he hath geuen the.

11 But beware that thou forgett not the Lorde thy
 God, that thou woldest not kepe his commaundmentes,
 lawes and ordinaunces which I commaunde the this
 12 daye: yee and when thou haft eatē and filled thy selfe
 13 and haft bylt goodly houffes and dwelt therein, and when
 thy beesse and thy shepe are waxed manye and thy fyluer
 and thy golde is multiplied and all that thou haft en-
 14 creafed, then beware lest thine herte ryse and thou for-
 gett the Lorde thy God which brought the out of the
 15 londe of Egipte the houffe of bondage, and which led
 the in the wildernesse both greate and terrible with fyre
 ferpentes and scorpiōs. ¶ piōs and thurste where was no
 water which brought the water out of the rocke of
 16 flynt: whiche fed the in the wildernesse with Man where
 of thy fathers knewe not, for to humble the and to

¶. 15 and drouth

¶. 5 Vt recogites 6 vt custodias 7 terram riuorum, aquarumque,
 & fontium: in cuius campis & montibus erumpunt fluuiorum abyssi
 9 absque vlla penuria . . . & rerum omnium abundantia perfrueris
 . . . æris metalla 10 vt cū comederis 13 armenta boum, &
 ouium greges 14 cleuetur cor tuū 15 serpens flatu adurens 16 Et
 postquam . . .

¶. 7 beche. brunnen. tieffen . . . die an den bergen vnd ynn
 den awen fließen 8 ölebewm vnd honnig ynnen wechft. 9 ertz
 aus den bergen 11 So hütt dich nu 14 deyn hertz sich nicht erhebe
 15 feuer speyeten

proue the, that he might doo the good at thy later ende.

17 And beware that thou saye not in thine herte, my power and the might of myne awne hâde hath done
 18 me all these actes: But remembre the Lorde thy God, how that it is he which gaue the power *Gods power worketh and not we* to do māfully, for to make good the promesse which he sware vnto thy fathers, as it is come to passe this daye,

19 For yf thou shalt forget the Lorde thy god and shalt walke after straunge goddes and serue them and worsheppe them, I testyfy vnto you this daye, that ye
 20 shall surely perysh. As the nacyns whiche the Lorde destroyeth before the, euen so ye shall peryshe, because ye wolde not herken vnto the voyce of the Lord youre God.

¶ The .IX. Chapter.

1 **H**EARE Israel, thou goest ouer *M.C.S. They are forbidde to trust in their awne strenght. A reherfall of certen thynges that were done after the lawe was geuen, vnto the murmuring at the Graues of Luf.*
 Iordayne this daye, to goo and conquere nacions greater and mightier than thy selfe:
 2 and cities greate ad walled vp to heauen,
 2 ad people greate and tall, euen the children of the Enakims, which thou knowest and of whom thou hast [Fo. XVIII.] herde
 3 saye who is able to stond before the children of Enack? But vnderstonde this

V. 16 ad extremū misertus est tui 18 vt impleret pactum suum . . . sicut præsens indicat dies. 19 omnino dispereas. 20 quas deleuit dominus in introitu tuo ix, 1 & ad cælū vique muratas 2 quibus nullus potest ex aduerso resistere.

L. 16 das er dyr hernach wol thett 7 dis vermugen 18 auffricht seynen bund . . . wie es gehet heuts tags. ix, 1 vermauret bis yn den hymel 2 Wer kan widder die kinder Enak bestehen ?

M. M. N. 17 *And beware*, etc.: By the helpe of God onely doest thou what fouer good is, & not by thine awne helpe, no not by the helpe of any of the saynctes 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 consuming fire, he shall destroye them and he shall subdue them before the. And thou shalt cast them out, and brynge them to noughte quykely as the Lorde hath 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 *rightewesnesse*. 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 sware vnto thi fathers, Abraham, Isaac and Iacob.

6 Vnderstond therefore 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 wildernesse: for sens the daye that thou camest out of the lond of Egipte vntyll ye came vnto this place, ye haue rebelled agenst the
8 .P. Lorde. Also in Horeb ye angred the Lorde so that the Lorde was wroth with you, euē to haue de-
9 stroyed you, after that I was gone vpp in to the mount, to sett the tables of ston, the tables of appoyntment which the Lorde made with you. And I abode in the
10 hyll .xl. dayes ad .xl. nightes and nether ate bred nor of ston written with the finger of God, and in them was acordynge 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 conerat eos & delet 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 erzornst bist ynn der wusten 8 ynn Horeb ertzurntet

¶. ¶. N. 4 Where is mans rightwesnes ?

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 stonē, the tables
12 of the testament, and fayed vnto me: Vpp, and get the doune quyckely from hence, for thy people which thou
haft broughte out of Egipte, haue marred ^{marred, hurt,} ^{injured, dam-}
them selues. _{aged}

They are turned attonce out of the waye, whiche I commaunded them, and haue made thē a god of metall.

13 Furthermore the Lorde spake vnto me sayenge: I fe
14 this people how that it is a stiffenecked people, let me alone that I maye destroye them and put out the name
off them from vnder heauen, and I will make off the a nacion both greater ād moo than they.

15 [Fo. XIX.] And I turned awaye and came doune from the hyll (and the hyll burnt with fire) and had
16 the two tables of the appoyntment in my handes. And when I loked and sawe that ye had synned agenst the
Lorde youre God and had made you a calse 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 fearfnesse wherwith the Lord was
angrie with you, euē for to haue destroyed you But the Lorde herde my petition at that tyme also.

20 The Lorde was very angrie with Aaron also, euē for to haue destroyed him: But I made intercession
21 for Aarō also the same tyme. And I toke youre synne, the calse which ye had made ād burnt him

¶. 10 quando concio populi congregata est. 12 Ægypto, deseruerunt velociter viam, quam demonstraſti eis, feceruntque ſibi conſtatile. 14 dimitte me 16 vitulum conſtatilem 18 proci di . . . & 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 ad stampe him and grounde stampe, verb,
 him a good, euē vnto smal dust. And hast iense
 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 Mafa and at the .P. sepul-
 23 chres of lust ye angred the Lorde, yee ad when the
 Lorde sent you from Cades Bernea sayenge: goo vpp
 and conquere the lond whiche I haue geuen you, ye
 difobeyed the mouth of the Lorde youre God, and
 24 nether beleued hī nor herkened vnto his voyce. Thus
 ye haue bene difobediēt vnto the Lord, sence the daye
 that I knew you.
- 25 And I fell before the Lorde .xl. dayes Lerne to
 and .xl. nightes whiche I laye there, for praye.
- 26 the Lorde was minded to haue destroyed you. But I
 made intercession vnto the Lorde and sayed: O Lorde
 Iehoua, destroye not thy people and thyne enherita-
 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: left
 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 becaufe he hated them,
 therfore 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 & contempstis imperium domini 24 sed semper
 fuistis rebelles a die qua noffe vos cæpi. 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 ceason the Lord fayed *M.C.S. Are-*
 vnto me hewe the two tables *peticyon of*
 of ston like vnto the first and *some of the*
 come vp vnto me in to the *journeys of the*
 2 mount ād make the an Arke of wod, and *Israelites. The*
 I will wryte in the table, the wordes that *renuyng of*
 were in the first tables which thou brakest, *the tables. An*
 3 ād thou shalt put thē in the arcke. And I made an *exhortacyon*
 arke of sethī wod ād hewed two tables of ston like *to geue heede*
 vnto the first, ād went vp in to the mountayne and the *to the Lawe.*
 ii. tables in myne hande.
 4 And he wrote in the tables, acording to the first
 writinge (the .x. verses whiche the Lorde spake vnto
 5 people were gathered) ād gauē thē vnto me. And I
 departed ād came doune frō the hyll and put the tables
 in the arcke which I had made: ād there they re-
 mayned, as the Lorde commaunded me
 6 And the childern of Israel toke their iurney from
 Beroth Bē Iakē to Mosera, where Aarō dyed ād where
 he was buried, ād Eleazer his sonne became preast ī
 7 his steade. And frō thēce they departed vnto Gudgod:
 ād frō Gudgod to Iathbath, a lōd of riuers of water.
 8 And the same ceason the Lorde separated the trybe
 of Leui to beare the arcke of the appoyntment .P. of
 the Lorde and to stonde before the Lorde, ād to min-

M. 2 in the tables 4 mount of the fire . . . people gathered to-
 gether 6 Beroth of the childrē of Iakan 7 Gadgad (*bis*)

V. 2 in his quas ante cōfregisti 3 habens eas in manibus.
 4 quādo populus cōgregatus est 5 quæ hucusque ibi sunt 6 Beroth
 filiorū Iacan 7 in terra aquarū atque torrentiū. 8 arcam fæderis
 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
 sind. 8 die lade des bunds des Herrn . . . vnd feynen namen zu
 loben

M. *M. N.* 7 *Gadgad:* Or Gadgadah: Iathbath: or Iatebath.

istre vnto him and to blesse in his name vnto this
 9 daye. 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 ferue the
 Lorde thy God with all thyne herte and with all thy
 13 soule, that thou kepe the commaundmentes of the
 Lorde ād his ordinaunces which I commaunde the this
 14 daye, for thy welth. Beholde, heauen ^{welth, happi-}
 and the heauen of heauens is the Lordes ^{ness, welfare,}
 thy god, and the erth with all that there- ^{cf. weal}

15 in is: only the Lorde had a lust vnto thy fathers to
 loue them, and therefore chose you their seed after
 them off all nacyons, as it is come to passe this
 daye.

16 [Fo. XXI.] Circumcysfe 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 cōglutinat⁹ est dominus, . . . id est 17
 dominus dominantium

¶. 9 die Leuiten . . . yhnen geredt hat. 11 das land eynnemen
 15 Noch hat er alleyn zu deynen vetern lust gehabt 17 keyn per-
 son achtet

20 Thou shalt feare the Lorde thi God and serue him
 21 and cleaue vnto him ad swere by his name, for he is
 thi prayse ad he is thi God that hath done these greate
 and terreble thinges for the, which thine eyes haue
 22 sene. Thi fathers went doune in to Egipte with .Lxx
 soules, ad now the Lorde thi God hath made the as
 the starres of heauen in multitude.

¶ The .XI. Chapter.

1 **L**OU E the Lorde thi God and kepe his obseruaunces, his
 ordinaunces, his lawes and his commaundmentes alwaye.
 2 And call to mynde this daye that which youre childern haue
 nether knowen nor sene: euen the nurture of the Lorde youre
 God, his greatnesse, his myghtye hande
 3 and his stretched out arme: his miracles and his actes which
 he dyd amonge .P. the Egiptias, euen vnto Pharao the kinge
 4 off Egipte and vnto all his lode: ad what he dyd vnto the
 host of the Egiptias, vnto their horses ad charettes, how he
 brought the water of the red see vppon the as they chased
 you, and how the Lorde hath brought them to nought vnto

M.C.S. An exhortacion to regarde the Lawe, and how they ought to haue it in their hertes alwayes and before their eyes, and to talck of hit when they ryse, when they sytt doune and when they walke by the waye &c.

¶. 20 & ei soli seruias: ipsi adhærebis, iurabisque in nomine illius. xi, 1 obserua præcepta eius 2 Cognoscite hodie . . . disciplinam 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 Egipter . . . da sie euch nach iagten . . . vmbracht

¶. N. 20 Swere by his name: To swere 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 swere, we refer the othe to God onely although thou swere by a boke or other thyng: as paul dyd by his conscience. Roma. ix. a.

5 this daye: ad what he dyd vnto you in the wildernesse,
 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 housholdes and their tentes, ad all their
 substace that was in their possessiō, in the myddes of
 Israel.

7 For youre eyes haue sene all the greate deades of
 8 the Lorde which he dyd. Kepe therefore al the cō-
 maundmentes which I cōmaunde the this daye that
 ye maye be stronge ad goo and conquere the londe
 9 whother ye go to possesse it, ad that ye maye prolonge
 youre dayes in the londe which the Lorde sware vnto
 youre fathers to geue vnto them ad to their seed, a
 londe that floweth with mylke and honye.

10 For the londe whother thou goest to possesse it, is
 not as the londe of Egipte whence thou camest out,
 where thou sowedest thi feed 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 seafon, both the fyrst
 rayne and the later, and thou shalt gather in thy corne,

V. 6 in medio Israelis. 10 vbi iacto femine in hortorum morem
 aquæ ducuntur irriguæ 12 semper inuisit

L. 6 yhrem gefind . . . mitten vnter dem gantzen Israel. 8 ge-
 sterckt werdet 10 da du deynen samen schift vnd trenckest es zu
 fussen, wie eyn kol garten, 12 nach wilchem land der Herr . . .
 fraget . . . ymer dar drynen 14 so wil ich . . . regen geben

M. M. N. 6 *Abiram*: Or *Abirom*. 10 *Waterdest*, etc: By this
 is meant that water was wonte to be brought ouer all Egypt
 oute of the ryuer Nilus by labour because they wanted rayne.
 14 *Rayne & the later*: That is after the Hebre. the rayne in
 october which is after herueft, & in spring tyme.

- 15 thy wyne and thyne oyle. And he will sende grasse
in thy felde for thy catell: and thou shalt eate and
fyll thy selfe.
- 16 But beware that youre hertes disceave you not that
ye turne asyde and serue straunge goddes and worshepe
17 them, and thē the wrath of the Lorde waxe hote vpon
you ad shott vp the heauen that there be no rayne and
that youre londe yeld not hir frute, and that ye peresh
quickly from of the good lōde which the Lorde geueth
you.
- 18 Putt vp therfore these my wordes in youre hertes
and in youre soules, and bynde them for a sygne vnto
your handes, and lett .P. them be as papers of re-
19 membrance betwene youre eyes, and teach them
your childern: so that thou * talke of them *Talke of rob-*
when thou syttest in thyne housse, and *ynhod saye*
when thou walkest by the waye, and when *oure prelates*
- 20 thou lyeft doune and when thou rysest vpp: yee and
write them vpon the dorepostes of thine housse and
21 vpon thi gates, that youre dayes may be multi-
plied ad the dayes of youre childern apon the erth
which the Lorde sware vnto youre fathers to geue
them, as longe as the dayes of heauē last vpon
the erth.
- 22 For yf ye shall kepe all these cōmaundmentes which
I cōmaunde you, so that ye doo thē and loue the Lorde
your God and walke in all his wayes and cleaue vnto
23 him. Then will the Lorde cast out all these nacions
24 both greater and myghtyer then youre selues. All
the places where on the soles of youre fete shall treade,
shalbe youre: euen from the 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 feyen. 19 leret sie . . . das du
dauon redist 21 so lange die tage von hymel auff erden weren.
24 Alle ortter darauff ewr fufs solen trit

- Libanon and from the ryuer Euphrates, euen vnto the
 25 vttemoft see shall youre costes be. There shall no man
 be able to stonde before you: the Lorde youre God shal
 cast the feare and dreade of you vppō all londes whe-
 ther ye shall come, as he hath fayed vnto you.
- 26 Beholde, I fett before you this daye a ble- [Fo.
 27 XXIII.] ffyngē 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 goyngē doune
 of the sonne in the lōde of the Cananites which dwell
 in the feldes 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 therfore that
 ye doo al the cōmaundmentes and lawes, which I fett
 before you this daye.

¶. 29 Garizim 30 agenst Galgal besyde the groue of Moreh.

V. 24 a flumine magno Euphrate vsque ad mare occidentale
 25 super omnem terram quā calcaturi estis 28 quam ego nunc
 ostendo vobis 30 post viam quæ vergit ad solis occubitus . . .
 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 So
 behaltet nu

The .XII. Chapter.

- 1 **T**HESE are the ordinaunces and
 laws 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
 2 the .P. erth. Se that ye destroye all places
 where the nacyons which ye conquere
 ferue their goddes, vppon hye mountaynes
 3 and on hye hilles and vnder euery grene tree. Ouer-
 throwe 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 enquire the place which the Lorde youre God
 shall haue chofen out of all youre trybes to put his
 name there and there to dwell. And thyther thou
 6 shalt come, and thyther ye shall brynge youre burnt-
 facryfices and youre offerynges, youre tithes and heue-
 offerynges off youre handes, youre 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 nothings that we doo *
 here this daye, euery man what semeth hi good in his
 9 awne eyes. For ye are not yet come to rest nor vnto the

¶. 6 and the fyrst borne

¶. 1 daturus est 2 omnia loca . . . mötes excelsos, & colles . . .
 lignum frondosum. 3 Dissipate aras . . . & idola comminuite: dis-
 perditte 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

¶. 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 forschchen vnd dahyn komen 7 essen vnd frolich feyn
 8 der keyns thun

¶. 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 ād dwell
 in the lōde which the Lorde youre God geueth you to
 enheret, ād he shal geue you rest frō al youre enemies
 rounde aboute: and ye shall dwell in safetic.

11 Therefore when the Lorde youre God hath chosē a
 place to make his name dwell there, thither ye shall
 brynge all that I commaunde you, youre burntſacrif-
 ces and youre offerynges, youre tithes and the heue-
 offerynges of youre handes and all youre godly vowes
 which ye vowe vnto the Lorde.

12 And ye shall reioyse before the Lorde youre God,
 both ye, youre ſonnes and youre doughters, youre ſer-
 uauntes and youre maydes and the leuite that is within
 youre gates for he hath nether parte nor enheritaunce
 with you.

13 Take hede that thou offer not thi burntofferynges
 14 in what ſoever place thou ſeyſt: but in the place which
 the Lorde ſhall haue chosē amonge one of thy trybes,
 there thou ſhalt offer thi burntofferynges and there
 15 thou ſhalt doo all that I commaunde the. Not with-
 ſtondyng thou mayſt kyll ād eate fleſh in al thi cities,
 what ſoever thi ſoule 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 eate, euen as the roo and the
 16 hert: only eate not the bloude, but poure
 it apōn the erth as water.

