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No. 68.
Sed de me non esse ad verum additis omnibus quod in me sit.
Quam ob rem etiam donatorum rogato mihi habeas idque inveneris
ut posse sit specie. Sei manere et praeit. Contra enim
mente, si fide dignatus vellet, de rebus suas, quas habeas,
mittat, collatius sunt esse suos omnes... etarum
posse spectat, nisi non esse habeas
Collatius quidem minus est... quod ego ad omnes referam.

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

FIVE BOOKS OF MOSES,

CALLED

THE PENTATEUCH,

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

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

BY

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

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IN MEMORY OF

JAMES LENOX.
INTRODUCTION

The purpose of this essay is to explore the role of the local community in the maintenance and sustainability of the natural environment. This paper analyzes the impact of urbanization on natural ecosystems and proposes strategies for their conservation. The study is based on empirical data collected from various regions, highlighting the challenges and opportunities for environmental management. The findings suggest that community involvement is crucial for the effective conservation of natural resources.

The introduction sets the stage for a comprehensive examination of the role of communities in environmental stewardship. It outlines the objectives, methodology, and significance of the research. The discussion will focus on several key themes, including urban sprawl, resource depletion, and the role of local stakeholders in decision-making processes. The essay concludes with recommendations for future research and policy directions.
PREFACE.

Like a traveller who at the end of a long and difficult voyage has safely reached the haven where he would be, I offer to 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.
PREFACE.

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

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

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

J. I. MOMBERT.

Lenox Library, August, 1884.
Introduction

The purpose of this paper is to discuss the latest developments in the field of artificial intelligence. Specifically, we will focus on the advancements in machine learning algorithms and their applications in various domains.

Recent studies have shown that deep learning models are capable of achieving remarkable performance in tasks such as image recognition, natural language processing, and speech recognition. These models are trained on large datasets and can learn complex patterns from the data.

One of the key challenges in machine learning is the ability to generalize from a limited amount of training data. Recent research has shown that transfer learning can be an effective strategy to address this challenge. By leveraging knowledge from pre-trained models, new models can be trained more efficiently.

Another important aspect of machine learning is the interpretability of the models. As the models become more complex, it becomes increasingly difficult to understand how they make decisions. Recent work in explainable AI aims to provide insights into the decision-making process of these models.

In conclusion, machine learning is a rapidly evolving field with numerous applications. As we continue to develop new algorithms and models, we can expect to see even more exciting advancements in the near future.
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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 worke of W. Tyndall, John Frith, and Doct. Barnes, three worthy Martyrs, &c., London, John Daye, An. 1573. in-folio. The most important of these are the following:

A.iii. "First touching the birth and parentage of this blessed Martyre in Chrift, hee was borne in the edge of Wales, and brought vp from a childe in the vniverfitie of Oxforde, where hee by long continuance grew, and encreased 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 alfo and converfation being correspontent to the same, were fuch that all they which knewe him, reputed, and esteemed him to bee a man of moft verteous dilposition, and of a life vnspotted. Thus hee in the vniverfitie of Oxford encreafyng more and more in learning, and proceeding in degrees of the schoolies, spiyng his tyme, removed from thence to the Vniuerfitie of Cambridge, where, after he had
likewyte made his abode a certayne space, and being now farther rypened in the knowledge of Gods worde, leaving that vnuerfitie also, he reforted to one M. Welthe a knyght of Glocefler sheare, and was there schoole master to his children, and in very good favoure with his master. This gentlemon, as hee kept a very good ordinary commonly at his table, there reforted vnto him many tymes fondry Abbotes, Deanes, Archdeacons, with other diuers Doctours, and great beneficed men: Who there together with M. Tyndall fittyng at the fame table, did vfe many tymes to enter communication and talke of learned men, as of Luther and Erafmus, and of diuerfe controuerfies, and queftions vpon the scripture. At which time M. Tyndall, as he was learned, & wel practifed in Gods matters, fo he fpared not to fhew to them simply, and playnely his judgement in matters as he thought. And when as they at that tyme did varie from Tyndall in opinions, and judgment, he would fhew them the booke, and lay playnely before them the open, and manifeft places of the scriptures to confute their errours, and to confirme his sayinges. And thus continued they for a feafon, reaoning, and containing together diuers and fondry tymes, till at the length they waxed wary of him, and bare a secret grudge in their hartes againft hym.

Bij. sqq. "To bee short M. Tyndall beeing fo molefled and vexed in the countrey by yᵉ Priestes, was confrayned to leafe that Countrey, and to fecke another place: and fo comming to M. Welthe hee defired him of his good will, that hee might depart from hym, faying thus vnto hym: Syr I perceau I fhall not bee fuffered to tarye long here in this countrey, neither fhall you bee able (though you woulde) to keepe mee out of the handes of the spirifualtie, and alfo what dif-pleaure might growe to you by keeping mee God knoweth: for the which I fhulde bee right fory. So that in fine M. Tyndall with yᵉ good will of his Mafter departed, and efftones came vp to London, and there preached a while according as hee had done in the countrey beeore. At length hee beethought hym felle of Cuthbert Tun-ffall then Byhop of London, and especially for the great commendatiō of Erafmus," 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 almoft of a yeare, beholding and marking with him felle the courfe of the world and especially yᵉ Demeanour of the preachers, how they boafted them felues, & fet vp their auctoritie & kingdome; Beholding alfo the pompe of the Prelates, with other things that greatly misliked him. Infomuch, as he vnderfloode not onely to be no roome in yᵉ Bifhops houfe for him to tranflate the new Teftament: but alfo that there was no place to doe it in all England. And therefore fynding no place for his purpose within the Realme, and hauing fome ayde and prouifion, by Gods prudence miniftred vnto him by Humfrey Mommouth Merchaut, who after was both Shirife and Alderman.
of London, and by certaine other good men, he tooke his leave of the Realme, and departed into Germany. Where the good man being inflamed with a tender care and zeal of his countrey refused no trauell, or diligence, how by all means possible to reduce his bretheren & Countrymen of England to the same taft and understanding of Gods holy worde, and veritie which the Lorde had endued him withall.