17 Thou mayſt not eate within thi gates
 the tythe of thi corne, of thy wyne and
 of thi oyle, ether the firſtborne of thine

*Vncleane as
 pertayninge
 vn to ſacrifice
 as beaſtes that
 had deformi-
 ties: but not
 of the vncleane
 that was for-
 biddē*

¶ 9 daturus eſt (v. 10) 10 et abſque vllō timore habitetis 11 &
 quicquid præcipiū eſt in muneribus quæ vouiſtis 12 Ibi epulabi-
 mini 13 holocausta 14 offeres hoſtias 15 Si autem comedere vol-
 ueris, . . . dedit tibi in vrbibus tuis: ſiue immundū fuerit, hoc eſt ma-
 culatū, & debile: ſiue mūdum, hoc eſt integrū & ſine macula,
 quod offerri licet

¶ 10 vnd werdet ſicher wonen. 11 brandopffer, ewr ander
 oppfer 15 beyde reyn vnd vnreyn mugens eſſen

¶ *¶* N. 15 *Vncleane*: Vncleane as pertayninge vnto ſacri-
 fyce, as beaſtes that had deformities: 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 doughter, 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 löge as thou
 lyueſt vpon 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, whatſoever 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.] ſoever thi ſoule luſteth.
- 22 Neuer the later, as the roo and the herte is eaten, euen
 ſo thou ſhalt eate it: the vnclane and the cleane in-
 23 differently thou ſhalt eate. But be ſtrong that thou
 eate not the bloude. For the bloude, that is the lyfe:

V. 18 Leuites, qui manent (manet, *Complut.*) 20 ſicut locutus eſt tibi, et volueris veſci carnibus . . . 21 locus autem

L. 18 ſoltu ſolchs eſſen laſſen 20 weyl deyne ſeele fleych zu eſſen geluſtet, ſo iſs fleych nach aller luſt deyner ſeele 22 wie man eyn rehe odder hirs iſſet, . . . beyde reyn odder vnreyn mugens zu gleych eſſen

H. H. N. 22 *Eate not the bloude:* By that they ſhulde eate no bloude is ſygnified that they ſhulde abhorre from bloude ſhedyng, & mäquellyng.

L. H. N. 21 *So offerere:* 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 odder verkeuffen vnd zu gelde machen, vnd dasſelb an den ort bringen, vnd anders ſo viel keuffen vnd opffern, vnd den prieſtern geben. Drumb muſ hie das wortlin opffern heyſſen, ſo viel als das opffer eſſen, oder mit gelde gedencken zu uergleychen. Vnd eſſen von den zehenden odder gelubden ſo viel, als eſſen laſſen, nemlich die prieſter. Doch iſt mit ſolchen wortten daneben angezeigt, das alles volck fur Got prieſter ſeyen, 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 ad bloude apou 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 ferue 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 ad their daughters with fire vnto their
 32 goddes. But what soeuer I commaunde *Put noughte*
 you that take hede ye do: ad put nought *to ner take*
 thereto, nor take ought there from. *ought awaye.*

¶. 23 sanguis enim eorum pro anima est, & idcirco non debes
 27 offeres oblationes tuas 28 bonum est & placitum 29 disperdi-
 derit . . 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 seelen, Darumb soltu
 die feele 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 **Y**F there aryse amonge you a proph- *M. C. S. The*
 ett or a dreamer of dreames and *falſſe 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 ſtraunge Goddes which thou *oure ſayth by*
 3 haſt not knowen, and let vs ſerue them: herken not vnto *falſſe myra-*
 the wordes of that prophete or dreamer of dreames. *cles.*
 For the Lorde thy God tēpteth you, to *God geueth*
 wete whether ye loue the Lord youre God *vs his worde*
 with all youre hertesād with al youre ſoules. *ād cōfirmethit*
 4 For ye muſt walke after the Lorde youre *to proue who*
 God ād feare him and kepe his cōmaū- *hath a true*
 [Fo. XXVI.] dmentes and herken vnto *herte. we muſt*
 his voyce and ſerue him and cleaue vnto *take hede to*
 5 him. And that prophete or dreamer of *the ſcripture,*
 dreames ſhall dye for it, becauſe he hath *leſt falſe pro-*
 ſpokē to turne you awaye frō the Lorde youre God *phetes or falſe*
 which broughte you out of the londe of Egipte ād *miracles de-*
 delyuered you out of the houſſe of bondage, to thruſt *ceauē vs.*
 the out of the waye whiche the Lorde thy God com-
 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 ſtraunge goddes which thou haſt not knowē nor

¶. 2 & euenerit quod locutus eſt 3 tentat 4 adhærebitis. 5 fic-
 tor ſomniorum . . . quia locutus eſt vt vos auerteret . . . vt errare
 te faceret de via . . . & auferes malum 6 vxor quæ eſt in ſinu
 tuo, aut amicus quē diligis vt animam tuam

ℓ. 3 verſucht euch 4 Denn . . anhangen. 5 den boſen 6 weyß
 ynn deynen armen

¶. M. N. 3 For the Lorde thy God tēpteth you, etc: God
 geueth vs his worde & confirmeth it with myracles to proue who
 hath a true herte. We muſt take hede to the ſcripture, leſt falſe
 prophetes or falſe myracles deceauē vs

7 yet thy fathers, of the goddes of the people whiche
 are rōude aboute the, whether thei be nye vnto the or
 farre of from the, from the one ende of the lande vnto
 8 the other: Se thou consente not vnto him nor herken
 vnto him: no let not thyne eye pitye him nor haue
 9 compaffyon on hym, nor kepe him secrett, but caufe
 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 stōne hym with stōnes 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
 ād shall doo no moare any soche wekednesse as this is,
 amonge them.

12 Yf thou shalt heare saye 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 serue straunge Goddes
 14 whiche ye haue not knowen. Then seke and make
 serche and enquere diligently. Yf it be true and the
 thinge of a fuertie that soch abhominacion is wrought
 15 among you: then thou shalt smyte the dwellers of
 that citie with the edge of the swerde, and destroye it
 mercyleffe and all that is therin, and euen the very
 16 catell thereof with the edge of the swerde. And gather
 all the spoyle of it in to the myddes of the streates there-

℞. 15 destroye hit 16 spoyle of hit

℥. 7 ab initio vsque ad finem terræ 9 sed statim interficies.
 fit 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 folicite, & diligenter . . . certum esse quod dicitur
 15 ore gladii, & delebis eam, omniaque quæ in illa sunt vsque ad
 pecora 16 quicquid etiam supellectilis

℥. 7 von eynd end der erden bis an das ander 10 Denn er
 fuchte dich auszustoßen 11 nicht mehr solchs vbel furneme 14 so
 soltu wol suchen, forschen vnd fragen . . . die warheyt das gewis
 also ist 16 raub

℥. ℞. N. 13 *Belial*: Belial by interpretacion fygnifieth 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 chyldren of Belial or men of Belial.
 Iudicū. xix. f. and Regum. i. c.

- of, and burne with fire: both the citie and all the spoyle thereof euery whitte vnto the Lord thy God. And it shalbe an hepe for euer and shall not be bylt agayne.
- 17 And se that their cleaue nought of the damned thinge in thine hande, that the Lorde maye turne frō his searfe wrath and shewe the mercye ād haue compassion on the and multiplie the, as he hath sworne vnto [Fo. XXVII.]
- 18 thy fathers: when thou hast herkened vnto the voyce of the Lorde thy God, to kepe all his cōmaundmentes which I cōmaunde the thys daye so that thou doo that which is right in the eyes of the Lorde thy God.

☛ The .XIII. Chapter.

- 1 **Y**E are the childern of the Lorde M.C.S. The maners of the gentyles may not be folowed. What beastes are cleane to be eaten &
 youre God, cut not youre selues are cleane to be eaten & what not.
 nor make you any baldnes betwene the eyes for any mā
 2 death. For thou art an holy people vnto the Lord thy God, ād the Lorde hath
 chofen the to be a feuerall people vnto him selfe, of all the nacyns that are vppon the erth.
- 3, 4 Ye shall eate no maner of abhominacyon. These are the beestes which ye shall eate of: oxen, shepe and
 5 gootes, hert, roo and bugle, hertgoote, vnicorne, origen
 6 and Camelion. And all beestes that cleaue the hofte and slytte it in to two clawes and chewe the cud, them
 7 ye shal eate. Neuerthelesse, these ye shall not eate of

¶. 5 bugle wyldegoote, vnicorne

V. 17 de illo anathemate . . . & misereatur tui, multiplicetque te xiiii, 1 nec facietis caluitiū 2 populum peculiarem 3 immunda 4 Hoc est animal 5 bubalum, tragelaphum, pygargum, orygem, camelopardalum.

L. 17 von dem grym feyns zorns . . . vnd gebe dyr barmhertzickeyt 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 Chyl dren of the Lorde: They are here called the chyl dren of the Lorde, because a boue al other people of the worlde they were Indued with the gyftes and benifites of the Lorde Pfal. xxviii, a.

them that chew cud 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 vncleane vnto you: ād also the fwyne, for though he deuyde the hofte, yet he cheweth not cud, ād therfor is vncleane vn- .P. to you: Ye shall not eate of the flesh of thē nor twich the deed carkaffes of them.

9 These ye shall eate off all that are in the waters: All that haue fynnes and scales.

10 And what foer hath not finnes and scales, of that ye may not eate, for that is vncleane vnto you.

11, 12 Of all cleane byrdes ye shall eate, but these 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 vncleane vnto you and maye not be eaten 20 of: but of all cleane foules ye maye well eate.

21 Ye shall eate of nothings that dyeth alone: But thou mayest geue it vnto the straunger that is in thy citie that he eate it, or mayst fell it vnto an Aliēt. For thou art an holy people vnto the Lorde thy God. Thou shalt not feth a kyd in his mothers mylke.

22 Thou shalt tyeth all the encrease of thy feed that cometh out of the felde yere by yere.

23 And thou shalt eate before the Lorde thy [Fo. XXVIII.] God in the place whiche he hath chofen to make his name dwell there the tyth off thy corne, of thy wyne and of thyne oyle, and the firstborne of thine

Ṽ. 7 chirogryllium 10 quia immunda sunt. 12 Immundas ne comedatis 21 Peregrino . . . da . . . aut vende ei . . . Non coques hœdum in lacte matris suæ. 22 separabis 23 & comedes

℥. 10 denn es ist euch vnreyn. 11 Alle reyne vogel esset 21 dem frembdlingen ynn deynem thor magstus geben . . . eym frembden Du solt das bocklin nicht kochen, weyl es noch feyn mutter feuget 22 abfondern 23 vnd solts essen

℥. Ṽ. X. 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 set his name there (for the Lorde thy God hath blessed the)
- 25 then make it in money and take the money in thyne hande, and goo vnto the place which the Lorde thy
- 26 God hath chofen, and bestowethat moneye on what soeuer thy soule lusteth after: on oxen shepe, wyne and good drynke, and on what soeuer thy soule desyreth, and eate there before the Lorde thy God and be mery:
- 27 both thou and thyne housholde and the Leuite that is in thy cytye. Se thou forsake not the Leuite, for he hath nether parte nor enheritaunce with the.

- 28 At the ende of thre yere, thou shalt brynge forth all the tithes of thine encrease the same yere and laye
- 29 it vpp within thyne awne cytye, and the Leuite shall come because he hath nether parte nor enheritaunce with the, and the straunger and the fatherlesse and the wedo- .P. we which are within thy citie and shall eate and fyll them selues: that the Lorde thy God maye bleffe the in all the workes of thine hond which thou doest.

℣. 26 lusteth after: of oxen

℥. 23 omni tempore. 24 elegerit . . . tibi que benedixerit 25 vendas omnia, & in pretium rediges 26 & emes ex eadem pecunia quicquid tibi placuerit . . . & epulaberis 27 intra portas tuas (v. 29.) 28 separabis . . . & repones intra ianuas tuas.

℥. 23 deyn leben lang. 25 so gibts vmb gelt 26 vnd sey frolich 27 ynn deynem thor (vv. 28, 29) 28 ausziehen . . . vnd solts lassen

■ The .XV. Chapter.

- 1 **A**T the 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
 wyse, 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 lode 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

*M.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.*

¶ 2 aske agayne 4 enheritaūce

v̄. 1 remissionem 2 quæ hoc ordine celebrabitur. Cui debetur
 aliquid ab amico vel proximo ac fratre suo, repetere non poterit
 3 exiges: ciuem & propinquum repetendi non habebis potestatem.
 4 omnino indigens, & mendicus . . . vt 5 Si tamen . . . quæ iussit,
 & quæ . . . præcipio 5 vt pollicitus est. 7 Si vnus . . . ad paupertatem
 deuenerit 8 quo eum indigere perspexeris.

℥. 1 Freyiar 2 Also fols aber zugehen . . . eynmanen (v. 3) . . .
 denn es heyft 4 Es sol aller dinge keyn . . . denn 5 alleyn

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 therfore 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. Be-
 cause that for that thinge, the Lorde thy God shall
 11 blesse 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 syxe yere and the seuenth
 13 yere thou shalt lett him go fre from the. And when
 thou sendest hym out fre from the, thou shalt not let
 14 him goo 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 seruaunte in the londe
 of Egipte, and the Lorde thi God delyuered the thence:
 wherfore I commaunde the this thinge to daye.

16 But and yf he saye vnto the, I will not goo awaye
 from the, because he loueth the and thine houffe 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 seruaunte foreuer and vnto thi mayde seruaunte
 18 thou shalt doo likewise. And let it not greue thine

¶. 9 subrepat tibi impia cogitatio, & dicas in corde tuo . . . & auertas oculos tuos (18) . . . clamet contra te 10 nec ages quippiam callide in eius necessitatibus subleuandis . . . ad quæ manum miseris. 12 Hebræus aut Hebræa 14 fed dabis viaticum 15 & liberauerit te 17 & perforabis aurem eius

¶. 9 eyn Belial tuck sey, das da sprech . . . vnd sihest deynen . . . vnfreundlich an 10 sondern du solt yhm geben vnd deyn hertz nicht verdriffen lassen, das du yhm gibst 12 Ebreer odder Ebreeryn 17 bore yhm durch feyn ohr an der thur 18 Vnd las dichs nicht schwer duncken

¶. N. 9 *A poynte of Belial in thine herte: A poynt of Belial here for the wycked and frowarde counsell of Belial. 17 Then take a naule and nayle, etc:* The entent of this lawe is to caufe thē to abhorre bōdage wherunto this open shame shulde dryue them for God wyll not that the loue of any man shulde be dearer vnto hym then lybertye.

eyes to lett him goo out from the, for he hath bene worthe a double hired seruaunte to the in his seruyce vi. yeres. And the Lorde thi God shall blesse the in all that thou doest.

19 All the firstborne that come of thine oxen and of thi shepe that are males, thou shalt halowe vnto the Lorde thi God. Thou shalt do no seruyce with the firstborne
20 of thi shepe: but shalt eate thē before the Lorde thi God yere by yere in the place which the Lorde hath chosē both thou and thine houssholde.

21 Yf there be any deforme 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 vnclane and the cleane in- [Fo. XXX.] differently, as the roo and the
23 hert. Only eate not the bloude there of, but poure it vpon the grounde as water.

℞. 18 quoniam iuxta mercedem mercennarii 19 deo tuo. Non operaberis in primogenito bouis, & non tondebis primogenita ouium. 21 aut in aliqua parte deforme vel debile 22 tam mundus quam immundus similiter vescentur eis

℞. 18 denn er hat dyr als eyn zwiffeltig tagloner 19 heyligen. Du solt nicht ackern mit dem erstling deyner ochsen, vnd nicht bescheren die erstling deyner schaff 21 odder sonst yrgen eyn bosē feyl 22 fondern ynn deynem thor soltu es essen (du seyst vnreyn oder reyn)

℞. ℞. N. 22 *The vnclane and the cleane indifferētly*, etc.: Or whether thou be cleane or vnclane, & lyke wyse in the .xii chapter b, and c. In the Hebrue it is indifferēt in al these places, to aplye the cleanes or vnclanes to the person that eateth it, or to the beaft that is eaten.

¶ The .XVI. Chapter.

1 **Q**BSERUE the moneth of Abyb, *M.C.S. Of Easter, whyt-sonnyde, & the feast of tabernacles. what offycers 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 therfore offer passeover vnto the Lorde thi God, and shepe and oxen in the place which the
3 Lorde shall chose to make his name dwell there. Thou shalt eate no leuēded bred there with: but shalt eate there with the bred of tribulaciō .vii. dayes lōge. For thou camest out of the lōde of Egipte in hast, that thou mayst remembre the daye when thou camest out of
4 the londe of Egipte, all dayes of thi life. And se that there be no leuēded bred sene in all thi costes .vii. dayes longe, and that there remayne nothings of the flesh which thou hast offered the fyrst daye at euen, vntil the mornynge.

5 Thou mayst not offer passeover in any of thi cities
6 which the Lord thi god geueth the: But in the place which the Lorde thi God shall chose to make his name dwell in, there thou .P. shalt offer Passeouer at euen aboute the goyngdoune of the sonne, euen in the
7 feason that thou camest out of Egipte. And thou shalt seth and eate in the place which the Lorde thi God hath chofen, 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 . . . phasē . . . daturus est 7 maneq̄ue confurgens vades

ℒ. 1 bey der nacht 2 Vnd solt . . . zu Ostern opffern 3 vngeseuerts brod deyns elends 5 Ostern opffern (v. 6) 7 vnd darnach dich wenden des morgens vnd heym gehen

℞. ℞. N. 1 *Abib*: Abib, that is of apryll, when all thynges do sprynge of freashe Exod. xxiii, b.

fwete bred, and the feuenth daye is for the people to come together to the Lorde thi God, that thou mayft do no worke.