"For these and such other considerations, this good man was moved (and no doubte flyrred vp of God) to translate the Scripture into his mother tongue, for the publique utilitie and profit of the simple vulgar people of his countrey: First setting in hand with the new teftament, which he first translated about the yeare of our Lord 1527. After yt he tooke in hande to translate the olde teftament, finifhing the .V. bookes of Moifes, with fondry most learned and godly prologues prefixed before euery one of them most worthy to be read, and read againe of all Chriftians, as the like alfo he did vpon the new teftament.

"He wrote alfo dyuerfe other woorkes vnder fondry titles, among the which is that moft worthy monument of his intuled the obedience of a Chriftian man, wherein with singuler dexteritie he instructeth all men in the office, and ducetie of Chriftian obediéce, with dyuerfe other treatifes as may apere in the contentes of this booke.

"So foone as thefe bookes were compiled, and made by William Tyndall, and the fame were published and fent ouer into England, it can not bee spoken what a dore of light they opened to the eyes of the whole Englifhe nation, which before were many yeares shut vp in darkness.

"After that William Tyndall had translated the fift book booke of Moifes called Deuteronomium, and he mynding to print the fame at Hamborough, fayled thitherward: and by the way vpon the coast of Holland, he fuffered shipwracke, and loft all his bookes, writings, and copyes: and fo was compelled to beginne all agayne anewe, to his hynderance and doublyng of his labours. Thus hauyng loft by that ship both money, his copyes and tyme, he came in an other shippe to Hamborough, where at his appointment M. Couerdale taryed for hym, and helped hym in the translityng of the whole five bookes of Moifes. And after hee returned to Andwarpe, and was there lodged more than one whole yeare in the houfe of Thomas Pointz, an Englifhe man, who kept a table for Englifhe marchauntes, etc.

"About which tyme, an Englifhe man whose name was Henry Phillips, whose father was cufomer of Poole, a comely man, and seemed to be a gentleman. This man fodainely entred into the great loue and favour of William Tyndall, who greatly commended his curtefte and learning, and in the ende fell into famylrier loue and acquaintance with him. And Thomas Pointz their hoft efpying fuch great loue and familiaritie to be betweene M. Tyndall and this
Philippes, which vnto hym was but a mere strainger, did much meruell theret, and fell into a geloufy, and fufpition that this Philippes was but a fpye, and came but to betraye M. Tyndall, wherefore on a time, the a fore sayd Thomas Poyntz asked M. Tyndall how he came acquainted with this Philippes: M. Tyndall anwvered that he was an honest man, handsomely learned, and very conformable. Then Poyntz perceauing that he bare fuch favour vnto hym, fayd no more, thinking that hee had bene brought acquainted with him by some frende of his. The sayd Philippes being in the towne .iij. or iiiij. dayes did then depart to the Court at Bruxelles, which is from Andwarp .xxiiij. myles and did so much there that he procured to bring from thence with him to Andwarp the procuror generall, which is the Emperours attorney with certaine other officers. And first the sayd Philippes feruaunt came vnto Poyntz and demaunded of him whether M. Tyndall were there or not, for his mafter would come and dyne with hym. And forthwith came Philippes and asked Poyntz wife for M. Tyndall and she shewed him that he was in his chamber, then sayd he, what good meate shall we haue to dinner for I entend to dyne with you, and she anwvered they shoulde haue fuch as the market would geue. Then went phillipes straight vp into M. Tyndales chamber, and tolde him that by the way as he came he had loft his pursfe, and therefore prayed him to lend him .xl. shillings, which he forthwith lent, for it was eafie enough to be had of him if he had it. For in the wilie subtines of this world, he was ymplye and vnsexpert.

"Then sayd Philippes you shall be my guest here this day. No, sayd, Tyndall, I goe forth this day to dyner, and you shall goe with me and be my guest where you shall be welcome. And when dyner tyme came M. Tyndall and Philippes went both forth togeth. And at the going forth of Poyntz house was a long narrow entrye, so that .ii. coulde not goe on a front. Tyndall would haue put philippes before him, but Philippes would in no wife, but put Tyndall beforre him, for that hee pretended to shew great humane. So Tyndale being a man of no great fature went before, and Philippes a tall peron folowed behinde him, who had fet officers on either fyde of the dore vpon .ii. feates, which beeing there might see who came in the entrye. And comming through his sayd entrye, Philippes pointed with his finger over M. Tyndales head downe to hym, that the officers which sat at the dore, might see that it was hee whom they shoulde take, as the officers that tooke Tyndall afterward tolde to the a fore sayde Poyntz, and sayd that they pitied to see his simplicitie when they tooke him. But Tyndall when hee came nere the dore efiied the officers and woulde haue shroneke backe: nay sayd Philippes by your leave you shall goe forth, and by force bare hym forward vpon the officers.

And asfoe as the officers had taken him, they forthwith brought him vnto the Emperours attorney, or procuror generall, where hee dyned. Then came the procuror generall to the house of Poyntz,
and sent away all that was of Tyndales, as well his books as other things: And from thence Tyndall was had to the Caftell of filorde, xviiij. English he myles from Andwarpe, where he remayned prisoner more than a yeare and a halfe, and in that manie tyme, came vnto him dyuerse lawyers, and Doctours in Diuinitie, as well fryers as other with whom hee had many conflictes: But at the last Tyndall prayed that hee might haue some English Deuines come vnto him, for the maners and Ceremonies in Douch land (fayd hee) did much differ from the maners and Ceremonies vfed 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 flake, where with a feruent zeale, and a loud voyce hee cried, Lord open the eyes of the King of Engleand, and then firft he was with a halter strangyled by the hangman, and afterward confumed with fier. In the yeare of our Lord 1536.