9 Then reken the .vii. wekes, and begynne to reke the .vii. wekes when the fyccle begynneth in the corne, 10 and kepe the feaft 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 reioyfe before the Lorde thi God both thou, thi sonne, thi daughter, thi seruaunte and thi mayde, and the leuite that is within thi gates, and the straunger, the fatherlesse ād the wedowe that are amonge you, in the place which the Lorde thi God 12 hath chofen to make his name dwel there. And remēbre that thou wast a seruaūte in *why.*

Egipte, that thou obserue and doo these ordinaunces.

13 Thou shalt obserue the feaft of tabernacles .vii. dayes longe, after that thou hast gathered in thi corne and 14 thi wyne. And thou shalt reioyfe in that thi feaft, both thou and thi sonne, [Fo. XXXI.] thi daughter, thi seruaunte, thi mayde, the leuite, the straunger, the fatherlesse and the wedowe that are in thi cities. 15 Seuen dayes thou shalt kepe holy daye vnto the Lorde thi God, in the place which the Lorde shal chose: for the Lorde thi God shall blesse the in all thi frutes and in all the workes of thine handes, and thou 16 shalt be all together gladnesse. Thre tymes in the yere shall al youre males appere before the Lorde thi God in the place which he shal chose: In the feaft of

M. 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 erisque in lætitia.

L. 8 die steur 9 zelen, vnd an heben zu zehlen 11 frölich seyn (v. 14) 12 haltist vnd thuft nach disen sitten. 15 das fest halten 16 erwelet hat

M. M. N. 11 *Gates:* By gates is oft tymes vnderstande cytyes Iurisdycyon rule and gouernaunce as in this fame chapter beneth in d. (v. 18).

fwete bred, in the feast of wekes and in the booth feast.
 And they shal not appere before the Lorde emptie:
 17 but euery mā with the gifte of his honde, acordynge
 to the blessinge of the Lorde thi God, which he hath
 geuen the.

The .XVII. Chapter.

18 **I**UDGES and officers thou shalt
 make the in all thi cities which
 the Lorde thi God geueth the
 thorow out thi trybes. and lett
Iudges. thē iudge the people right-
 19 eously. Wrest not the lawe nor knowe
 any persone nether take any rewarde: for
 giftes blynde the wise and peruerte the
 20 wordes of the righteous. But in all thinge
 folowe righteoufnesse, that thou mayst lyue
 and enioye the londe which the Lord thi
 God geueth the.

*Æ. C. S. The
 payne and
 punysshment
 for Idolatrie.
 The doutefull
 sentence must
 be referred
 vnto the greate
 Iudges. The
 punysshment
 of a rebeller
 or presumptuouse
 withstander of the
 lawe. The
 Institucyon of
 a Kyng.*

21 .P. Thou shalt plante no groue of what foeuer trees
 it be, nye vnto the altare of the Lorde thi God which
 22 thou shalt make the. Thou shalt sett the vpp no piler,
 XVII, 1 which the Lorde thy God hateth. Thou shalt
 offer vnto the Lorde thy God no oxe or shepe where
 in is any deformyte, what foeuer euell fauerednesse it
 be: for that is an abhominacion vnto the Lorde thi
 God.

2 Yf there be founde amonge you in any of thi cities

Æ. 16 feast *of tabernacles (* Margin, see below. This chapter ends in Matthew's Bible as in the Authorized Version; v. 17 of the latter is the last verse of Ch. xvi. in Tyndale). xvii, 2 the cytyes

V. 18 Iudices & magistrōs 19 nec in alteram partem declinent. . . . excæcant oculos . . . mutant verba 20 iuste quod iustum est, persequeris. xvii, 1 macula aut quippiā vitii

L. 18 richten mit rechtem gericht 19 Du solt das recht nicht beugen . . . verleytten die rechten sachen 20 Was recht ist dem soltu nach iagen. xvii, 1 etwas bofes

Æ. Æ. N. 16 *Of tabernacles:* Or bothes. 18 Iudges.

which the Lord thi God geueth the man or woman that hath wrought wekednesse in the sighte of the Lord thi God, that they haue gone beyonde his appoyntment, so that they haue gone and ferued straüge goddes
 3 ad worshipped thē, whether it be the sonne or mone or
 4 any thinge contayned in heauē which I forbade, and it was tolde the ad thou hast herde of it: Then thou shalt enquire diligently.

And yf it be true and the thinge of a fuertye that
 5 foch abhomynacion is wrought in Israel, thē thou shalt bringe forth that mā or that woman whiche haue cōmytted that weked thinge,* vnto thi gates
 ad shalt stonē thē with stonēs ad they shall
 6 dye. At the mouth of .ii. or .iii. witnessēs shal he that is worthy of deeth, dye: but
 at the mouth of one witnesse he shall not
 7 dye. And the handes of the witnessēs shalbe fi- [Fo. XXXII.] rst vppon hym
 to kyll him, ad afterwarde the handes of all the people: so shalt thou put wekednesse away from the.

Opinly in the gates and not secretlye in preson: with lawfull witnesse and not tormentynge them or makege them swer agenst thē selues or forswere thē selues.

8 Yf a matter be to harde for the in iudgemēt betwene bloud and bloude, plee and plee, plage and plage in maters of strife within thi cities: Then Arife and gett the vpp vnto the place which the Lorde thi
 9 God hath chofen, and goo vnto the preastes the leuites and vnto the iudge that shalbe in those dayes, and axe,
 10 and they shall shewe the how to iudge. And se that

¶. 5 vnto the gates 9 dayes, and aske

¶. 2 malum 3 omnem militiam cæli, quæ non præcepi 4 inquisieris diligenter 5 et lapidibus obruentur. 6 peribit qui interficietur 7 vt auferas malum de medio tui (v. 12). 8 Si difficile & ambiguū . . . lepram & non lepram, & iudicium intra portas tuas videris verba variari 9 qui indicabunt tibi iudicii veritatem.

¶. 2 vbels thut 3 yrgent eyn heer des hymels, das ich nicht gepotten habe 5 vnd solt sie zu todt steynigen 7 das du den bosen von dyr thuest (v. 12). 8 zwiffchen plage vnd plage, vnd was zenkische fachen 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 lawiul 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 enforce 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 stondeth 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 presumtuosly,
- 14 .P. When thou art come vnto the löde which the Lorde thi God geueth the and enioyest it and dwellest therein: Yf thou shalt saye, I will sett a kinge ouer *kynges.* me, like vnto all the nacions that are aboute me:
- 15 Then thou shalt make him kinge ouer the, whom the Lorde thi God shal chose. One of thi brethern must thou make kinge ouer the, and mayst not sett a straunger
- 16 ouer the which is not of thi brethern. But in ani wyfe let hi not holde to many horffes, that he bringe not the people agayne to Egipte thorow the multitude of horffes, for as moch as the Lorde hath sayed vnto you: ye shall
- 17 hence forth goo no moare agayne that waye. Also he shall not haue to many wyues, lest his hert turne awaye, nether shall he gather him fyluer and golde to moch.
- 18 And when he is feten vppon the seate off his

¶. 18 And when he is sett
 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 abweycheft 12 vermessen handeln . . . ampt stehet 14 nymest es eyn vnd woneft drynnen 16 nicht viel roffer halte . . . vmb der roffe menge willen . . . fort nicht widder durch disen weg komen solt 17 das feyn hertze nicht abgewand werde
 ¶. ¶. N. 14 Kynges.

kingdome, he shall write him out this seconde lawe in
 a boke takynge a cople of the preastes the leuites.
 19 And it shalbe with him and he shall reade there in
 all dayes of his lyfe that he maye lerne to feare the
 Lorde his God for to kepe all the wordes *
 20 of this lawe 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.]
 children 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
 2 haue no enheritaunce amonge
 their brethern: the Lorde he
 is their enheritaunce, as he
 3 hath sayed vnto them. And this is the
 dutie of the preastes, of the people and of them that
 offer, whether it be oxe or shepe: They must geue vnto
 the preast, the shulder and the two chekes and the
 4 maw, the firstfrutes of thy corne, wyne and oyle,
 and the first of thy shepetheryng must thou geue
 5 him. For the Lorde thy God hath chofen him out

*M. S. The
 Leuytesmyght
 haue no pos-
 sessyons. I-
 dolatrye must
 be fledde.
 The prophet
 Chryst is
 promysed.
 The false pro-
 phet must be
 slayne, & how
 he may be
 knowē.*

¶ 18 describet sibi Deuteronomium legis huius in volumine,
 accipiens exemplar a sacerdotibus Leuiticæ tribus 19 & ceremo-
 nias eius quæ in lege præcepta sunt. 20 in superbiam super fratres
 suos . . . vt . . . regnet ipse & filii eius super Israel. xviii, 1 quia
 3 Hoc erit iudicium sacerdotum

¶ 18 alle wort dices gefetz vnd dise sitten 20 auff seynem
 konigreych. xviii, 3 das recht der prierster

of all thy trybes to stonde and to miniftr 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 luft of his herte vnto the place which the Lorde
 7 hath chofen: he fhall there miniftr in the name of the Lorde his god as all his brethern the Leuites doo
 8 whiche stonde there before the Lord. And they fhall haue lyke porcyons to eate, befylde 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
 10 doo after the abhominacyōs of thefe nacyons. Let there not be founde amonge you that maketh his sonne or his daughter go thorow fyre, ether bruterar, a bruterar or a maker of difmale dayes or ^{murmurer} difmale dayes,
 11 that vfeth witchcraft or a forcerar or a ^{unlucky days} charmar or that fpeaketh with a fpirite or a fothfayer
 12 or that talketh with them that are deed. For all that doo foch thinges are abhominacion vnto the Lorde: and becaufe of thefe abhominacyons the Lorde thy
 13 God doeth caft them out before the, be pure therefore
 14 with the Lorde thy God. For thefe nacyons whiche thou fhalt conquere, herken vnto makers off dyfemall dayes and bruterars.

℞. 5 all the trybes 10 sonne or daughter to go thorow the fyre, or that vfeth witchcraft, or a chofer oute of dayes or that regardeth the flyēg of foules, or a forcerar 11 or a charmar, or that counceleth with fpretēs, or a propheciar or that asketh the aduylfe of the deed. 14 herken vnto chofers oute of dayes and prophcyars.

℥. 6 defyderans locum 8 ex paterna ei fuceffione debetur. 9 dabit . . . ne imitari velis 10 qui luftret . . . ducens per ignem: aut qui ariolos fcificitetur, & obferuet fomnia atque auguria. nec fit maleficus, 11 nec incātator, neque qui pythones confulat, nec diuinos, & quærat a mortuis veritatē. 12 delebit eos in introitu tuo. 13 perfectus eris & absque macula 14 tu autem . . . aliter inffitutus es.

℥. 6 vnd kompt nach aller luft feyner seele 8 on was er hat von dem verkaufften gutt feyner 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 deutler, odder der die todten frage. 13 on wandel

℞. ℞. N. 10 *Withcraftē*: Or arte magyke. *Chofer oute of dayes*: Some that haue regarde to tymes. 11 *Asketh the aduylfe of the deed*: They aske y aduylfe of y deed that cōiure fpytes in the nyght thynkyng 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
Moses.*
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

¶. 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

¶. 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 Moses.

¶. ¶. N. 15 Hie wirt klerlich eyn ander predigt verheysen denn Moses predigt, wilche kan nicht das gesetzte feyn, das gnugsam durch Mose geben, drum mus es das Euangelion feyn, Vnd diser prophet niemant denn Ihesus Christus selbs der solch newe predigt auff erden hat bracht.

¶ The .XIX. Chapter.

- 1 **W**HEN the Lorde thy God hath destroyed the nacyns whose londethe Lorde thy God geueth the, and thou hast conquered the, and dwellest in their cities and in their
- 2 houffes: thou shalt appoynte .iiii. cities in the lande whiche the Lorde thy God geueth the to .P. 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 .iiii. partes that whosoever committeth murthur may flee thither.
- 4 And this is the cause of the fleyer that shal flee thither and be sauēd: Yf he smyte his neyghboure ignorantly and hated him
- 5 not in tyme passed: As when a man goeth vnto the wodd with his neyghboure to hew wod, and as his hāde fetcheth a stroke with the axe, the head slippeth from the helue and smyteth his neyghboure that he dye: the same shal flee vnto one off the same cities ad be sauēd.
- 6 Left the executer of bloude folowe after the fleyer while his hert is whote and ouertake him, because

M.C.S. The fraunchesed townes. The punishment of hym that beareth false wytnesse.

The popis setuaries are of an other purpose. For he had leuer haue the frenshep of the euil, the to saue them that are Good.

V. 2 separabis tibi 3 sternens diligenter viam 4 Hęc erit lex homicidæ fugientis . . . nesciens, & qui heri & nudius tertius nullum contra eum odium habuisse comprobatur 5 ferrumque lapsum de manubrio . . . ad vnam supradictarum vrbium 6 dolore stimulatus

L. 2 ausfondern 4 Vnd das sol die sachen seyn . . . vnwissend, vnd hat vorhyn keyn hafs auff yhn gehabt 5 das eyssen sure vom stiel 6 der blut reicher dem todtschleger nach iage, weyl feyn hertz erhitzt ist

M. N. 4 *If he smyte, etc.*: Here are shewed .ii. maner of maquellyng one done wyllingly & of set purpose, the other vnwyllingly: 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 mansleier before God: because he wyllleth hys neyghboure euill. As it is sayde .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 neighbour in tyme passed.
- 7 Wherefore I commaunde the sayeng: fe that thou appoynte out .iii. cities
- 8 And yf the Lorde thy God enlarge thy costes as he hath sworne vnto thy fathers and geue the all the londe which he sayed he wold geue vnto thy fathers (so that thou kepe all these commaundmentes to doo them, which I commaunde the this daye, that thou loue the Lord thy god and walke in his wayes euer) then thou [Fo. XXXV.] shalt adde .iii. cities moo vnto thofe .iii. that innocent bloude be not shed in thi lande which the Lorde thy God geueth the to enheret, and so bloude come vppon the,
- 11 But and yf there be any man that hateth his neyghboure and layeth awayte for him and ryseth agent him and smyteth him that he dye, and fleeth vnto any of these cities. Then let the elders of his citie sende and fetch him thence and delyuer him in to the hondes of the iustice of bloude, and he shall dye, Let thyne eye haue no pitie on him, and so thou shalt put awaye innocent bloude from Israell, and happie arte thou.
- 14 Thou shalt not remoue thy neyghbours marke which they of olde tyme haue fett 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 agent a man in any maner trespase or synne, what euer synne a man synneth: But at the mouthe of two witnesses or of .iii. witnesses shall all maters be tryed.
- 16 Yf an vnrighteous witnesse ryse vp agent 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 todts an yhm ist 7 aussonderst. 8 geredt hat 9 deyn leben lang 10 vnd kome blut auff dich. 12 des blut rechters 13 deyn augen sollen feyn nicht verchonen (v. 21) . . das dyrs wol gehe. 15 sol alle sache bestehen. 16 eyn freueler zeuge

As hate maketh the dead euell: so love maketh it good.

Ye in all mater of heresie agent holye churche:

- 17 accuse him of trespase: then let both the men which
stryue together stonde before the Lorde, before the
preastes and the iudges .P. which shalbe in those dayes,
18 and let the iudges enquire a good. And ^{a good, in}
yf the witnesse be founde false and that ^{good earnest,}
he hath geuen false witnesse agenst his ^{thoroughly}
19 brother thē shall ye do vnto hi as he had thought to
do vnto his brother, and so thou shalt put euell away
20 frō the. And other shal heare ad feare ad shal hēce-
forth comytt no more any soch wekednesse amōg you.
21 And let thyne eye haue no compassiō, but life for life,
eye for eye, toth for toth, hande for hand, and .fote
for fote.

¶ The .XX. Chapter

- 1 **W**HEN thou goest out to batayle ^{M. C. S. Who}
agenst thine enemyes, and ^{ought to go to}
seest horses and charettes and ^{battel. The}
people moo then thou, be not ^{Lawe of Ar-}
aferde of them, for the Lorde thy God is ^{mes amonge}
with the whiche broughte the out of the ^{the Israelites.}
2 londe off Egipte. And when ye are come ^{The Canaa-}
nye vnto batayle, let the preast come forth and speake ^{nytes must}
3 vnto the people and saye vnto them: Heare Israel, ye ^{they kyll.}
are come vnto batayle agenste youre enemyes, let not
youre hartes faynte, nether feare nor be amafed nor a
dreade of them.
4 For the Lorde thy God goeth with you to fyghte
for you agenste youre enemyes and to saue 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, &
maiolem quam tu habeas, aduersarii exercitus multitudinem
2 p̄elio, stabit fac. ante aciem 4 contra aduersarios dimicabit, vt
eruat vos de periculo.