"Such was the power of his doctrine, and the sinceritie of his lyfe, that during the tyme of his imprisomment, which (as aforefayd) endured a yeare and a halfe, hee converted his keepers Daughter, and other of his houfholde. Alfo such as were with him conuerfaunt in the Caftell reported of him, that if hee were not a good Chriflian man, they could not tell whom to truft. The Procurour generall the Emperours attorney beeing there, left this telonyme 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 private behauior 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 fludent and earneft laborer, namely in the fettting forth of ye Scriptures of God. He refurred or halowed to hym fefe .ij. dayes in the weeke, which he named his dayes of paffime, and thofe dayes were Monday the firft day in the weeke, and Satterday the laft daye in the weeke. On the Monday he vifited all fuche poore men and women as were fled out of England by reafon of persecution into Antwarpe, and thofe well vnderstanding their good exercifes and qualities he did very liberally comfort and relieue: and in like maner prouided for the fiche and deceafeed perfons. On the Satterday he walked round about the towne in Antwarpe, seeking out euerie Corner, and hole where he fufpected 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, thofe alfo hee plentifully releued. And thus he spent his .ij. dayes of paffime as he cauled them. And truely his Almofe was very large and great: and fo it might well bee: for his exhibition that he had yearely of the
Englishe merchauntes 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 wholy to his booke where in most diligently he trauelde. When the Sonday came, then went he to some one merchants chamber, or other, whether came many other merchants: and vnto them would he reade some one percell of Scripture, eyther out of the olde testament, or out of the new, the which proceeded fo frutefuly, sweetely and gentely from him (much like to the writing of S. John the Evangeleff) that it was a heauenly comfort and joy to the audiëce to heare him reade the scriptures: and in likewiffe after dinner, he fpent an houre in the aforesayd maner. He was a man without any fpot, or blemifhe of rancor, or malice, full of mercy and compaffion, fo that no man liuing was able to reprooue him of any kinde of finne or cryme, albeit his righteouſnes and iuftification depened not there vpon before God, but onely vpon the bloud of Christ, and his fayth vpon the fame: in the which fayth constantly he dyed, as is fayd at Filforde, and now refleth with the glorious campany of Chriftes Martyrs bleffedly in the Lord, who be bleffed in all his faintes Amen. And thus much of W. Tyndall, Chriftes bleffed feruant, 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 Sylmbridge; 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.
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. Offor, 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. Offor, 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.

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, 1542-3, 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 Melsham 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.

Alkyns, i. 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\footnote{Wood, \textit{Ath. Oxon.}, II., col. 781: [1493. Joh'ës Malett de Irby generous presentat Jacobum Malett e'icuam ad ecclesiam de Irby predict. in dioc. Linc. vac. per mort. d'ni Willelmi Tyndall, dat. 21 Apr., 1493. \textit{Autogr. in Reg. Buckden, Kennet}]} 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\footnote{Works, III., p. 23.} \textit{Answyer to Sir Thomas More}, 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 vniuerfitie of Oxford, where hee by long continuance grew, and encreased afwell in the knowledge of tongues, and other liberal artes, as especially in the knowledge of Scriptures" warrants our connecting his stay at Oxford with Grocyn,
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." 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.

Wood 2 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 huc Tabella (quod solum potuit Ars) Gulielmi
Tindale effigiem, huia olim Auree Alumni simul & Ornamenti;
Qui post felices purioris Theologiae primitias hic depositas
Antwerpiae in Noua Testamento, pecnon Pentateucho
In vernaculam transferendo operam nauauit, Anglis suis eo
Vsque salutieram, ut inde non immerito Anglice Apostolus
Audierat. Wilfordiae prope Bruxellae martyrio coronatus
An: 1536. Vir, si vel adversario (procuratori nempe Imperatoris
Generali) credamus, perdoctus, pius & bonus.

Lewis 3 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 Testament 4 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
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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.:


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 (i. 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 observance 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, i. c., pp. 35, 36.
More flung the epithets *friar* and *apostate* at Luther, Cæolampadius, 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 Cochlaeus, 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.

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 Schelhorni, Amoenitates Literarix, IV., p. 431, under the head, Excerpta quaedam e diario Georg. Spalatini, and reads:

"Dixit nobis in coena Matthias Leimbergius, Erasmum Rot. miro consternatum editione Servi Arbitrii, ei libello non responsorum, jam scribere de conjugio Buschius vero a Rege Gallorum revocatum Jacobum Stapulens. & nonnullos alios, & reversos libertas XII captivos, quos Evangelii nomine Parlamentum conjecisset in carcerem. Item Wormatia VI mille exemplaria Novi Testamenti Anglice excusa. Id operis versum esse ab Anglo, illic cum duobus alis Britannis divertente, ita VII linguarum perito, Hebraiciæ, Graeciæ, Latinae, Italicae, Hispanicae, Britannicae, Gallicæ, ut, quamcunque loquatur, in ea natum putes. Anglos enim, quamvis reluctante & invito Rege, tamen sic suspirare ad Evangelion, ut affirment, sese empturos Novum Testamentum, etiam si centenis millibus æris sit redemendum. Adhaec Wormatia etiam Novum Testamentum Gallice excusum esse."

The publication by Tyndale of the *Prologue 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 Marborow 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?
2. If William Tyndale, as well as John Frith and Patrick Hamilton, ever studied there?

Professor Ennetterus very courteously handed my letter to Professor Dr. Julius Caesar, the librarian of the University, and author of Catalogus studiorum schola 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. Parisiensis,
   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.

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.


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

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

Da es Ihnen vermöge Ihrer amtlichen Stellung wohl nicht schwer sein dürfte, diese Überlieferungen zu verifizieren, 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 Personen enthalten?

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

Yours very truly,
J. I. Mombert.

Marburg, 26 Nov., 1881.

To the Rev. Dr. Mombert.

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

There has never existed at Marburg a printer of the name of Hans Luft. There exist, to be sure, sundry printed works with his name and Marburg (Ma[r]borough, Malborough, u. a.) in the land of Hessa, 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 zwei Genossen, in folgender Weise:

Patriitus Hamilton, a Litgau, 
Scotus, mgr. Parisiensis.

Joannes Hamilton, a Litgau, 
Scotus.

Gilbertus Winram, Edinburgen-
sis (cf. Catalogus studiorum 
Scholæ Marburgensis. 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 urkundi-
lliche Spur finden können; in unserem 
Album kommen sie nicht vor. Was 
Lorimer in seinem Buch über Hamil-
ton (Edinb., 1857), p. 93 f. erzählt, 
dem er sich auf Anderson’s Annals 
of the Bible, I., p. 139, 167 beruft, 
habe ich leider bis jetzt nicht controli-
ren können, da wir nur die zweite ab-
gekürzte Ausgabe des Anderschen 
Werkes besitzen (das auch in Göttingen 
nicht vorhanden ist.) Ich weiss 
nicht wo der von ihm erwähnte Brief 
von Hermann von dem Busch 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. dahn ge-
folgt sei, nur eine auf jenen fingirten 
Druckort gestützte Vermuthung zusein.

Es wurde mir sehr interessant sein, 
ennen ihre Forschungen über Tyndale 
zu sichereren positiven Resultaten 
führten.

Mir selbst haben die Mittel nicht 
zur Gebote gestanden, um dazu zu ge-
langen, und die Zeit um die Sache 
durch Nachfragen an grössere Bibli-
otheken, oder in England weiter zu ver-
folgen, doch habe ich sie nicht aus dem 
Auge verloren.

Hochachtungsvoll und ergebenst,

Dr. Julius Cæsar,
Professor und Bibliothekar an der Uni-
versität Marburg.

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

Patriitus Hamilton, a Litgau, 
Scotus, mgr. Parisiensis.

Joannes Hamilton, a Litgau, 
Scotus.

Gilbertus Winram, Edinburgen-
sis (cf. Catalogus studiorum 
Scholæ Marburgensis. 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 refer-
cence 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 Mar-
burg in 1527, appears to be a conjec-
ture 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 re-

results.

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

With high regards, etc.,

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

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

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

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

It has been rather rashly asserted that Tyndale could not have mynded to print Deuteronomy at Hamburg, there being no evidence that a printer existed there
in 1529. This is clearly wrong, for Panzer, *Annales Typogr.*, vol. i., p. 453, has, under HAMBURGI, the following entry:

MCCCCXCI.


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 five 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 feuenth Chapitre of the first pijle to the Corinthians*, in 1529, in the *Boke of Genefis* and the *Practife of popifhe 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 Cochlaeus 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 expediens 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 beggarded 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.
borrow in the lande of Hesse," Mr. Demaus 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."  

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

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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 per chance have failed of my purpose, and put myself in danger.

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

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

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

"Albeit that I might well perceyue that his Maiestee was right well pleased, and right acceptablie considered your diligence and payns taken in the wryting and sending of the saide boke, as also in the perswading and exhorting of Tyndall to repayre into this realme; yet his Highness nothing lyked the sayd boke, being fyllyd wt scedycous, slanderous lyes, and fantastical oppynyons, shewing therin nather lernyng nor treuthe; and further, comunyng wt his grace, I myght well mind and conjект that he thought that ye bare moche affection towards the saide Tyndall, whom in his maners and knowledge in woordlye thinges ye vndoubtedlie in yr lyes do moch allowe and côme; whos works being repelte wt so abominable slauanders and lyes, imagened and onlye fayned to infecte the peopull, doth declare hym bothe to lake grace, vertue, Lernyng, discrecyo and all other good qualytes, nothing ells pretending in all his worke but to seduce... dyssayve (that ye in such wise by yr Lyes,

1 Cotton MSS., Titus, B. I.
2 Originally: "in the accomplisment of his high pleasure and commandment. Yet I might conjecture by the farther declaracyon of his high pleasure, which sayed unto me that by yr wryting it manifestlie apperred how moche affection and zele ye do bере”
3 Originally: “modestie and symplycitee"
prayse, set forth and avauanse hym which nothing ells pretendeth) and some sedycion among the peopull of this realme. The Kinge hignes therfor hath comaundered me to advurtyze you that is pleasure ys, that ye should desiste and leve any ferther to persuade or attempte the sayd Tyndalle to cum into this realme: alledging, that he pecuying the malcyous, perverse, vncharitable, and In- durete mynde of the sayd Tyndall, ys in man[er] wv owt hope of reconseylyacyon in hym, and is veray joyous to have his realme destylute of such a psone, then that he should retourne into the same, there to manyest his errours and sedycous opynyons, which (being out of the realme by his most vncharitable, venemous, and pestilent boke, craftie and false persuasions) he hath partelie don all redie; for his hignes right prudentlye considereth 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 hurtte of the cōmen welthe of the same. Wherefore, Stephen, I hertelie pray you, in all your doing, procedinge, and wryting to the Kinges hignes, ye do justely, trewlie and vnfaunedlie, owt owt dyssymulatyon, shew your self his trew, louyng, and obedient subjecte, beryng no maner favor, lawe, or affectyon to the sayd Tyndale, ne to his worke, in any man[er] of wise; but ut- terlie to contempne and abhorre the same, assuring you that in so doing ye shall not onely cause the Kinges royall maieste, whose good- nes at this tyme is so benignelie and graciouslie 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 erronuous worke and oppynions so to sett you forwardes, as all yor louers and frendes shall have gret consolacyon of the same; and by the contrarie doing, ye shall acquire the indignacyon of God, displeasure of yor soveigne lorde, and by the same cause yor good frends which have ben euer glad, prone, and redie to bryng you into his gracous fauours, to lamente and sorow that their sute in that behalfe should be frustrate and not to take effecte, according to their good intent and purpose."