¶. 18 wol forschen 19 das böse von dyr weg thuft 20 solche
böse stück furnemen zu thun. xx, 1 ynn eyn krieg . . . rofs vnd
wagen des volcks das gröffer 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
And yf any man haue planted a vyne- *thē as we doo*
oure shippes.
Comē: the
iii. first yeres
the frute
myghte not be
eate the fourth
it might be
7 *offred ad the*
fifte eaten ad
that ys to
make it comē
to bringe it to
the vse of the
laye people.
yarde and haue not made it comen *, let
him goo and returne agayne vnto his
houffe, lest he dye in the batayle
and another make it comen. And
yf any man be betrothed vnto a wyfe
and haue not taken hyr, let hym goo
and returne agayne vnto his houffe, lest
he dye in the batayle and another take
her.
- 8 And let the officers speake further vnto the people
and saye. Yf any man feare and be faynte herted, let
him goo and returne vnto his houffe, lest his brothers
9 hert be made faynte as well as his. And when the
officers haue made an ende off speakyng vnto the
people, let thē make captaynes of warre ouer them.
- 10 When thou comest nye vnto a citie to fight agenst
11 it, offre them peace. And yf they answere the agayne
peafably, and open vnto the, then let all the people
that is founde therein be tributaries vnto the and serue
12 the. But and yf they will make no peace with the,
then make warre agenste the citie and besege it.
- 13 .P. And when the Lord thy God hath delyuered it
in to thine handes, smyte all the males thereof with

V. 6 fecit eam esse communem, & de qua vesci omnibus liceat? . . . & alius homo eius fungatur officio. 8 sicut ipse timore perterritus est. 9 siluerint duces exercitus . . . vnusquisque suos ad belandum cuneos præparabit. 10 offeres ei primum pacem. 11 Si receperit . . . saluabitur, & seruiet tibi sub tributo. 12 sinautem foedus inire noluerit, & cœperit contra te bellum

L. 5 die heubtleut sollen mit dem volck reden 6 noch nicht gemeyn gemacht 8 seyner brüder hertz feyg mache wie sein hertz ist. 9 die heubtleut . . . sollen sie die vbirften des heers fur das volck an die spitzen stellen. 11 Antwortet sie dyr fridelich . . . dyr zinsbar vnd vnterthan feyn. 12 Wil sie aber nicht fridelich mit dyr handeln, vnd wil mit dyr kriegien

M. 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 selfe and eate the spoyle
of thyne enemies which the Lord thy God geueth the.
15 Thus thou shalt doo vnto all the cities whiche are a
greate waye of from the ād not of the cities of these
nacions.

16 But in the cities of these nacions which the Lorde
thy God geueth the to enheret, thou shalt faue alyue
17 nothinge that bretheth. But shalt destroye them with
out redempcion, both the Hethites, the Amorites, the
Cananites, the Pherezites, the Heuites and the Iebu-
sites, as the Lorde thy God hath commaunded the,
18 that they teach you not to doo after all their abhom-
inacyons whiche they doo vnto their goddes, and so
shulde synne agenst the Lorde youre God

19 When thou hast befeged a citie longe tyme in mak-
inge warre agenst it to take it. destroye not the trees
thereof, that thou woldest thrust an axe vnto them.
For thou mayst eate of thē, and therefore destroye them
not. For the trees of the felde 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.

Ÿ. 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 cæteris
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 völcker. 17 fon-
dern solt sie verbannen 19 das du mit exten dran sarist . . 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 felde, 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 fowenge, 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 ministrate 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 faye: oure handes haue not shed this bloude ne- .P. ther haue oure
- 8 eyes sene it. Be mercifull Lord vnto thy people Israell which thou hast delyuered and put not innocent bloude vnto thy people Israell: and the bloude shalbe forgeuen

M.C.S. The purgacion of hym that is founde deed & is not knownen how he was slayne. How we ought to take to wyfe her that is taken in warre. The ryght of the syff begotten. The punishment of the sonne that is dyfobedyent to hys father and mother.

V. 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

L. 2 vnd von dem erschlagenen messen an die stede die vmbherliegen 3 da mit man nicht geerbeytet hat, noch am ioch gezo-gen hat 4 ynn eynen kiesichten grund, der widder geerbeytet noch befeet 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 thē And so shalt thou put innocent blood frō the,
 when thou shalt haue done that which is *Right in the*
 right in the syght of the Lorde. *lordes fighte,*
ad not in thyne
- 10 When thou goest to warre agenst thyne *imaginacion.*
 enemies and the Lorde thy God hath delyuered them
 in to thine handes and thou hast take them captyue,
 11 and seist amonge the captyues a bewtifull woman and
 hast a fantasye vnto her that thou woldest *fantasye, lik-*
 12 haue her to thy wyfe. Then bringe her *ing, sondnefs*
 home to thine houffe and let her shaue hir heed and
 13 pare hir nayles ad put hir rayment that she was taken
 in from hir, and let hir remayne in thine houffe and be
 wepe hir father and hir mother a moneth long and
 after that goo in vnto her ad marie her ad let her be
 14 thi wife. And yf thou haue no 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

¶. 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 federis animo tuo . . . nec opprimere per potentiam 17 sed filium odiosæ agnoscet

¶. 9 Also soltu das vnschuldige blut von dyr thun, das du theest was recht ist fur den augen d. H. 11 hast lust zu yhr . . . 12 bescheren 14 wenn du aber nicht lust zu yhr hast 14 verkeuffen noch versetzen 17 sondern . . . erkennen


¶. ¶. ¶. 9 *Innocēt blood:* The Chald. interpre. him that shedeth innocēt bloude. 11 *Haue her to thy wyfe:* Here were they permytted to take a wife of the gentyles but fyrst to shaue her head & cut her nayles &c. which ceremony signified that she shuld be instruct to cutt a waye the wantonesse, & superfluous deckyng with the delycate condicions of the gentyles, lest the cleane people of the Iewes shulde in short space abhorre her, yf she contynued in her olde maners. 14 *Hast humbled her,* that is, afflyct vexed & greued her by takig awaye her 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 stuburne, and disobedient, that he will not herken vnto the voyce of his father and voyce of his mother, and they haue taught him nurture, but he wolde not herken vnto
19 them: Then let his father and his mother take him and brynge hym out vnto the elders of that citie and
20 vnto the gate of that same place, ad saye vnto the elders of the citie. This oure sonne is stuburne and disobedient and will not herken vnto oure voyce, he
21 is a ryoter and a dronkarde. Then let all the men of that citie stone him with stones vnto deeth. And so thou shalt put euell away from the, and all Israel shall heare and feare.

22 Yf a man haue commytted a trespace worthy of deeth and is put to deeth for it and hanged on tree:
23 let not his body remayne all nyghte vppon the tree, but burye hym .P. the same daye. For the curse off God is on him that is hanged. Defile not thy londe 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 home agayne vnto thy brother. Yf thy

M.C.S. What thou oughtest to do when thou syndest thy neyghbours beaſt goynge aſtraye.

M. 21 And thou shalt put

V. 17 iste est enim principium liberorum eius 19 ad portam iudicii 20 contemnit, comeſſationibus vacat, & luxuriæ atque conuiuiis 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 würdig iſt, vnd wirt alſo getodt das man yhn auff eyn holtz henget. xx, 1 Wenn du . . . ſiheſt . . . ſo ſoltu dich nicht entziehen

- brother be not nye vnto the or yf thou knowe him not, then bringe them vnto thine awne houffe and lett them be with the, vntyll thy brother axe after them, and
 3 then delyuer him them agayne. In like maner fhalt thou doo with his affe, with his rayment and with all loft thinges of thy brother which he hath loft and thou haft founde, and thou maist not withdrawe thy felfe.
- 4 Yf thou fe that thy brothers affe or oxe is fallen doune by the waye, thou fhalt not withdrawe thy felfe from them: but fhalt helpe him to heue them vp agayne.
- 5 The woman fhall not weere that whiche pertayneth vnto the man, nether fhall a man put on womans rayment. For all that doo fo, are abhomynacyon 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 groude, whether they be younge or egges, ad the dame sittenge vppon the younge or vppō the egges:
- 7 Thou fhalt not take the mother with the younge. But fhalt in any wyfe let the dame go and take the younge, that thou mayft prospere and prolonge thy dayes.
- 8 When thou byldest a new houffe, thou fhalt make

¶. 2 afke

V. 2 quærat . . . & recipiat. 3 ne negligas quasi alienam. 4 non defpicias, sed subleuabis cum eo. 5 apud deum 7 abire patieris

L. 2 fuche, vnd denn yhm widder gebist 3 du kanst dich nicht entziehen. 4 fondern solt yhm auff helffen. 7 solt die mutter fliegen lassen

¶. ¶. N. 5 It is not here forbyddē but that to extue (*sic*) or auoyde leopardye, or to passe the tyme merely or to begile oure enemyes a womā may were a mans harnesse or vestimentes & contrarywyfe a man womā clothes: but that they be not earnestly & customablye vsed, that due honesty & dignitie may be obserued of bothe kyndes: seyng to do other wyfe is vncomely. 6 *The mother with the younge*: Thou fhalt not kil the mother, etc. This lawe will no moare but that in dealinge mercifully with beastes we shulde lerne mercifulnesse vnto oure neyghbours. 8 *A new house*: The houses be flat in those countreys.

A man shall not weare womens clothyng or a womā manes clothyng. To weare a cote of woorle & of flaxe is also forbidde. The punnyshment of hym that accuseth a man vnrighteously: of an aduocyrer also & of hym that rauyseth a mayde.

a batelmēt vnto the roffe, that thou lade
not bloude vpon thine houffe, yf any mā
fall there of.

*The houffes
be flatt in thofe
cōtres.*

- 9 Thou shalt not fowe thy vyneyarde with dyuerfe
fede: left thou halowe the fede whiche thou haft sowen
with the frute off thy vyneyarde.
- 10 Thou shalt not plowe with an oxe ād an affe
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 vpon her and faye: I
toke this wyfe, and whē I came to her, I founde her
15 not a mayde: Thē let the father of the damfell and the
mother .P. brynge forth the tokens of the damfels vir-
ginite, vnto the elders of the citie, euen vnto the gate.
- 16 And let the damfels father faye vnto the elders, I gaue
my doughter vnto this man to wife and he hateth her:
17 and loo, he layeth shamefull thinges vnto hir charge
faynge, I founde not thy doughter a mayde. And yet
these ar the tokens of my doughters virginite. And
let them sprede the vesture before the elders off the citie.

V. 8 murum tecti per circūtum: ne effundatur sanguis in domo tua, & sis reus labente alio, & in præceps ruente. 9 ne & fementis quam seuisi, & quæ nascuntur ex vinea, pariter sanctificentur. 11 contextum 12 quatuor angulos pallii tui 13 & postea odio habuerit eam, 14 quæsieritque occasiones . . . obiiiciens ei nomen pessimum 15 tollent eam . . . & ferent 17 imponit ei nomen pessimum . . . hæc sunt signa

L. 8 eyn lehen drumb auff d. dache, auff das du nicht blut auff deyn haus ladiest 9 das du nicht zur fulle heyligest . . . sampt dem eynkomen des weynbergis. 11 zu gleych gemenget. 12 an den vier sittigen deynes mantels 13 vnd wirt yhr gram, wenn er sie beschlaffen hat, 14 vnd legt yhr was schendlichs auff 15 sie nemen, vnd fur die Eltisten der stad yn dem thor eraus bringen 17 vnd legt eyn schendlich ding auff sie

M. N. 9 *With diuerse seede* for then the one shulde hurte the other: so the maners & dealig of men may not be double but single symple agreable in opinions & not of contrary sectes & dyuerse doctrynes. 10 To not plowe with an oxe and an affe and not to were a garmēt of wollen & lynē do meane both one thynge, and are expounded in Leuiti. xix, d.

- 18 Then let the elders of that citie take that man and
 19 chastyce him and merce him in an hundred fylles of
 syluer 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 away all his dayes. But and yf the thinge
 be of a fuertie that the damfell be not founde a virgen,
 21 let them brynge her vnto the dore of hir fathers houffe,
 and let the men of that citie stone her with stones to
 deeth, because she hath wrought folye in Israel, to
 playe the whore in hir fathers houffe. And so thou
 shalt put euell away from the.
- 22 Yf a man be founde lyenge with a woman, that
 hath a wedded husbonde, then let the ^{etherother,}
 dye etherother of the: both the man that ^{both the one}
 laye with the wife and also the wife: so ^{and the other}
 shalt thou put away euell from Israel.
- 23 Yf a mayde be hanfasted vnto an hus- ^{hanfasted,}
 bonde, and then a man finde her in the ^{i. e. hand-}
 24 towne and leye with her, then ye shall ^{fasted, be-}
^{trothed}
 brynge them both out vnto the gates of that same citie
 and shall stone them with stones to deeth: The damfell
 because she cried not beyng in the citie: And the man,
 because he hath humbled his neyghbours wife, and thou
 shalt put away evell from the.
- 25 But yf a man finde a betrothed damfell in the felde
 and force her and leye with her: The man that
 26 laye with her shall dye alone, and vnto the damfell
 thou shalt doo no harme: because there is in the dam-
 fell no cause of deeth. For as when a man ryseth

¶. 19 quos dabit . . diffamauit nomen pessimum . . . non poterit dimittere eam 20 non est in puella inuenta virginitas: 21 eiicient eam . . . quoniam fecit nefas in Israel . . . & auferes malum (vv. 22, 24) 22 morietur, id est, adulter & adultera 23 Si puellam. desponderit vir . . . 24 quia humiliavit vxorem proximi fui. 25 & apprehendens concubuerit cum ea, ipse morietur solus 26 quoniam sicut latro

℥. 19 feyn leben lang nicht lassen muge. 20 Ifts aber die warhey, das . . . nicht ist iungfraw funden 21 torhey in Ifr. begangen hat . . . das bose (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 ergreyfft sie vnd schlefft bey yhr . . . der man alleyne sterben 26 Sondern gleych wie yemand


agenfte his neyghboure and fleyeth him, euē fo 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.

.P.

¶ The .XXIII. Chapter

1  ONE that is gelded or hath his
 preuey membres cutt of, ſhall
 2 come in to the congregacion
 of the Lorde. And he that is
 borne of a comen woman ſhall not come
 in- the congregacion of the Lorde, no in
 the tenth generacyon he ſhall not entre in to the con-
 3 gregacyon of the Lorde. The Ammonites and the
 Moabites ſhall not come in to the cōgregacyon of the
 Lorde, no not in the tenth generacion, no they ſhall

*M. C. S. What
 maner of men
 may not be ad-
 myt in to the
 churche. Pol-
 lucioſ that
 happe in the
 night. Vſurie.*

M. 2 in to the congregacyō
V. 26 animam eius: ita et puella perpeſſa 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 teſticularis, & abſciſo veretro 2 mamzer, hoc eſt de ſcorto
 natus . . . vſque

L. 26 ſchluge feyne feele todt, ſo iſt diſ auch 27 ſchrey, vnd
 war niemant der yhr halff. 28 vnd werden gefunden 29 nicht
 laſſen feyn leben lang. 30 nicht auff decken ſeyns vaters decke.
 xxiii, 1 gebrochener noch verſchnyttener 2 hurkind . . . auch nach
 dem zehenden gelid, ſondern ſol ſchlecht nicht

M. M. N. 29 What humble ſignifieth here loke Thren. v. b.
 xxiii, 1 *To come into the cōgregacyon* is to haue office or myniſtra-
 tion, amōg the congregacion: which no deformed perſon myght
 haue: leſt his deformytye ſhuld be an occaſyon to deſpyſe the
 offyce or admyniſtracion 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 Egipthe, and because they hyred agenst the Balaam the sonne of Beor the interpreter 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
- 5 preter of Mesopotamia, to curse the. Neuerthelesse the Lorde thy God wolde not herken vnto Balaam, but turned the curse to a blessinge vnto the, because the
- 6 Lorde thy God loued the. Thou shalt neuer therefore feke that which is 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 Egypitian, 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 vncleane 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: ad 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 resorte 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 somnio 12 ad requisita naturæ 13 gerens paxillum in balteo

℥. 4 widder euch dingeten 6 Du solt yhn widder glück noch heyl wundfchen 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 fareñ ist 12 zur nott hynaus

℞. ℞. N. 13 *Wepon*: If foche polycies must be hadde in fowdyars tentes to kepe thē cleane, moch moare in cyties and townes. If foche a thyng, which of it selfe is not euell, must be so earnestly feene to: what fyngular prouyfyō ought ther to be hadde that no opē whoredome, aduowtrye, theft, pollyng, exaccion etc. were vsed.

14 is departed from the. For the Lorde thy God walketh in thyne host, to rydd the and to sett thine enemyes before the. Let thine host be pure that he se no vnclene thinge amonge you and turne from you.

15 Thou shalt not delyuer vnto his master the seruauent
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 doughters of Israel,
18 nor whorekeeper of the sonnes of Israel .P. Thou shalt nether brynge the hyre of an whore nor
the pryce of a dogge in to the housse of
the Lorde thy God, in no maner of vowe:
for euē both of them are abhominacion
vnto the Lorde thy God.

The popewil take tribute of them yet ad bisshopes, ad abottes desire no better tenantes.

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 settefst 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,

V. 14 vt eruat te 16 in loco qui ei placuerit . . . ne contristes eum. 17 scortator 20 fed alieno. Fratri autem tuo absque vfura id quod indiget, cōmodabis 23 sicut promifisti domino deo tuo, & propria voluntate & ore tuo locutus es.

L. 14 das er dich erredte 16 solt yhn nicht schinden. 17 hurer 20 An dem frembden magstu wuchern

Æ. Æ. N. 18 *The hyre*, etc. There be now many that desyre no beter rentes.

thou mayst eate grapes thy belyfull at thine awne pleasure: but thou shalt put none in thy bagge.

- 25 When thou goest in to thy neyghbours corne, thou mayst plucke the eares with thine hād [Fo. XLII.] but thou mayst not moue a fycle vnto thy neyghbours corne.

¶ The .XXIII. Chapter.