Cromwell then adverts to Frith (or FYrth) 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: "Tyndalle assuredly sheweth himself in myn oppynion rather to be replete with venymous envye, rancour and malice, then wv any good lerning, vertue, knowledge or discression:" this was changed into: "declareth hymself to be enveyous, malcyous, slanderous and willful, and not to be lerned;" then erased, and given as above.

2 Originally: " to shew yourself to be no fator."
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.”

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.”

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.'

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 note 2 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


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. 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 rei publica' [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 railed 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 reipublicae, 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."

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.3

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-

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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.

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. 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 Lathamus. The document reads as follows:

"Archives of Belgium: Chambre des Comptes, No. 59,662.

"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 Lathamus, Jan Doye, canons there, all Doctors in theology, William Van Caverschoen, amounting for them all to £149: to Godfrey de Mayere £54; Charles T'Serrats £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 Brooke, Nicolas Borreman, Jan Vander Bist 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 behalf 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.\footnote{"Jacobus Lathomus, omnium theologorum Lovaniensium, sine controversiâ, princeps, posteaquam sultâ et puerili concione quam Bruxellæ habuit coram Imperatore, se toti aulae ridendum exhibuisset, mox ubi Lovanium redidit, pernicioso quodam furore corruptus, corpi insanire, ac in ipsâ etiam publicâ prælectione voces edere plenas desperationis atque impietatis. Quod cum cæteri theologoi animadvertissent, præcipue Ruardus Enchusanus [i. e. Tapper], homo miserabilis balbutie, et crudelitate atque impietate inaudita, apprehenderunt furentum Lathomum, eumque domi clausum tenuerunt. Ab eo tempore usque ad postremum spiritum nihil alid clamavit Lathomus quam "se condemnatum esse, se a Deo rejectum esse, nec ullam spem saluit aut venie sibi amplius esse reliquum, ut qui veritatem agnitam impugnasset."" The last clause appears to refer to Tyndale. The whole passage is taken from Demaus, \textit{i. e.} p. 456, who says, that it is given by H. Jansen, \textit{Jacobus Propositus}, on the authority of Diaz.} 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 Universitie 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
copy of this photograph of the only known autograph letter written by William Tyndale, kindly sent me by Mr. Fry, has been made the photo-engraving which faces the title page of this volume. But as the handwriting may not be easily read by those unfamiliar with the written characters of the sixteenth century, I subjoin a transcript in ordinary Roman letter, literary accurate in all respects except the contractions, which, for want of proper types, had to be avoided. I have also added an English translation.

Credo non latere te, vir prechantissime, quid de me flatutum fit. Quam ob rem, tuam dominationem rogatum habeo, idque per dominum Iefum, vt si mihi per hyemem hic manendum fit, follicites apud dominum commissarium, si forte dignari velit, de rebus meis quas habet, miitera, calidiorem birretum, frigus enim patior in capite nimiim oppreffus perpetuo catarro, qui sub tefludine nonnihil augetur. Calidiorem quoque tunicam, nam hec quam habeo admodum tenuis est. Item pannum ad caligas reificendas, Duplois detrita est: camifee detrite sunt etiam. Camifeam laneam habet, miitera velit. Habeo quoque apud eum caligas ex craffiori panno ad superius indendum. Nocturna birreta calidiora habet etiam: vtque vesperi lucernam habere liceat, Tedlofum quidem est per tenebras solitarie federe. Maxime ante omnium, tuam clementiam rogo, atque obfecro, vt ex animo agere velit, apud dominum commissarium, quatenus dignari velit, mihi concedere bibliah hebreicam, grammaticam hebreicam et vocabularium hebreicum, vt 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 fatute fiat, Verum si aliu conilium de me ceptum eff, ante hyemem perficiendum, patiens ero, dei expectans voluntatem, ad gloriam gratie domini mei lefu chriifi, cuius spiritus tuum semper regat pectus. Amen.

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.


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

5. The obediency of a Chrislen man, and how Chrislen rulers ought to gouerne, wherein also (if thou marke diligently) thou shalt finde eyes to percease the craftie conueyance of all jugglers. May and Octob. 2, 1528. 1535. 1561.


7. Treatise on Matrimony, 1529.

8. Translation of the Fyne bokes of Moses called the Pentateuch, with Prologues into the several books, 1530 (Genes, correetyd, etc. 1534), alleged to have been reprintedExceptions. 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.


10. A Compendious Olde treatife, shewynge howe that we ought to haue the Scripture in Englyffe. Hans Luft. 1530.

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

12. An aunfwer unto Syr Thomas More's "Dialogue, made by William Tyndall. 1530. ¶ First he declareth what the Church is, and gueth a reaon of certains wordes which Mafter More rebuketh in the translacion of the new Testament. ¶ After that he aunfwereth particularly vnto every Chapter which femeth to haue any appearance of truth thorough all his foure bookes, ¶ Awake thou that sliepest and rand vp from death, and Christ shall geue the light. Ephefians. 5. (Title of reprint in Daye's folio of 1573. 1531.

13. The exposition of the first Epifle of S. John, set forth by M. William Tyndall in the yeare 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 scrupure, and the restoringe agayn of Mofes lawe corruppte by the Scribes and Pharifes. And the exposition is the restoringe agayn of Christes lawe corruppte by the Papiftes. ¶ Item before the booke, thou haft a Prologe very necessarie, containing the whole summe of the commaund made betwene God and vs, vppon which we be baptised to keepe it. Set forth by William Tyndall. (Title in Daye's folio of 1573.) 1532.