- 1 **W**HEN a man hath taken a wyfe and married her, yf she finde no fauoure in his eyes, because he hath spied some vnclennesse in her. Then let him write her a bylle of deuorcement and put it in hir hande
 2 and sende her out of his houffe. Yf when she is departed out of his houffe, she goo
 3 and be another mans wife and the seconde husbonde hate her and write her a letter of 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 lode with synne, which the Lorde thy God geueth the to enherett.
 5 When a man taketh a newe wyfe, he shall not goo a warrefare nether shalbe charged wyth any busynesse: but shalbe fre at home one yere and 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.

¶. 24 quantum tibi placuerit: foras autem ne efferas tecum. 25 falce autem non metes. xxiiii, 1 propter aliquam sœdidatẽm 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

¶. 24 bis du satt habist, aber du solt nichts ynn deyn gefests thun. 25 nicht drynnen hyn vnd her faren. xxiiii, 1 vmb etwa eyner vnlust willen 4 nach dem sie ist vnreyn vnd eyn gewel fur dem HERRN, Auff das du das land nicht zu sunden machist 5 yhm nichts aufflegen.

- 6 .¶. No mā shall take the nether or the vpper mil-
stone to pledge, for then he taketh a mans lyfe to pledge.
- 7 Yf any man be founde stealyng any of his brethern
the childern of Israel, ād maketh cheuefaunce of him
or selleth him, the these shall dye. And thou shalt
put euell awaye from the.
- 8 Take hede to thy selfe as concernyng the plage of
leprosy, that thou obserue diligently to doo acordinge
to all that the preastes the leuites shall *Do as the*
teach the, as I commaunded them so ye *preastes teache*
9 shall obserue to doo. Remembre what *you: but as I*
the Lorde thy God dyd vnto Mir Iam *haue taughte*
by the waye, after that ye were come out *thē and not as*
they sayne.
off Egipte.
- 10 Yf thou lende thy brother any maner soker, thou
11 shalt not goo in to his houffe to fetche a pledge: but
shalt stonde without and the man to whom thou lend-
12 est, shall bryng the the pledge out at the dore. For-
thermore yf it be a pore body, goo not to slepe with
his pledge: but delyuer hym the pledge agayne by that
13 the sonne goo doune, and let him slepe in his owne
rayment and bleffe the. And it shalbe rightuoufnes
vnto the, before the Lorde thy God.
- 14 Thou shalt not defraude an hyred seruaunte that is
nedye and poore, whether he be off thy [Fo. XLIII.]
brethern or a straunger that is in thy lond with in thy
15 cities. Geue him his hyre the same daye, and let not the

¶. 6 quia animam suam appofuit tibi. 7 Israel, & vendito eo
acceperit pretium 8 sacerdotēs Leuitici generis . . . & imple soli-
cite. 10 Cum repetes 11 proferet quod habuerit. 14 indigentis, &
pauperis fratris tui

¶. 6 denn er hat dyr die feel zu pfand gesetzt. 7 eyn feele stilet
. . . verfetzt odder verkeufft sie 10 yrgent eyne schuld borgeft
14 nicht verworteylen das lohn des bnöttigeten vnd armen

¶. N. 6 By the nether or vpper myllstone is signyfyed any
thinge which is necessarily requyred to a borower or debtour,
wherof he nouryssheth & sustayneth hym selfe, that may no credi-
toure take frō him, in especiall his crafte & occupacyō wherō he
chefely liueth may he not, by enpregonnement (which some most
cruelly do) kepe hym from: Left he be compelled to paye his dett
with double disprofet. One, that his millstone is idell in the meane
tyme. Another, that he is constraigned to come further in dett
otherwayse: or to sell his necessary goodes with out which he
cannot lyue, to makepayment.

sonne goo doune thereon. For he is nedye ad therewith fusteyneth his life, lest he crye agenst the vnto the Lorde ad it be synne vnto the.

16 The fathers shal not dye for the childern nor the childern. for the fathers: but euery mā shall dye for his awne synne.

17 Hynder not the right of the straunger nor of the
18 fatherlesse, nor take wedowes rayment to pledge. But remembre that thou wast a seruaunte in Egipte, ad how the Lord thy God delyuered the thēce. 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 straunger, the fatherlesse and the wedowe, that the Lorde thy God maye bleffe 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: wherfore I cōmaūde the to doo this thinge.

¶ The .XXV. Chapter.

1 **W**HEN there is strife betwene men, *M.C.S. The punnyshment of offenders. The lawe of reasyng seed to the brother that is deed.*
let thē come vnto the lawe,
and let the iudges iustifie the
rightuous and condemne the
2 trespeafer. And yf the trespeafer be wor-

M. 1 If there be

V. 15 sustentat animam suam 17 Non peruertes 20 collegeris . . non reuerteris 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 take him doune and to bete him before his face accordynge to his trespace, vnto a certayne
 3 nombre. XL. ftripes he shall geue him and not paffe: left yf he shulde exceade and beate him aboute that with many ftripes, thi brother shuld appere vngodly before thyne eyes.
- 4 Thou shalt not mofell the oxe that treadeth out the corne.
- 5 When brethren dwell together and one of them dye ad haue no childe, the wyfe of the deed shall not be geuen out vnto a ftraunger: 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 elders and faye: 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 faye: 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 anwere and faye.
- 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)

℥. 2 Pro mensura peccati, erit & plagarum modus 3 non exedant: ne foede laceratus 6 & primogenitum ex ea filium nomine illius appellabit 7 accipere vxorem frat. fui quæ ei lege debetur . . . ad portam ciuitatis, & interpellabit . . . dicetque io Domus difcalceati.

℥. 2 nach der mas vnd zal feyner missethat 3 fo man mehr schlege gibt, er zu viel geschlagen werd, vnd deyn bruder scheulich fur deynen augen fey. 7 ichwegeryn neme, so sol sie, feyne schwegeryn hinauff gehen vnter das thor . . . eyn namen zu erwecken. 8 Wenn er denn steht io des Barfuffers haus.

℞. ℞. N. 3 .XL. ftrypes: Therefore had S. Paul no mo at any tyme. 2 Cor. xi, f. 6 Which is deed: So that he shulde be the chylde of the brother that deed was, & not his that gatt him

- 11 Yf when men stryue together, one with another, the
 wife of the one rüne to, for to ryd hyr husbonde out
 of the handes of him that smyteth him and put forth
 12 hir hande and take him by the secrettes: cutt of hir
 hande, and let not thine eye pitie her.
- 13 Thou shalt not haue in thy bagge two maner
 14 weyghtes, a greate and a small: nether shalt thou haue
 in thine house dyuerse measures, a great ād a small.
- 15 But thou shalt haue a perfect ād 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
 ād all that doo vnright, are abhominacion vnright, *wrong*
 vnto the Lorde thy God.
- 17 .P. Remembre what Amalech dyd vnto the by the
 18 waye after thou camest out of Egipte, he mett the by
 the waye and smote the hynmost of you, all that were
 ouer laboured and dragged by hynde, when thou wast
 19 faynted and werye, and he feared not God. Therefore
 when the Lorde thy God hath geuen the rest from all
 thyne enemyes rounde aboute, in the londe whiche
 the Lorde thy God geueth the to enheret and possesse:
 se that thou put out the name of Amalech from vnder
 heauen, ād forget not.

¶. 13 two maner of weyghtes

V. 11 iurgium viri duo, & vnus contra alterum rixari cœperit
 12 nec flecteris super eam vlla misericordia. 15 pondus habebis
 iustum & verum, & modius æqualis & verus 16 abominatur . . .
 & auersatur omnem iniustitiam. 19 requiem, & subiecerit . . .
 delebis

L. 11 leufft zu 12 auge sol yhr nicht verschonen. 15 vellig vnd
 recht gewicht . . . Epha 19 austilgen.

¶. N. 11 *Put forth her hande* etc.: God wyll that a wo-
 man be moare shame fast then ether to exerceyfe the feate of a mā
 in feyghtyng or to touche that mēbre.

¶ The .XXVI. Chapter.

- 1 **W**HEN thou art come in to the *M.C.S. The fyrst frutes and tythes to the Leuites, fat her lesse, wedowes, and straungers.*
 londe whiche the Lorde thy God geueth the to enherett
 and hast enioyed it and dwell-
 2 est there in: take of the first of all the
 frute of the erthe, which thou hast brought in out of
 the lande that the Lorde thy God geueth the and put
 it in a maunde and goo vnto the place maunde, *baf-*
 which the Lorde thy God shall chose to *ket*
 3 make his name dwell there. And thou shalt come
 vnto the preast that shalbe in those dayes ad saye
 vnto him I knowlege this daye vnto the Lorde thy
 God, that I am come vnto the contre whiche the
 Lorde sware vnto oure fathers for to geue vs.
 4 [Fo. XLV.] And the preast shall take the maunde out
 of thine hande, and set it doune before the alter of the
 5 Lorde thy God. And thou shalt answer ad saye before
 the Lorde thy God: The Sirians wolde haue destroyed
 my father, and he went doune in to Egipthe ad sogeorned
 there with a few folke and grewe there vnto a nacyon
 6 greate, myghtie and full of people. And the Egyprians
 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 Pro- fiteor 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 trans- lacyon 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 aduerfyte, laboure and oppreffyon. And the Lorde
 brought vs out of Egipte with a mightye hande and a
 fretched out arme and with greate tereblenefse and
 9 with fygnes and wonders. And he hath brought vs
 in to this place and hath geuē vs this londe that floweth
 10 with mylke and honye. And nowe loo, I haue brought
 the firft frutes off the londe whiche the Lorde hath
 geuen me. And fet it before the Lorde thy God and
 11 worfhepe before the Lorde thy God and reioyse ouer
 all the good thinges whiche the Lorde thy God
 hath geuē vnto the and vnto thyne houffe, both
 thou the Leuite and the ftraunger that is amonge
 you.

12 When thou haft made an ende of tithynge .P. all
 the tithes of thine encrease the thyrde yere, the yere
 of tythyng: and haft geuen it vnto the Leuite, the
 ftraunger, the fatherlefse ād the wedowe, and they
 13 haue eaten in thy gates ād fylled them felues. Then
 faye before the Lorde thy God: I haue brought the
 halowed thinges out of myne houffe: and haue geuen
 them vnto the Leuite, the ftraunger, the fatherlefse and
 the wedowe acordynge to all the commaundmentes
 which thou commaundeft me: I haue not ouerfkypped
 14 thy commaundmentes, nor forgotten them. I haue
 not eaten thereof in my moornynge nor taken awaye
 thereof vnto any vnclenneffe, nor fpente thereof aboute
 any deed corfe: but haue herkened vnto the uoyce of the
 Lorde my God, and haue done after all that he com-
 15 maüded me, loke doune from thy holy habitacyon
 heauen and bleffe thy people Ifrael and the lande which

¶. 7 humilitatem noſtram, & laborem atque anguſtias 8 et
 eduxit nos 9 introduxit 10 Et idcirco nunc offero . . . dominus
 dedit mihi. 12 Quando compleueris . . . vt comedant intra portas
 tuas, & faturentur 13 non præteriui mandata tua, nec ſum oblitus
 imperii tui. 14 in re funebri . . . ſicut præcepifti mihi. 15 ſanctuario
 tuo, & de excelſo cælorum habitaculo

℣. 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 fatt
 werden. 14 nicht zu den todten dauon gegeben . . . wie du myr
 gepOTTen haſt. 15 heyiligen wonung vom hymel

thou hast geuen vs (as thou fwareft 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.

AND Moses with the elders of
 Israel cōmaunded the people
 sayenge: kepe all the com-
 maundmentes which I com-
 2 maunde you this daye. And when ye
 be come ouer Iordayne vnto the londe
 which the Lorde thy God geueth the,
 sett vpp greate stones and playster them with playf-
 3 ter, and write vpō thē all the wordes of this lawe,

*M. C. S. An
 aultare must
 be bylded be-
 fore they go
 ouer Iordan.
 The blessinges
 in the hyll
 Garizim. The
 Curfes 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 vöcker. xxvii, 1 sampt den Eltisten 2 geben
 wirt (v. 3) . . kalck tunchen (v. 4)

℞. ℞. N. 17 Thou hast sett vp the Lorde etc.: Or thou haste
 caused to be sayde that ꝑ Lorde shulde be vnto the for thy God:
 or, as many will, he made the to faye, that is, he was the cause
 that thou shuldest faye, that the Lorde shulde be vnto ꝑ for
 thy God.

when thou arte come ouer: that thou mayst come in to the londe whiche the Lorde thy God geueth the: a londe that floweth with mylke and honye, as the Lorde God off thy fathers hath promysed the.

4 When ye be come ouer Iordayne, se that ye set vpp these stones which I commaunde you this daye in
5 mount Eball, and playster them with playster. And there bylde vnto the Lord thy God, an altare of stones and se thou liste .℞. vpp no yerne vpon them:
6 But thou shalt make the altare of the Lorde thy God of rughstones and offer burntoffrynges thereon vnto
7 the Lorde thy God. And thou shalt offer peaceoffrynges and shalt eate there and reioyfe before the Lorde
8 thy God. And thou shalt write vpon the stones all the wordes of this lawe, manyfestly and well

9 And Moses with the preastes the Leuites spake vnto all Israel fayenge: take hede ad heare Israel, this daye thou art become the people of the Lorde thy God.
10 Herken therfore vnto the voyce of the Lorde thi God ad do his cōmaundmētes ad his ordinaunces which I commaunde you this daye.

11 And Moses charged the people the same daye fayenge: these shall stonde vpon mount Grifim to blesse the people, when ye are come ouer Iordayne: Symeon,
12 Leui, Iuda, Ifachar, 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 Israel with a loude voyce.

15 Curfed be he that maketh any carued image or image of metall (an abhominacion vnto the Lorde, the worke of the handes of the craftesman) and putteth it in a secrett place: [Fo. XLVII.] And all the people shall answere and faye Amen.

℞. 12 Garizim

℞. 5 quos ferrum non tetigit 6 faxis informibus & impolitis 8 plane et lucide. 10 audies vocem eius 15 ponetque illud in abscondito.

℞. 5 dar vber keyn eyfen feret 6 gantzen steynen 7 todopffer 8 klar vnd wol. 10 das du der stym des Herrn deyns Gottis gehorsam seyft 15 vnd setzt es verporgen

Here of take the popes an occasiō to curse .iiii tymes in the yere

- 16 Curfed be he that curfeth his father or hys mother, and all the people shall faye Amen.
- 17 Curfed be he that remoueth his neighbours marke and all the people shall faye Amen.
- 18 Curfed be he that maketh the blynde goo out off his waye, and all the people shall faye Amen,
- 19 Curfed be he that hyndreth the right of the 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, ad all the people shall faye Amen.
- 21 Curfed be he that lieth with any maner beeft, and all the people shall faye Amen.
- 22 Curfed be he that lieth with his fyfter whether she be the doughter of his father or off his mother, and all the people shall faye Amen
- 23 Curfed be he that lieth with his mother in lawe, and all the people shall faye Amen.
- 24 Curfed be he that smyteth his neghboure secretly, and all the people shall faye Amē.
- 25 Curfed be he that taketh a rewarde to flee innocent bloude, and all the people shall faye Amen.
- 26 Curfed be he that mātayneth not all the wor- .P. des of this lawe to doo them, ad 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 sui.* & 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 gefetzts auffrichtet das er darnach thue

¶ The .XXVIII. Chapter

- 1 **Y**F thou shalt herken diligently *M.C.S. The*
 vnto the voyce of the Lorde *promyses of*
 thy God, to obserue and to *the blessinges*
 do all his commaundmentes *vnto them that*
 whiche I commaunde the this daye. The *regarde the*
 Lorde wil set the an hye aboue all nacions *commaunde-*
 2 of the erth. And all these blessinges shall *mentes: and*
 come on the and ouer take the, yf thou shalt herken *the curses to*
 3 vnto the voyce of the Lorde thy God. Blessed shalt *the contrarye.*
 4 thou be in the towne and blessed in the feldes, blessed
 shalbe the frute of thy body, the frute of thy grounde
 and the frute of thy catell, the frute of thine oxen, and
 5 thy flockes of shepe, blessed shall thine *almery, a*
 6 almerie be ad thy store. Blessed shalt *cupboard*
 thou be, both when thou goest out, ad blessed whe
 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
 geueth the.
 9 The Lorde shall make the an hollye people [Fo.
 XLVIII.] vnto himselfe, as he hath sworn vnto the:

¶. 1 Si autem audieris 2 & apprehenderis te: si tamen . . . au-
 dieris. 4 ventris . . . greges armentorum . . . caulæ ouium 5 reliquiar
 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 . . . Gefegnet 8 gepieten dem segen . . . keller . . . fur
 handen nimpst

¶. M. N. 5 Deyn korb: das ist alles was du beseyt legeft zu
 behalten vnd alles was du braucheft.

yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.

10 And all nacyons 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 plente-
ous 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 treas-
ure, euen the heauen, to geue rayne vnto thy
londe in due ceason 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 lefte, that thou
woldest goo after straung goddes to serue 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 com-
maundmentes and ordinaunces which I commaunde
the this daye: then all these curses shall come vppon
16 the and ouertake the: Curfed shalt thou be in the
17 towne, and cursed in the felde, cursed shall thyne almery
18 be and thi store. Curfed shall be the frute of thy body
ād the frute of thy lond be ād the frute of thine oxen
19 ād the flockes of thy shepe. And curfed shalt thou be
when thou goest in, ād whē thou goest out.

20 And the Lorde shall sende vppon the curfyngē,

V. 9 si custodieris 11 fructu terræ tuæ quam iurauit 13 in
caput, et non in caudam (v. 44): & eris semper supra, & non
subter 14 non declinaueris 15 & apprehendent te.