15. The Souer of the Lorde. wher vnto, that thou mayst be
the better prepared and fuerlyer enstructed: have here first the declaracion of the later parte of the 6. ca. of S. Iohàn., beginninge at the letter C. the fourwth lyne before the Croffe, at these wordis: Verely, vere. etc. wheryn incidently M. Moris letter agens 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 epyflle to the Corynthians; wherunto is added an Epyflle to the reader. And incidently in the exposicion of the supper is confuted the letter of Master More agaynst Ihon Fryth. 1 Cor. xi. Whosoeuer shall eate of this bread and drinke of this cuppe of the Lorde unworthely, shall be gylyte of the body and bloud of the Lorde. Anno mccccxxiii. v day of Apryll. ("Title of edition in the Archbishop's Library, Lambeth." Prof. Walter in Vol. An Anfauer, &c., by Tyndale, Parker Soc. ed. 1850.)

16. A frutefull and godly treatise expreffing the right instituted and usmage of the Sacramentes of Baptisme, and the Sacrament of the body and bloud of our Saviour Iefu Chrift. 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 bodies, and the state of the soules after this life. Adstracted out of a Preface that he made to the new Tefitant, which he fet forth in the yeare 1534. (John Foxe in Daye's folio 1573.)

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

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

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


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. Summae S. Scripturae. 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 disputacion 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 necessarie for all men that will not erre in the true use and receaung 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 Wyclif, 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,

"Swete and benynges moder and may
Turill 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 Wychiffe, &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.


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

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

An antique ecclesiastical oaken case, richly carved, showing on the upper cover a Madonna seated, on the lower cover, a figure of Justice with sword and scales, enclosing a volume bound (1830) in morocco, in-4, the cut page 10½ in. × 8½ in., 46 ff. in the following order: Fly leaves, 2 ff.; two engravings of Tyndale, 2 ff.; Title Page,* 1 ff.; engraving of Tyndale, 1 ff.; The Tyndale Manuscript, being an account of it by George Offor, 9 ff.; pen and ink sketch of Christ, shewing underneath a pasted slip with the name of the former owner: "HENRY WHITE, Close, Lichfield, November 13th, 1808" in his handwriting, 1 ff.;—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. × 3½ in., the smallest 5⅛ in. × 3¼ 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 Pharisees &c.; 4. Marke xi, And on the morowe &c.; 5. Iohn ii, And the thyrde daye &c.; 6. Matthew viii, And when he entred &c.; 7. Matthew viii, When muche people followed him &c.; S. Luke vii, And it fortuned after this &c.; 9. Matthew xi, When Iohn beinge in preson

* Title Page: In border with ecclesiastical emblems: Title as given above.
The portrait of Henry VIII identified by the compiler occurs twice in the ornamental borders. Type of crosses in strictly ornamental sense are of constant occurrence. It is not possible to depict an angel with a halasce cross over his head, on wings with spaces between, nor is it possible to depict an angel over a cross on the second page. Also carry roses, and on the same page two verses appear as marginal ornaments of the Temple. iv, Luke 1.9; John 1.44. Tyndale's costume in the costume of the sixteenth cen.

A morocco volume containing the new testament. T.I. f. 26. Verso f. 21. i

THE WRITINGS OF TYNDALE
Among the orthographical characteristics may be named: *stode a farr, thorowe, forunde, adouterers, deuell, a broode* (abroad); also such divisions of words as: *disciples, th-en, m-en, pray-ysa, we-ddyng.*

Some of the translations *must* have been made from the Greek, but it is incredible that Tyndale who in 1525 rendered *εὐρωθίας* 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: *nyme* to the goynge | downe of the mounte Olyuete: the hole multitude | of the dyfciples began to reioyce and to praife- | God wyth a loude voyfe, for all the mirac-

38 les that | they had fene, sayinge: :: Blessed be the kyng ytt | commeth in the name of the Lorde: peace in hea- | uen, and glory in the hyeft. And some of the pha | rifes of the company faide

40 vnto hym: Master, | rebuke thy dyfciples. He faide vnto them: I- | tell youe, that yf these holde there peace: :: then | shall the flones crye: And when he was come | nyare, he behelde the citie

42 and wepte on it fayin- | ge: If thou haddeft knowe those thinges *with* | be longe vnto thy peace, euyn in this thy day, | thou

43 woldesft take hede: But nowe are they, | hydde frome thine eyes: For the dayesshall | come vpon the. :: that thy enemyes also shall | cafte a banke aboute the, and compaffe the ro- | unde, and kepe the in of, every fyde, and make | the euyn with the grounde: and the children with | are in the: And theyshall not leaue one flone a pon a nother: because thou knowef st not the tyme | of thy vifitacion.: ::::: ::::: ::::: ::::: :::::

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

Mr. Offer'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.

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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.


Title page displaying in fancy border: | The fyrst boke of Mofes called Genesis. | .—Verso: | W. T. To the Reader. | "When I had," &c., to "more correcte"; in Dutch or German Black Letter, 4 ff.—| Aprologe shewinge the vfe," &c., to "thorow him. AMEN," in German Black Letter, 4 ff.; in all, 8 ff. of signature A. not marked.—The pages number 30 and 31 lines.—1. Chapter. Fo. i. | The fyrst boke | of Mofes called Genesis | The fyrst Chapter. | on signature B i. to "The end of the fyrst boke of Mofes." on recto of f. LXXVI. being the fourth folio of signature L. in eights, 76 ff. Verso of f. LXXVI.: "| A table expoundinge certeyne wordes," &c., to Colophon: | Emprented at Malborow in the lan | de of Heffe, by me Hans Luft, | the yere of oure Lorde .M. | CCCCC.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 5¼ in. and crosswise 2½ in. approximately.—One blank leaf. —Title Page: | A PROLO | GEINTO THE SECON- | de boke of Mofes called | Exodus. | Verso: | W T | "Of the preface vppó Genesis, &c.," to "ad handes with our face to the grounde," 8 ff., or one signature not marked. Title Page displaying in fancy border: | The fecon | de boke
of Moses, cal. | led Exodus. | Verso, blank. Fo. II. | 
| The seconde boke of Moses | called Exodus. | C. The first Chapter. | , on signature A.ij, to "The ende of the seconde boke of Moses": recto of f. LXXVI., verso blank, in all 76 ff., in Dutch or German Latin Letter. The Prologue and the boke of Exodus contain 28 and 29 lines to a page and the page from head line to catchword measures 5\text{in}. and crosswise 2\frac{3}{4}\text{in.}.—Title Page displaying in fancy border: | A PRO- | LOGE IN TO THE | thirde boke of Moses | called Leuiticus. | Recto of signature A.i. not marked. Verso: | W T | C. Aprologe in to the thirde boke of Moses, | called Leuiticus. | "The ceremonies which, &c.," to "with his honoure?" (concluding the Prologue) one signature of 8 ff., followed by Title Page displaying in fancy border: | C. The | Thyrde Bo- | ke of Moses. Cal- | led Leuiti-| cus. | on recto of first folio of signature A; verso, blank. | t. Chapter. Fo. II. | C. The thirde boke of Moses, cal- | led Leuiticus. | 
| The fiirfte Chapter. | recto of signature A.ij, to | 
| The ende of the thyrde boke of Moses. | on verso of fourth folio of signature G., in all 52 ff. The Prologue and the boke of Leuiticus are in Dutch or German Latin Letter, contain 29 lines to a page, and each page measures from head line to catchword 5\text{in}. and crosswise 2\frac{3}{4}\text{in.} approximately.—Title Page displaying in fancy border: | C. A prologe in to the fourth boke of | Moses, called Numeri. | on recto of first folio of signature A; verso: | W T | C. A Prologe in to the fourth boke of Mo-| fes, called Numeri. | "In the seconde ad thirde boke, &c.," to "shall teach the allthynges," 10 ff. of one signature A in tens, in Dutch or German Black Letter.—Title Page displaying in fancy border: | The four | the boke of Moses called | Numeri. | ; verso, blank. | t. Chapter. Fo. iij. | 
| C. The iij. boke of Moses, called Numeri. | on signature Bij to | C. The ende of the iij. boke of Moses. | on verso of f. lxvij., being the third folio of signature K in eights, in all 67 ff., in Dutch or German Black Letter, part of the verso of the last folio being blank; this book, like Genesis, is without catchwords, and the page
from head line to signature measures \( \frac{5}{4} \)in. and crosswise \( \frac{2}{4} \)in. approximately; the Prologue 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: | \( \mathfrak{W} \) T | From | “This is a boke worthye 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 | \( \mathfrak{C} \) 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 Prologue and the Boke of Deuteronomye measures from head line to catchword \( \frac{5}{4} \)in. and crosswise \( \frac{2}{4} \)in. approximately, and contains 30 lines.—The dimensions vary occasionally \( \frac{1}{4} \)in. to \( \frac{1}{4} \)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 fthewinge the vfe of the scripture” are without head lines. The Prologues to Exodus, Leviticus, Numbers and Deuteronomy have the head line \( \mathfrak{W} \) 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. xxiiij. Verso, Chapter .xix; sometimes the head line reads, The .xliii. Chapter; and sometimes it is entirely omitted, as on verso of ff. xxxiii., .xxxxv., lxx.; the numeration also is very faulty.
THE PENTATEUCH OF 1530.

Recapitulation.

| The fyrft boke of Mofes, called Genesis. | ... | 8 folios. |
| Two Prologes | ... | 79 " |
| Text | ... | 76 " |
| Blank | ... | 1 " |
| The seconde boke of Mofes, called Exodus. | ... | 8 " |
| Prologe | ... | 52 " |
| Text | ... | 10 " |
| The thirde boke of Mofes, called Leuiticus. | ... | 52 " |
| Prologe | ... | 67 " |
| Text | ... | 1 " |
| The fourth boke of Mofes, called Numeri. | ... | 4 " |
| Prologe | ... | 64 " |
| Text | ... | " |

Total 378 folios.

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

1. The forme of the arke of witneffe &c.
2. The table of thewbreed &c.
3. The facion of the cădelfticke &c. [F. S. by H.]
4. The forme of the ten cortaynes (F. S. by H.)
5. The facion of the bordes of the tabernacle &c.
6. The facion of the corner bordes &c.
7. The forme of the alter of the burntoffrynge &c.
8. The figure of the orderinge of all the ornamentes &c.
9. The forme of Aaron with all his apparell.
10. The forme of the altitude of incenso &c.
11. The figure of the lauer of braffe &c.

The cuts measure 4\frac{1}{4}\text{in.} \times 3\frac{1}{4}\text{in.} and are doubtless made from the same blocks which were used in Vorsterman's:

1. Dey Bibel. | Tgeheele Oude ende Nieu | we Teftament met grooter naersticheyt | naden Latijnschen text ge-
corigeert, eñ opten | cant des boecks die alteratie die hebreuusche | veranderinge, naerder hebreuuscer waer-
heyt | der boeckë die int hebreus zijn, eñ die griecce | der boeckë die int griec zijn, eändinhout voor | die capit-
telen gestelt, Met schoonen figueren | ghedruct, eñ naer-
ftelijc weder ouerfien. | Cum Gratia et Priuilegio. | —Colo-
phon: | Ghedruct Thantwerpen in die Cammer- |
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. x 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.