L. 9 darumb das du . . . heltist 10 nach dem namen 13 zum
heubt . . nicht zum schwantz (v. 44) vnd . . . oben schweben vnd
nicht vnten liegen 14 nicht gewichen bist

M. M. 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 lefte is to take awaye, as in the prouer .iiii. d.

- goynge to nought and complaynyng in all that thou fettest thine hande to what soeuer thou doest: vntyll thou be destroyed ad brought to nought quyckely, because of the wekednesse of thyne invencions in that
- 21 thou hast forsaken the Lorde. And the Lorde shall make the pestilence cleaue 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 ad dust: euen fro heauen they [Fo. XLIX.] shal come doune vpō 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, ad shalt be scatered
- 26 amonge all the kingdomes of the erth. And thy carcasse shalbe meate vnto all maner foules of the ayre ad vnto the beestes 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 & efuriem, & increpationem . . . velociter, propter adiuentiones tuas pessimas 21 Adiungat . . . pestilentiam 22 egestate, febrī & 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 & pruriginē 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 für regen . . . aschen vom hymel 26 scheucht. 27 drusen Egypti, mit feygwartzen, mit grind vnd kretz 28 rafen des hertzen . . .

℥. M. N. 20 *Klagen*: das ist wenn das volck klagt, heulet vnd schreyet vber die theurung vnd iamer ym land da alles sich weg frisset vnd vnterhenden verschwindet, wilches geschicht, das Gott dem land nicht fegenet, sondern flucht vnd schilt.

29 of herte. And thou shalt grope at none daye as the blynde gropeth in darkenesse, and shalt not come to the right waye.

And thou shalt suffre wronge only and be polled euermore, and no man shall ^{polled, plundered, robbed} foker the, thou shalt be betrothed vnto a ^{foker, succor} wife, and another shall lye with her. Thou shalt bylde an houffe and another shall dwell therein. Thou shalt plante a vyneyarde, and shalt not make it comen. 31 Thine oxe shalbe slayne before thyne eyes, ad thou shalt not eate thereof. Thine asse shalbe violently taken awaye euen before thi face, and shall not be restored the agayne. Thy shepe shalbe geuen vnto thine enemyes, ad no .P. man shall helpe the.

32 Thy sonnes ad thy doughters shall be geue vnto another nacion, and thyne eyes shall fe and dase vppon them all daye longe, but shalt haue no myghte in thyne 33 hande. The frute of thy londe and all thy laboures shall a nacyon which thou knowest not, eate, ad thou shalt but soffre violence only and be oppressed alwaye: 34 that thou shalt be cleane beyde thy selfe for the fyghte of thyne eyes whiche thou shalt fe.

35 The Lord shall smyte the with a myscheuous botche in the knees ad legges, so that thou cast not be healed: euē from the sole of the fote vnto the toppe of the heed.

36 The Lorde shall brynge both the and thy kynge which thou hast sett ouer the, vnto a nacyon whiche nether thou nor thy fathers haue knowne, and there thou shalt serue straunge goddes: euen wodd ad stone. 37 And thou shalt goo to waft ad be made an ensample ad a gestyngestocke vnto al naciōs whether the Lord shall carye the. ^{gestyngestocke a laughing-stock}

38 Thou shalt carie moch moch seed out in to

M. 29 at none dayes . . . ſ̄ ryght awaye 30 betrawthed

V. 29 non dirigas vias tuas . . . calumniam sustineas, & opprimaris violentia 30 non habites in ea . . . non vindemies eam. 32 deficientibus ad conspectum eorum 33 semper calumniam sustinens, & oppressus 34 stupens ad terrorem eorum 37 eris perditus, in prouerbium ac fabulam

L. 30 nicht drynnen wonen 31 nicht gemeyn machen. 32 alle werden vber yhnen 34 wanfynnig 37 vnd wirft verwuftet, vnd eyn sprich wort vnd fabel

the felde, and shalt gather but litle in: for the locustes
 39 shall destroye it, Thou shalt plante a vyneyarde and
 dresse it, but shalt nether drynke off the wyne nether
 gather of the grapes, [Fo. L.] for the wormes shall eate
 40 it. Thou shalt haue olyue trees in all thy costes, but
 shalt not be anynted 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 curses shall come vppō the and
 shall folowe the and ouertake the, tyll thou be de-
 stroyed: because 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 because thou seruedest not the Lorde
 thy God with ioyfulnesse and with a good herte for the
 48 abundaunce of all thinges, therefore thou shalt serue
 thyne enemye whiche the Lorde shall sende vppon the:
 in hunger and thrust, in nakednesse and in nede off all
 thynges: and he shall put a yocke off yerne vppon thyne
 necke, vntyll he haue broughte .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 steigen vnd ymer vnterligen
 46 darumb werden zeychen vnd wunder an dyr seyn 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*: Myracles do sometyme strengthen
 the weaknesse of the faithfull and blynde the vnfaythfull, and be
 vnto them a wytnesse of dānacyon.

shalt not vnderfonde: a herde faouered nacion whiche shall not regarde the perfon of the olde nor haue compaffiō on the younge. And he shall eate the frute of thy londe and the frute of thy catell vntyll he haue destroyed the: fo that he shall leaue the nether corne, wyne, nor oyle, nether the ēcrease of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the to nought. And he shall kepe the in all thy cities, vntyll thy hye ād ftronge walles be come doune wherei thou trustedest, thorow all thy londe. And he shall befege the in all thy cities thorow out all thy land whiche the Lorde thy God hath geuen the.

And thou shalt eate the frute of thyne awne bodye: the fleffh of thy fonnes and off thy doughters which the Lorde thy God hath geuen the, in that fraytenesse and fege wherewith thyne enemye shall befege the: fo that it shall greue the man that is tender and exceedyngely delicate amonge you, to loke on his brother and vpon his wife that lyeth in hys bosome ād on the remnaunte of his childern, whiche he hath yet lefte, for feare of geuyng [Fo. LI.] vnto any of them of the flesh of hys childern, whiche he eateth, because he hath noughte lefte him in that fraytenesse and fege wherewith thyne enemye shall befege the in all thy cytes.

Yee and the woman that is fo tender and delicate amonge you that she dare not auenture to sett the foote of hyr foote vpon the grounde for softnesse and tendernesse, shalbe greued to loke on the hufbonde that leyeth in hir bosome and on hyr sonne and on hyr daughter: euen because of the afterbyrthe that ys come out from betwene hyr legges, and because of hyr childern whiche she hath borne, because she wolde eate

¶. 52 kepe the in, in all thy cities . . . thorow all the lande
56 aduēture

¶. 50 gentem procacissimam, quæ non deferat 52 conterat . . . Obsideberis 53 in angustia & vastitate qua opprimet 55 in obfidione & penuria qua vastauerint 56 Tenera mulier & delicata (v. 54) . . . propter mollietiam & teneritudinem nimiam, inuidebit

¶. 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 zwiffchen yhr eygen beynen find ausgegangen

them for nede off all thynges secretly, in the straytenesse and sege wherewith thine enemye shall befege the in thy cities.

58 Yf thou wilt not be diligent to doo all the wordes of this lawe that are wrytten in thys boke, for to feare this glorious and fearfull name of the Lorde thy God:
 59 the Lorde will smyte both the and thy seed with wonderfull plages and with greate plages and oflonge continuaunce, and with euell sekeneffes and oflonge duraunce.
 60 Moreouer he wyll brynge vppon the all the diseases off Egipte whiche thou wast afrayed off, and they shall
 61 clea- .P. ue vnto the. Thereto all maner sekeneffes and all maner plages whiche are not wrytten in the boke of this lawe, wyll the Lorde brynge vppon the
 62 vntyll thou be come to noughte. And ye shalbe leste fewe in nombre, where to fore ye were as the starres off heauen in multitude: because thou woldest not herke vnto the voyce of the Lorde thy God.

63 And as the Lorde reioysed ouer you to do you good and to multiplie you: euen so he will reioyse ouer you, to destroye you and to brynge you to nought. And ye shalbe wafted from of the lande whether thou goest
 64 to enioye it, And the Lorde shall scater the amonge all nacyons from the one ende of the worlde vnto the other, and there thou shalt ferue straunge goddes, which nether thou nor thy fathers haue knowne: euen wod and stone.

65 And amonge these nacyons thou shalt be no small feason, and yet shalt haue no reste for the sole of thy foote. For the Lorde shall geue the there a treblynge
 66 herte ad dafynge eyes and sorowe of mynde. And thy lyfe shall hange before the, and thou shalt feare both daye

V. 58 nomen . . . hoc est dominum deum tuum 59 plagas magnas & perfeuerantes, infirmitates pessimas & perpetuas 60 omnes afflictiones Ægypti 64 a summitate terræ vsque ad terminos eius 65 non quiesces . . . cor pauidum, & defic. oculos, & animam consumptam mœrore 66 vita tua quasi pendens ante te.

L. 58 namen den Herrn deynen Gott 59 wunderlich mit dyr vmbgehen 60 alle seuge Egypti 62 ewer wenig pubels vberblyben 64 von eym end der welt bis ans ander 65 keyn wehre haben . . . bebendes hertz . . . ammacht der augen . . . verschmachte seele, 66 das deyn leben wirt fur dyr hangen

67 and nyghte ad shalt haue no trust in thy lyfe. In the mornyng thou shalt saye, wolde God it were nyghte. And at nyghte thou shalt saye, [Fo. LII.] wolde God it were mornyng. 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 bryng the in to Egipte agayne with shippes, by the way which I bade the that thou shuldest fe it nomoare. And there ye shalbe solde vnto youre enemyes, for bondmen and bondwemen: and yet no man shall bye you.

☞ The .XXIX. Chapter.



1 THESE are the wordes of the appoyntmēt which the Lorde commaunded Moses to make with the childern of Israel in the londe of Moab, besyde the appoyntment whiche he made with them in Horeb.

2 And Moses called vnto all Israel and sayed vnto them: Ye haue sene all that the Lorde dyd before youre eyes in the lande of Egipte, vnto Pharao and vnto all his seruantes, and vnto all his londe, and the greate temptacyons whiche thyne eyes haue sene and those greate myracles and wonders: and yet the Lorde hath not geuen you an herte to perceauē, nor eyes to se, nor eares to heare vnto this daye.

5 .P. And I haue led you .xl. yere in the wilderneffe: 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 commaundementes, for the consyderacion of benefytes receaued: which yf they breake they are threatned to be plaged.

¶ 67 propter cordis tui formidinem, qua terreberis 68 per viam de qua dixit tibi xxix, 2 in terra Ægypti 3 signa illa portentaque ingentia 4 cor intelligens 5 Adduxit vos . . . attrita vestimenta . . . calceamenta . . . vetustate consumpta sunt

¶ 67 Wer gibt . . . Wer gibt . . . fur groffer furcht . . die dich schrecken 68 durch den weg, dauon ich gesagt hab. xxix, 2 ynn Egypten . . 3 grosse zeychen vnd wunder 4 eyn hertz, das verstanden were 5 Er hat euch . . . lassen wandeln . . veraltet . . veraltet

no bred nor droncke wyne or ftroungē 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 kynge of Heſbon and Og kynge of Baſan came out agenſt
 8 you vnto batayle, and we fmote them and toke their londe and gauē it an heritaunce vnto the Rubenites
 9 and Gadites and to the halfe tribe of Manaffe. Kepe therfore 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 thynē 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 ſelſe, 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

¶ 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 ſcædere 15 ſed cunctis præſentibus & abſentibus. 17 abominaciones & fordes, id eſt idola eorum . . . quæ colebant.

¶ 6 auff das du wiſſeſt 7 Vnd da yhr kamet . . . mit vns zu ſtreytten 9 die wort . . . auff das yhr klug ſeyt ynn allem das yhr thut. 10 die vberſten ewr ſtemmen, ewr Eltiſten, ewr ampteut, eyn yderman 12 eynhergehen 15 mit denen, die heutte nicht mit vns ſind, 17 yhr grewel vnd yhre gotzen . . . die bey yhn waren.

- 18 Left there be amonge you man or woman kynred or
trybe that turneth awaye in his hert this daye from
the Lord oure God, to goo ād serue the goddes of these
nacions: and left there be amonge you some roote that
19 bereth gall and wormwod, so that when he heareth the
wordes of this curse, he blesse him selfe in his hert say-
enge: I feare it not, I will ther fore walke after the lust
of myne awne hert, that the dronken destroye the
thurftie.
- 20 And so the Lorde will not be mercyfull vnto him,
but then the wrath of the Lorde ād his geloufyne,
smoke agenst that man, ād 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 ād the straunger that shall
come from a ferre londe, faye when they fe the plages

℞. 19 sayinge. I shall haue peace. I will therefore worcke
. . . that the dronckē may perysh with the thyrstye.

℥. 18 mulier, familia . . . radix germinans fel & amaritudi-
nem. 19 iuramenti huius . . . Pax erit mihi, & ambul. in prauitate
cordis mei: & affumat ebria sitientem 20 quammaxime furor eius
fumet . . . & deleat 21 & confumat eum in perditionem . . in libro
legis huius ac foederis

℥. 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 sygnyfyed, that
bothe the wycked teacher & the dysciple which receaueth euell
doctryne shall perysh together. Some reade that the droncken
maye be put to the thriye (*sic*). Some, that dronckneife maye be
put to thrift.

℥. ℞. 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 werckheyligen frech vnd turstiglich thun, ia noch
lohn ym hymel gewarten. *das die trunckene*: Das ist, das lerer
vnd iunger miteynander verloren werden, Der lerer ist der
truncken von seynem tolln weyn, da Esaias von sagt, der gehet
vber vnd verfuret mit sich die durstigen vnd ledigen seelen, die
da ymer lernen, vnd nymer zur warheit komen, wie Sanct Paulus
sagt.

- of that londe, and the diseases where with the Lorde
 23 hath smytten it how all the londe is burnt vpp with
 bremstone and salt, that it is nether sowne nor beareth
 nor any grasse groweth therein, after the ouerthrowenge
 of Sodome, Gomor, Adama and Zeboim: which the
 Lorde ouerthrewe in his wrath and angre.
- 24 And than all nacions also saye: wherfore hath the
 Lorde done of this facion vnto this londe? O how
 25 fearefe is this greatt wrath? And men shall saye: be-
 cause they lefte 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 and
 serued 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.] snesse, 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.

¶. 23 salt, & $\frac{1}{2}$ it is 24 And then shall 29 The secrettes of the
 Lorde oure God are opened vnto us

V. 23 ita vt ultra non feratur . . . in exemplum subuersionis
 Sod. . . . quas subuertit 24 quæ est hæc ira furoris eius immensa?
 25 Ægypti: 26 & feruerunt . . . & quibus non fuerant attributi
 28 in indignatione maxima . . . sicut hodie comprobatur. 29 Ab-
 scõdita, domino . . . : quæ manifesta sunt, nobis

V. 23 gleych wie Sodom . . . vmbkeret sind 24 Was ist das
 fur so grosser grymmiger zorn? 26 vnd sind hyngangen . . . vnd
 den nichts zu geteylet ist. 28 mit grossen zorn, grym vnd vngna-
 den . . . wie es stehet heuttigs tages. 29 Das geheymnis des Herrn
 vnser Gottis ist vns vnd vnsern kindern eroffnet ewiglich

¶. ¶. N. 29 are opened: That is, the Lord hath opened vnto
 vs his wyll before all other people.

¶. ¶. N. 29 Das geheymnis: wil so sagen, Vns Iuden hat
 Got fur allen volckern auff erden, feynen willen offenbart, vnd
 was er ym synn hatt, drumb sollen wir auch deste vleiffiger seyn.

The .XXX. Chapter.

- 1 **W**HEN all these wordes are come *M.C.S. The*
 vpō the whether it be the *worde of God*
 blessinge or the curssē which I *is not farre*
 haue set before the: yet yf thou *from thē that*
 turne vnto thyne hert amonge all the na- *seke for it,*
 tions whother the Lorde thi God hath *but in their*
mouthes and
heries.
- 2 thruſte the, and come agayne vnto the Lorde thi God
 ād herken vnto his voyce acordinge to all that I cō-
 maunde the this daye: both thou and thi childern with
 3 all thine hert and all thi soule: Then the Lorde thi
 God wil turne thi captiuite ād haue cōpassion vpō the
 ād goo ād sett 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 sett the and brynge the in to the
 lande which thi fathers possessed, and thou shalt enioye
 it. And he will shewe the kyndnesse and .℞. multiplie
 6 the aboue thi fathers. And the Lorde thi God will
 circumcise thine hert and the hert of thi seed for to
 loue the Lorde thi God with all thine hert and all thi
 7 soule, that thou mayst lyue. And the Lorde thi
 God will put al these curses vpō thine enemyes and on
 thē that hate the and persecute the.
- 8 But thou shalt turne and herken vnto the voyce of
 the Lorde and doo all his commaundmentes which I
 9 commaunde the this daye And the Lorde thi God
 will make the plenteous in all the workes of thine
 hande and in the frute of thi bodye, in the frute of thi

℞. 1 & ductus pœnitundine 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 fobole 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 vberfluffig seyn

catell and frute of thi lande and in riches. For the Lorde will turne agayne and reioyfe ouer the to doo the
 10 good, as he reioyfed 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 ad 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 sett 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 multiplie, 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 afraye and worshpe
 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 passet ouer Iordayne to goo and possesse it.

19 I call to recorde this daye vnto you, heauen and erth, that I haue sett before you lyfe and deeth, blessinge and cursynge: 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 caueris, & dicas . . . poterit transfretare mare . . . audire & facere quod præceptum est ? 15 bonum, & econtrario 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 sondern 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 cleauest vnto him. For he is thi life and the lengthe of thi dayes, that thou mayst dwell vppon the erth which the Lorde sware vnto thi fathers: Abraham, Isaac and Iacob to .P. geue them.

¶ The .XXXI. Chapter.

1 **A**ND Mofes went and spake these
 2 wordes vnto all Israel and fayed
 vnto them I am an hundred
 ad .xx. yere olde this daye,
 ad can nomoare goo out and in. Also
 the Lorde hath fayed vnto me, thou shalt
 3 not go ouer this Iordayne. The Lord
 youre God he will go ouer before the ad
 he will deftroye these nacions before the,
 ad thou shalt cōquere thē. And Iofua he
 shall goo ouer before the, as the Lorde
 4 hath fayed. And the Lorde shall doo
 vnto them, as he dyd to Sihon ad Og kynges of the
 Amorites ad vnto their landes which kinges he deftroied.
 5 And when the Lorde hath deliyuered 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 ftronge, 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 forfake
 the:

M. 2 an hūdred & .xx. yere this daye 4 Sehon

V. 20 et illi adhæreas (ipfe est enim vita . . .) xxxi, 2 præfertim cum 3 deus tuus . . omnes gentes has 4 delebitque eos. 5 fimiliter facietis 6 Viriliter agite, & confortamini . . . nec pauceatis ad conpectum eorum

L. 20 vnd yhm anhanget, Denn das ist deyn leben. xxxi, 3 Der Herr deyn Gott . . das du sie eynnehest 6 Seyt getroft vnd freydig

M. M. N. 2 *Go out and in.* To go in and oute is to exerceyse the offyce of a mynistre & leader of thē: as christ sayth of the ministers aud pastoures. Iohan. x, a.

M. C. S. Mo-
ses beyng
readye to dye
ordereth Iofue
to rule the peo-
ple in his
seade, This
boke Deuter-
onomye is
wrytten and
layde in the
tabernacle be-
syde the arcke
The Lewites
are charged
to reade hit to
the people.

- 7 And Mofes called vnto Iofua and fayed vnto him in the fighte of all Ifrael: Be ströge and bolde, for thou must goo with this people vnto the londe which the Lorde [Fo. LVI.] hath sworne vnto their fathers to geue them, and thou shalt geue it them to enheret.
- 8 And the Lorde he shall goo before the ad he shall be with the, and wil not let the goo nor forsake the, feare not therefore nor be difcomforted.
- 9 And Mofes wrote this lawe and delyuered it vnto the preastes the fonnes of Leui which bare the arke of the testament of the Lorde, and vnto all the elders of Ifrael,
- 10 and commaunded them sayenge: At the ende of .vii yere, in the tyme of the fre yere, in the fest of the tabernacles, when all Ifrael is come to appere before the Lorde thi God, in the place which he hath chosē: se that thou reade this lawe before all Ifrael in their eares
- 12 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,
- 13 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.
- 14 And the Lorde fayed vnto Mofes:
Beholde thy dayes are come, that thou .P. must dye. Call Iofua and come and stonde in the tabernacle of witnesse, that I maye geue him a charge. And Mofes and Iofua went and stode in the tabernacle off witnesse.
- 15 And the Lorde apared in the tabernacle: euen in the pyler off the cloude. And the piler of the cloude stode ouer the dore of the tabernacle.

¶. 7 Confortare . . . eam forte diuides. 8 nec pauca. 13 filii . . . qui nunc ignorant: vt audire possint, & timeant . . . versantur 14 prope sunt dies mortis 15 dominus ibi in columna nubis quæ stetit

℣. 7 vnter sie austeylen 8 mit dyr feyn . . . 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 befelh thue 15 ynn der hutten

- 16 And the Lorde sayed vnto Moses: beholde, thou must slepe with thi fathers, and this people will goo a whorynge after straunge goddes off the londe whother they goo and will forfake me and breake the appoyntement which I haue made with them.
- 17 And then my wrath will waxe whote agenst them, and I will forfake them and will hyde my face from them, and they shalbe consumed. And when moch aduerfyte and tribulacion is come vppon them, then they will faye: because oure God is not amonge us,
- 18 these tribulacions are come vppon us. But I wil hyde my face that same tyme for all the euels sake which they shall haue wrought, in that they are turned vnto straunge goddes.
- 19 Now therfore write ye this songe, and teach it the childern of Israell and put it in their mouthes that this songe maye be my witnesse [Fo. LVII.] vnto
- 20 the childern of Israell. 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 straunge goddes and serue them and
- 21 rayle on me and breake my testament. And then when moch myschefe and tribulacion is come vppon them, this songe shall answere before them, and be a witnesse. It shall not be forgotten out of the mouthes of their feed: for I knowe their imaginacyon whiche they goo aboute euen now before I haue
- 22 broughte them in to the londe which I fware. And

V. 16 irritum faciet foedus 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 sum.

L. 16 den bund faren lassen (v. 20) 17 viel vngluck vnd angst . . . mich . . . myr 19 legts ynn yhren mund 20 ich wil sie . . . bringen . . . mich letern 21 fur yhn antwortten 22 Also schreyb Mose

Æ. 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 tokē of loue but setteth before oure eyes greuoufe 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 .P. be there
- 27 for a witneffe vnto the. For I knowe thi stuberneffe and thi stiffe necke: beholde, while I am yet a lyue with you this daye, ye haue bene difhobedient vnto the Lorde: ad how moch moare after my deeth.
- 28 Gather vnto me al the elders of youre trybes and youre officers, that I maye fpeake thefe wordes in their eares and call heauē ad erth to recorde agenft them.
- 29 For I am fure that after my deeth, they will vtterly marre them felues and turne from the waye which I commaunded you, and tribulacion will come vpon 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.

ffl. 29 wickedneffe.

V. 26 Tollite librum istum . . contra te 27 semper cont. egistis 28 atque doctores 29 inique agetis . . mala in extremo tempore

L. 23 Vnd befalh Iofua . . getrost vnd frisch 24 gantz ausgefchrieben 25 laden des zeugnis 26 zeuge fey widder dich 29 das yhrs . . . verderben werdet . . vngluck begeben hernach

The .XXXII. Chapter.

- 1 **H**EARE o heauen, what I shall speake and heare o erth the wordes of my mouth. *M.C.S. The song of Moses. He gothe vp vnto the toppē of Abarim to see the lande of promesse.*
- 2 My doctrine droppe as doeth the rayne, ād my speach flowe as doeth the mefellynge, dewe, as the mefellynge vpō the herbes, *small rain,*
- 3 drizzle, ād 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, peruerse* ād are not his sonnes for their deformities sake,
- 6 Doest thou so rewarde the Lorde? O foolish nacyon ād vnwyse. Is not he thy father ād thyne owner? hath he not made the and ordeyned the?
- 7 Remembre the dayes that are past: consydre the

¶. 1 cæli . . . Concresecat in pluuiam doctrina . . imber . . stillæ
3 date magnificentiam 4 Dei perfecta sunt opera, & omnes viæ
eius iudicia. 5 Peccauerunt ei, & non filii eius: in fordibus, gen.
praua atque peruerfa. 6 pater tuus, qui possedit 7 cogita genera-
tiones singulas

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 seruent affection, do speake vnto thynges
that haue no lyfe, as though they spake to men, as in Efai. the
fyrst a. And here Moses thynkyng that the chylde of Israel
wold not earnestly heare hym, and that he shulde lose hys labour
willett 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,
becaue he & hys worde lasteth for euer, he is fuer to trust to, & a
perfect confort to beleuers, and their singuler defence at all times
2 Reg. xxii, a.

ℓ. M. N. 4 *Felsen:* die Ebreisch sprach heyst Got eynen Fels,
das ist, eyn trotz, trost, hord, vnd sicherung, allen die sich auff yhn
verlassen vnd yhm trawen. *Gerichte:* das ist das sie yderman
recht verschaffen vnd niemant vnrecht thun.

- yeres from tyme to tyme. Axe thy father ad he will shewe the, thyne elders and they wyll tell the.
- 8 Whē the moſt hygheſt gauē the nacyns an enheritaunce, ad diuided the ſonnes of Adam he put the borders of the nacions, faſt by the multitude of the childern of Iſrael.
- 9 For the Lordes parte is his folke, ad Iſrael is the porcion of his enheritaunce.
- 10 He founde him in a deferte londe, in a voyde ground ad a rorynge wilderneſſe. he led hī aboute and gauē him vnderſtondyngē, ad 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 ſhoulders.
- 12 The Lorde alone was his gujde, and there was no ſtraunge God with him.
- 13 He fett him vpp apon an hye londe, and he ate the increaſe of the feldeſ. And he gauē hī honye to ſucke out of the rocke, ad oyle out of the harde ſtone.
- 14 With butter of the kyne and mylke of the ſhepe, with fatt of the lambes ad fatt rammes and he gootes with fatt kydneyes and with whete. And of the bloude of grapes thou drōkeſt wyne.
- 15 And Iſrael waxed fatt and kyked. Thou waſt fatt, thicke and ſmothe, And he let God goo that made hī and deſpyſed 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 hæred. 10 loco horroris, & vaſtæ folitudinis. 11 pro-uocans ad volandum . . volitans . . . in humeris fuiſ. 14 & hircos cum medulla tritici 15 Incaſſatus eſt dilectus, & recalcitrauit, increaſſatus, impinguatus, dilatatus . . 15 a deo ſalutari ſuo.

¶ 8 austeylet . . der menſchen kinder . . nach der zal der kinder Iſrael. 9 ſchnur ſeyns erbs. 10 eynode da es heulet. 11 auffweckt feyn neſt . . ſchwebt . . trug yhn auff feynen flugeln. 13 vnd etzet yhn 14 vnd böcke mit fetten nieren, vnd weytzen. 15 wart er geyl. Du biſt fett vnd dick vnd glat worden . . Gott faren laſſen

¶ ¶ N. 9 Iacob: Onely the faythfull, which are 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 ſaue & 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 straüge goddes äd with
abhominacions prouoked him.
- 17 They offered vnto feldedeuels and not feldedeuels,
to God, äd to goddes which they knewe *satyr*s
not äd 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 prouokyng of his sonnes and daughters.
- 20 [Fo. LIX.] And he fayed: I will hyde my face
from thē and will se what their ende shall be. For
they are a froward generacion äd childern in whō is
no fayth.
- 21 They haue angred me with that whiche is no god,
and prouoked me with their vanities And I agayne
will angre them with thē whiche are no people, and
will prouoke thē with a foelish nacion.
- 22 For fire is kyndled in my wrath, äd shal burne
vnto the botome of heell. And shall confume the
erth with her encrease, and fet a fire the botoms of the
mountaynes.
- 23 I will hepe myscheues vpon the äd will spēde all
myne arowes at them.
- 24 Burnt with hungre äd confumed with heet and with
bitter pestilence. I will also fende the tethe of beestes
vpon them and poyson serpentes.
- 25 Without forth, the swerde shall robbe thē off their
childern: and wythin in the chamber, feare: both younge
men and younge wemen and the fuckelynges with the
mē of gray heedes.

¶. 20 generatio enim peruerſa eſt, & infideles filii. 22 vſque
ad inferni nouiſſima . . . germine 24 Confumentur fame, & deuorabunt eos aues morſu amariffimo . . . cum furore trahentium

¶. 16 zu eyffer gereytzet durch frembde. 17 felt teuffeln gepffert . . . den newen die newlich komen ſind . . . ewr veter 18 fels der dich geporn hat (cf. v. 16) 20 kinder da keyn glawb ynnen iſt. 22 bis ynn die vnterſten hell . . . gewechs 23 vngluck . . . heuffen 24 verzehret werden vom fiber, vnd von bittern feuchen 25 berauben, 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, ad to make awaye the remēbraunce of them from amonge men.
- 27 Were it not that I feared the raylynge off .P. theyr enemyes, lest theire aduersaries wolde be prowde and faye: oure hye hande hath done al these workes and not the Lorde.
- 28 For it is a nacion that hath an vnhappye forcast, 29 and hath no vnderstonge in them. I wolde vnderstonge, they ware wyse and vnderstode this ad *understanding* wolde consider their later ende.
- 30 Howe it cometh that one shall chace a thousande, and two putt ten thousande off them to flyghte? excepte their rocke had folde them, and because the Lorde had delyuered them.
- 31 For oure rocke is not as their rocke, no though oure enemyes be iudge.
- 32 But their vynes are of the vynes of Sodom, and of the feldes of Gomorra. Their grapes are grapes of gall, and their clusters be bytter.
- 33 Their wyne is the poyson of dragons, ad the cruell gall of aspes.
- 34 Are not foch thinges layed in store with me, ad feeled vpp amonge my treafures?
- 35 Vengeance is myne and I will rewarde: their fete shall slyde, when the tyme cometh. For the tyme of their destruction is at honde, and the tyme that shall come vppon them maketh haft.
- 36 For the Lorde will doo iustice vnto hys [Fo. LX.] people, and haue compassion on his seruautes. For it

V. 26 dixi, Vbi nam sunt? cessare faciam ex hominibus memoriam eorum. 28 Gens absque consilio 29 ac nouissima prouiderent. 30 Quomodo . . . deus suus . . . dominus conclusit illos? 31 Non enim est deus noster, vt dii eorum, & inimici 32 de suburbanis Gom. 33 Fel drachonum . . . & venenum aspidum insanabile. 34 condita . . . signata 35 retribuam eis in tempore

L. 26 Ich wil sagen, 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 verfigelt 35 zu feyner zeyt fol yhr fufs gleytten

shalbe sene that their 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 fmyten that I can heale: nether ys there that can delyuer 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 aduerfaryes, .P. and wilbe mercyfull vnto the londe off hys people.

¶ 41 whett the edge of my swerde 43 Prayse ye hethen his people

¶ 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

¶ 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 fleisch fressen, vber dem blutt . . . vnd das des feyns heubt entblosset seyn wirt. 43 mit feym volck

¶ M. N. 42 *Of the slayne:* Here recytech he .iii. plagcs 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 awaye frō thē.

¶ L. M. N. 42 *Vber dem blut:* das sind drey straffen des schwerds, die erst, das yhr vil erschagen wirt, die ander das sie gefangen gefurt werden, die drit, das yhr heubt blos solt werden, das ist konigreich vnd priesterthum solt von yhn genomen werden, wilche durchs har auff dem heubt bedeut wart.

44 And Moses went ad spake all the wordes of this
songe in the eares of the people, both he and Iosua
45 the sonne of Nun. And when Moses had spoken all
46 these wordes vnto the ende to all Israel, then he
fayed vnto them.

Sett youre hertes vnto all the wordes whiche I tes-
tifye vnto you this daye: that ye commaunde them
vnto youre childern, to obserue and doo all the wordes
47 off thys lawe. For it is not a vayne worde vnto you:
but it is youre lyfe, and thorow thys worde ye shall
prolonge youre dayes in the lond whother ye goo ouer
Iordayne to conquere it.

48 And the Lorde spake vnto Moses the selfe same daye
49 fayenge: get the vpp in to this mountayne Abarim
vnto mount Nebo, which is in the londe of Moab ouer
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 trespassed agenst me amonge the chil-
dern of Israel at the waters off striffe, at Cades in the
wylderneffe of Zin: because ye sanctified me not a- [Fo.
52 LXI.] monge the childern of Israel. Thou shalt se the
londe before the, but shall not goo thither vnto the
londe which I geue the childern off Israel.

V. 46 Ponite corda . . . testificor vobis . . . vniuersa quæ scripta
sunt in volumine legis huius 49 Abarim, id est, transitum, in mon-
tem Nebo 50 iungeris populis tuis . . . appositus

℞. 46 Nempt zu hertzen 50 wenn du hynauff komen bist . . .
verfamle . . . verfamlet 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-}
 2 Mofes gods man blessed the ^{ses dying}
 childern of Israel before his ^{blesteth all the}
 death sayenge: The Lord ^{trybes of Is-}
 3 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
 4 hande a lawe of fyre for them How loued he the peo-
 5 ple? All his sayntes are in his honde. They yoyned
 thē selues vnto thy fote and receaued thi wordes.
 6 Mofes gaue us a lawe which is the enheritaunce of
 the cōgregacion of Iacob. And he was in Israel kinge
 when he gathered the heedes of the people and the
 tribes of Israel to gether.
 7 Ruben shall lyue and shall not dye: but his people
 shalbe few in numbere.
 8 This is the blessinge of Iuda. And he sayed: heare
 Lorde the voyce of Iuda and bringe him vnto his peo-
 ple: let his handes fyght for him: but be thou his helpe
 agenst his enemies.
 9 And vnto Leui he sayed: thy perfectnesse .ṽ. ād thi
 light be after thy mercifull mā whō thou temptest at

M. 2 Pharan 8 tēptedest at Masah
V. 2 ortus est nobis 3 sancti . . . & qui appropinquant pedibus
 eius, accipient de doctrina illius. 5 Erit apud rectissimum rex
 7 adiutor illius . . . erit. 8 & doctrina tua a viro sancto tuo

L. 2 vnd ist yhnen auffgangen . . feurigs gefetz an sie 3 hey-
 ligen sind ynn deyner hand 5 Vnd er war in der fulle des konigs
 7 seyne hende lasse sich mehren 8 Deyn Vollickeyt vnd deyn
 Liecht sey nach dem man deyner barmhertzickeyt

M. M. N. 3 *All his sayntes:* That is, let thy preastes offyce
 be happye and fortunate before God & men; by prayer, teachyng
 and good ensample geuyng, as it was in Moses. 8 *Thy perfect-*
nesse and thy light: This is the light & perfectnesse, which Moses
 put ī the breast lappe of iudgemēt Exo. xxviii, c & Num. xxvii, d.
 The Chald. interpr. readeth with perfectnesse & light induedst
 thou the man that was founde holye.

L. *M. N.* 5 *Fulle des konigs:* die fulle ist das volck Israel, das
 Christi seyns konigs fulle ist, wie Paulus die Christenheyt nennet
 die fulle Christi Ephe. i. 8 *Vollickeyt:* Das ist, wie Exo. 28 stehet
 das Heylighum 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.

- Mafa 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 sassetye by him and kepe him selfe in
 the hauen by hym contynually, 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 vnycorne.
 And with them he shall pusch 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) . . . thymiana in furore tuo 12 quasi in tha-
 lamo tota die 13 rore, atque abyfso subiacente. 15 de pomis col-
 lium 16 nazaraei 17 in ipsis ventilabit

℥. 10 reuchwerg für deyne nase legen 12 Den gantzen 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 pusck wonet . . . des
 Nasir 17 wie eynhorners hornen . . . stossen zu hauff

℥. *℞.* 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: Reioyse Zabulon in thi
19 goenge out, and thou Isachar in thi tentes. They shall
call the people vnto the hill, and there they shall offer
offerynges of righteousnes. For they shall sucke of the
abundaunce of the see and of treafure 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-
eousnes of the Lorde and his iudgementes with Israell.

22 And vnto Dan he sayed: Dan is a lions whelp, he
shall flowe from Basan.

23 .P. And vnto Nepthali he sayed: Nepthali he shall
haue abundance of pleafure 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 showes 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 effret 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.

¶. ¶. 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*, because with
warre he made roume: for he was a valyaunt warryer. 21 *Teach-
er*: Or (as some will) lawgeuer. *Was hyd there*: The Chald. in-
terpre. was buried there. 26 *There is none lyke etc.*; Why
Simeon is left oute there appeareth no cause, that is euydet and
worthy to be beleued.

L. ¶. N. 20 Den fegen Gad, hat der konig Iehu ausgericht
4 reg. x, da er Baal vertilget vnd das volck wider zu recht bracht
vnd schlug zween konige todt dazu auch Isabel.

27 glorie is in the cloudes, that is the dwellinge place of
 God from the begynnyng and from vnder the armes
 of the worlde: he hath cast out thine enemies before
 28 the and sayed: destroye. And Israel shall dwell in
 safetye alone. And the eyes of Iacob shall loke appon
 a londe of corne and wyne, moreouer his heauen shall
 29 droppe with dewe. Happye art thou Israel, who is
 like vnto the? A people that art faued by the Lorde
 thy shilde and helper and swerde of thi glorie. And
 thyne enemyes shall hyde them felues from the, and
 thou shalt walke vpon their hye hilles.

The .XXXIII. Chapter

1 **A**ND Moses went fro the felde of Moab vpp in to mount Nebo which is the [Fo. LXIII.] toppe of Pisga, that is ouer agenst Iericho.

*M.C.S. Mo-
ses dyeth. Is-
raell wepeth.
Iosua succed-
eth in Moses
roume.*

And the Lorde shewed him all the londe off Gilead
 2 euen vnto Dan, and all nephtali and the londe of Eph-
 raim and Manasse, ad all the londe of Iuda: euen vnto
 3 the vtmost see, ad the south and the region of the playne
 4 of Iericho the citeye of datetrees euen vnto Zoar. And
 the Lorde sayed vnto him. This is the londe which I
 sware vnto Abraham, Isaac and Iacob sayenge: I will
 geue it vnto thy feed. I haue shewed it the before thyne
 eyes: but thou shalt not goo ouer thither.

5 So Moses the seruante of the Lorde dyed there in
 the londe of Moab at the commaundment of the Lorde.
 6 And he buried him in a valeye in the londe of Moab

M. 1 Galaad 3 paulmetrees
V. 27 habitaculum eius sursum, & subter brachia sempiterna
 29 negabunt te. xxxiii, 3 Segor. 4 Vidisti eam oculis tuis
L. 27 wonung Gottis von anfang 29 Deyne seynde werden
 verschmachten. xxxiii, 3 Zoar 4 Du hast es mit deynen augen
 gesehen
M. M. N. 28 *In safety alone:* loke Numeri. xxiii, b. vpō this
 worde to dwell by him selfe.

befyde Beeth Peor: but no man wyft of his fepulchre
 7 vnto this daye. And Mofes was an hundred an
 xx. yere olde when he dyed, ad yet his eyes were
 8 not dym nor his chekes abated. And the childern
 of Ifrael wepte for Mofes in the felde off Moab .xxx.
 dayes. And the dayes off wepyng and mornynge for
 Mofes were ended.

9 And Iofua the fonne of Nun was full of the fpirite of
 wifdome: for Mofes had put his hande vppon him. And
 all the childern of Ifrael herkened vnto him and dyd
 10 as the Lorde .P. cōmaunded Mofes. But there arofe
 not a prophett fenfe in Ifrael lyke vnto Mofes, whom
 11 the Lorde knewe face to face, in all the miracles and
 wonders which the Lorde fent him

to doo in the londe of Egipte vnto Pharao
 and all his feruauntes and vnto all his
 12 londe: and in all the myghtye dea-
 des and greate tereble thin-
 ges which Mofes dyd
 in the fight of
 all Ifra-
 el

¶ The ende of the fifth boke of Moses.

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 sothfayers.

Emims, a kinde of geautes fo called be cause they
 were terreble and cruell for emin signifieth terrebleneffe.

Enack, a kinde of geauntes, fo called happlye be-

V. 6 Moab contra Phogor 7 non caligauit oculus eus, nec
 dentes illius moti sunt. 8 dies planctus lugentium 11 quæ misit
 per eum . . . terræ illius, 12 & cunctam manum robustam

L. 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 diser mechtiger hand
 vnd groffen gefichten

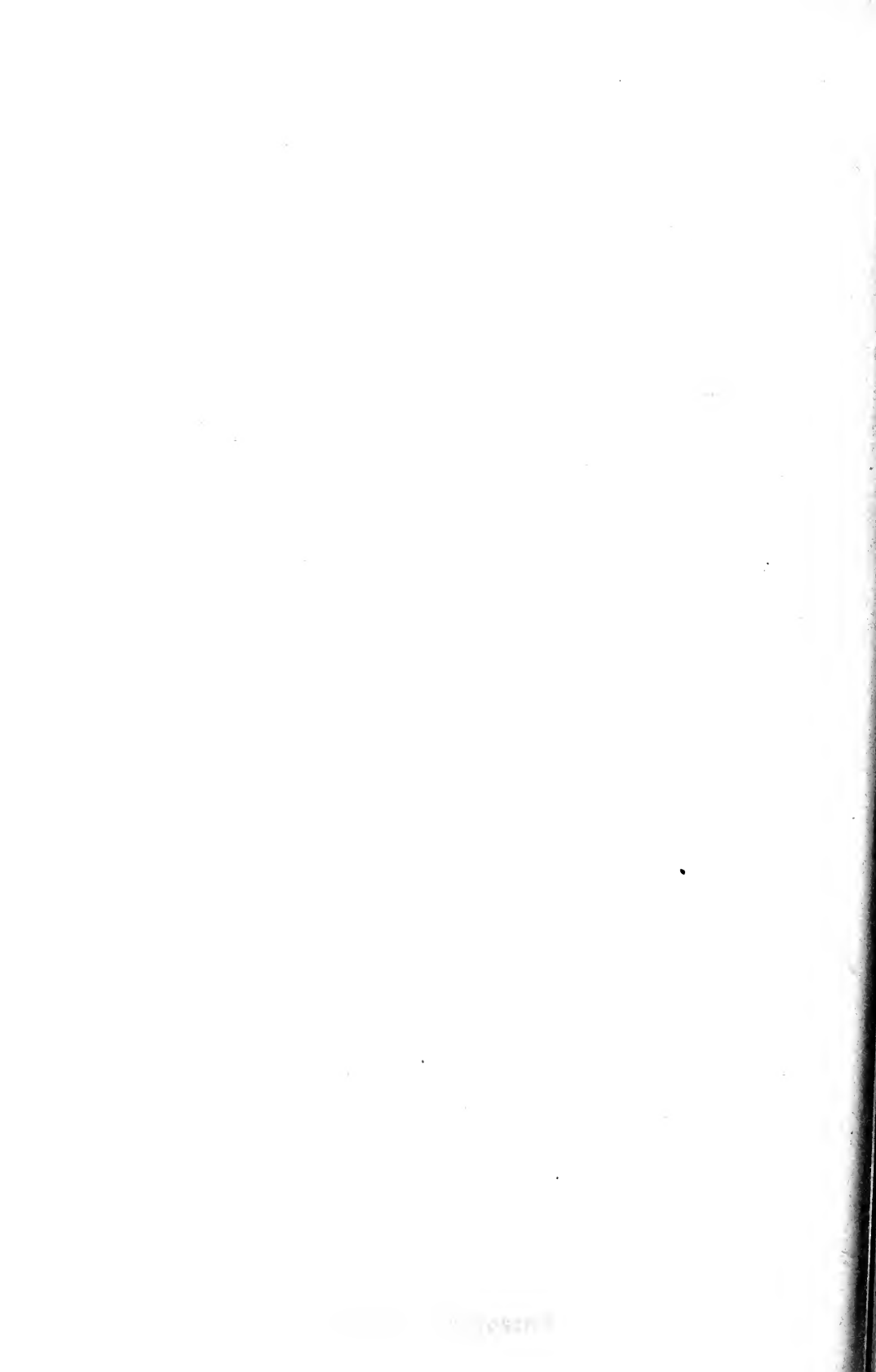
caufe they ware cheynes aboute their neckes, for enack signifieth foch a cheyne as men weer aboute their neckes.

.P. [*Recto.* No numeral]. Horims, A kinde of geauntes, ad signifieth noble, becaufe that of pride they called thē selues nobles or gentles.

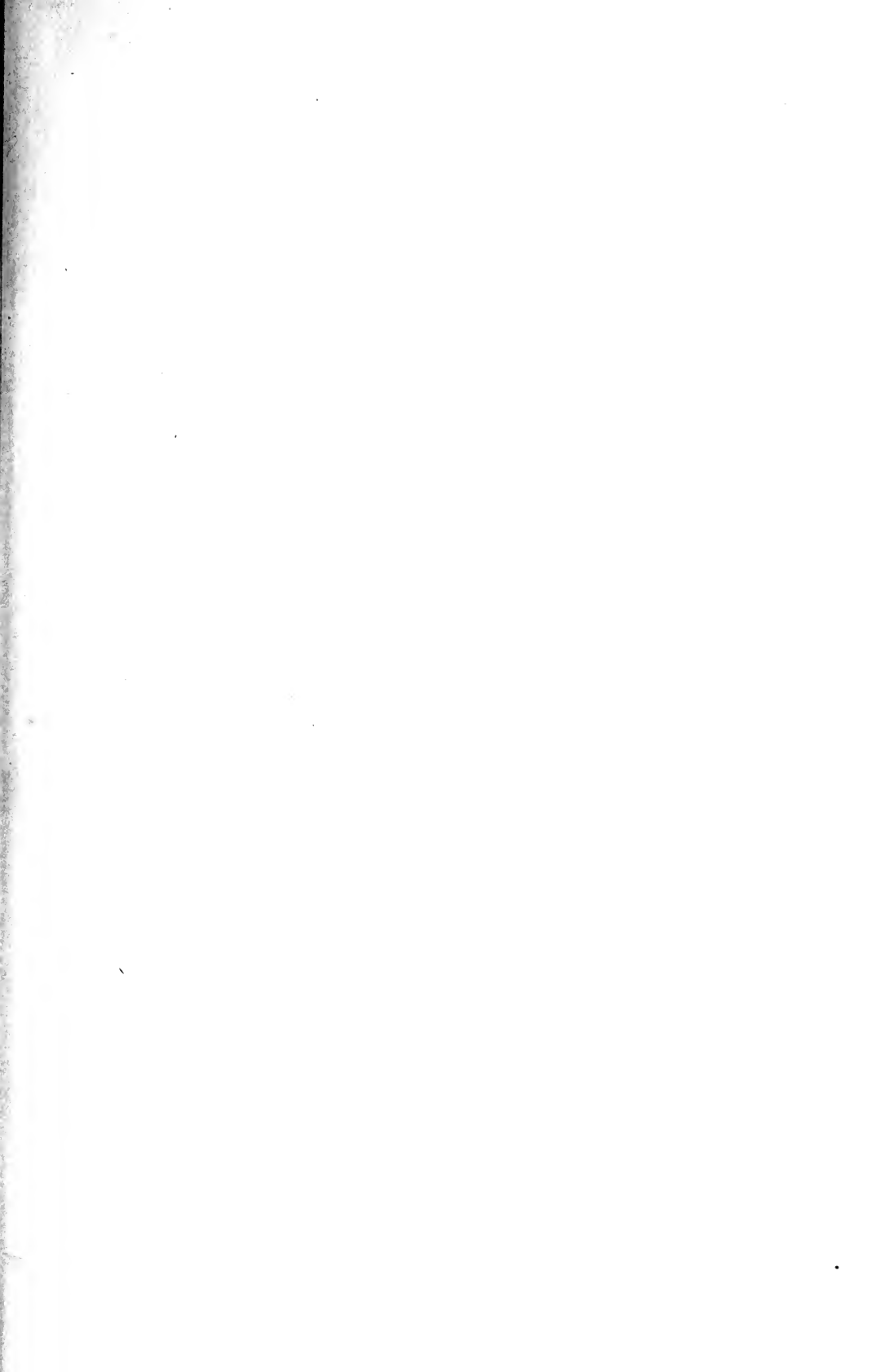
Rocke, God is called a rocke, becaufe both he ad his worde lasteth euer.

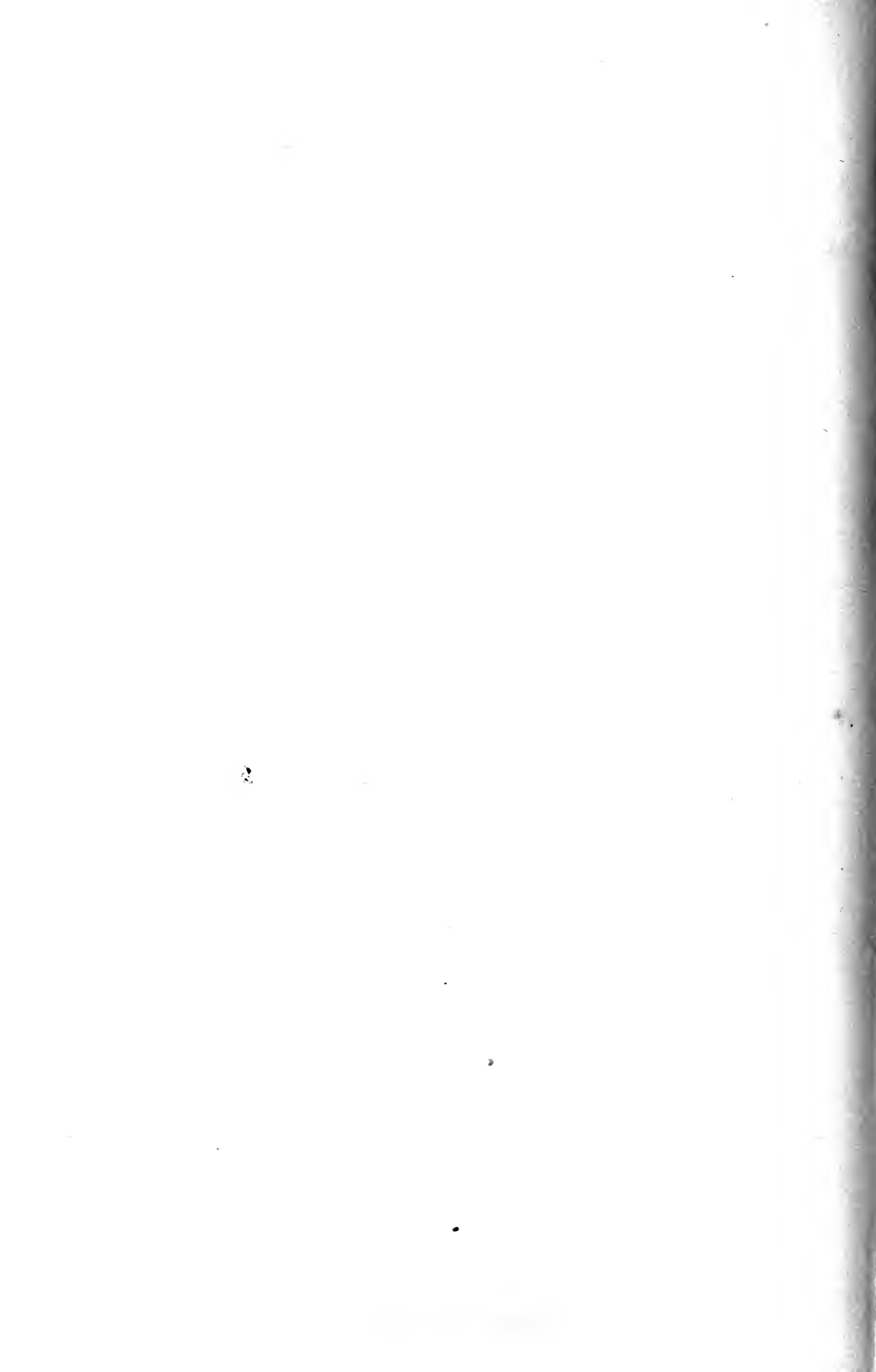
Whett thē on thy childern, that is exercyse thy childern in thē ad put them in vre.

Zamzumims, a kinde of geaūtes, ad signifieth myfcheuous or that be all waye imaginige.









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