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.

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 feyst the verey image of the papistes, For this like wise where Gods worde is, there they beleue not and where it is not there they be bold."

In Matthew's Bible, 1537:

"Here thou feyst the vereye Image of us that lywe in this most periwous tymes, for oun we lykewise, where goddes worde is, here beleue we not; and where it is not, there be we holde."

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, 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., \( \frac{5}{4} \) in. \( \times \) 2\( \frac{1}{8} \) 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.

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:

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

Of Lexica:

Of Hebrew Bibles:

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 (Sacrae Scripturae Veteris Novaeque omnia, Venetiis, 1518, in-folio), and the Strassburg edition of 1526 (Divinae Scripturae Veteris Novaeque 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, fed time.—Parisiis Ex officina Roberti Stephani, erigione Scholae Decretorum M.D.XXVIII.—CVM PRIVILEGIO REGIS.—Verso: Hoc bibliorum opus, cum restituta hebraicorum nominum interpretatione, et duobus indicibus, regis 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 Teflmoniorum &c. 2 ff.*ij. iiiij.—Præter ea quæ caætigata &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: Parìsíis excudebat in fua officina Robertus Stephanus, iiiii Cal. Decemb. Anno M.D.xxviij.—Errata.—Then follows: Lectori, a.j; verso: Interpretatio Nominum &c. to ende of ce and 2 ff. over; verso of last folio blank.—Index Rerum &c. signature aaj. to end of signature ff., verso of last folio, containing: Le Privilege, 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 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 caætigata sunt in hac biblìorum emissione, hee quoque refitiuenda annotat Lyranus & Paulus ex antiquis Latinis exemplaribus, quibus & Hebræa consentiunt: quæ partim corrupte leguntur in nostris illis veteribus exemplaribus, partim emendate, cæterum a nobis non fuerunt inter imprimendum deprehenfa.

Gen. 5, 3 genuit ad 6, 16 sic dìffìngue, ex latere: deorfìnum cænàcula 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 quinte vnuerfam 22, 14 Dominus videbit. Vnde 23, 12 coram populo 24, 29 hominem foras vbi 24, 32 pedes eius, & 44, 28 dixi, Beflia

Exod. 3, 12 populum de 12, 25 dominus daturus 13, 17 duxit deus per 18, 26 plebem omni 20, 11 fecit dominus cælum 22, 6 inuenerit fpinas, 22, 29 tardabìs reddere 23, 30 angelum, qui 24, 34 altare ad radices 27, 21 collocabunt eum Aaron 28, 2 fratri tuo. Et loquoris 28, 4 tunicam lineam, 29, 5 linea tuncia 31, 14, fabbathum, functum 33, 1 populus quem 33, 13 mihi viam tuam, 35, 25 quæ neuerant, Leuit. 3, 2 facerdotes, 8, 26 fermento vnnum, & 13, 31 capillum

1 The Sixtine-Clementine editors have struck filium from the text.
THE PENTATEUCH OF 1530.

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

Num. 11, 4 defyderio sedens, 34, 11 fontem, inde
Deut. 1, 18 Præcepipe vobis omnia 4, 35 præter eum. De 6, 4
nofer, dominus vnut 9, 9 vobicum dominus: & 12, 10 hoſtibus
veflris per 25, 3 abeat frater 29, 11 aduenæ qui tecum morantur in
cæbris, ex 29, 23 falis ardore 32, 15 directus, &

The Wiclifte 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 Wiclid'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 them-
selves 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 Ex-
odus 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 bifoare me. 4 Thou schalt not make to
thee a grauun ymage, nethir ony liencese of thing which is in heuene
aboue, and which is in erthe bynethe, nether of tho thingis, that ben
in watri vndur erthe; 5 thou schalt not herie tho, nether thou schalt
worschipe; for Y am thi Lord God, a ströngelouse 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 gittles, 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 daiies 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 any werk, thou, and thi sone and thi douȝtir, and thy seruaunt, and thin handmaide, thi werk beeste, and the comelyng which is withynne thi ſatis; 11 for in sixe dayes God made heuene and erthe, the see, and alle thingis that ben in tho, and restide in the seuenthe dai; herfor the Lord blesside the dai of the sabat, and halewide it. 12 Onoure thi fadir and thi moder, that thou be long lyuyng on the lond, which thi Lord God schal zyue to thee. 13 Thou schalt not sle. 14 Thou schalt do no lechterie. 15 Thou schalt do no theft. 16 Thou schalt not speke fals witnessyng aȝens thi neȝbore. 17 Thou schalt not coueyte the hous of thi neȝbore, nether thou schalt desyre his wijf, not seruaunt, not handmaide, not oxe, not asse, nether alle thingis that ben hise. 18 Forsothe al the puple herde voices, and siȝ laumpis, and the sowne of a clarioun, and the hil smokynges; 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 peraudenture we dien. 20 And Moises seide to the puple, Nyle 3e drede, for God cam to proue zou, and that his drede schulde be in zou, and that 3e schulden not do syne. 21 And the puple stood a fer, forsothe Moises neȝede to the darknesse, wherynne God was. 22 And the Lord seid fethermore to Moises, Thou schalt seie these thingis to the sones of Israel, 3e seigen that fro heuene Y spak to zou; 23 3e schulen not make goddis of silver, nethir 3e schulen make to zou goddis of golde. 24 3e schulen make an auer of erthe to me, and 3e schulen offre theronne 3oure brent sacrificyes, and pesible sacrificyes, 3oure sheep, 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 auer of stoonys to me, thou schalt not bilde it of stoonys hewun; for if thou schalt reise thi knyf theronne, it schal be polluted, ether defouild. 26 Thou schalt not styie by grees to myn auer, 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 horn 21 thicke clowe 23 with me
2 Places where Tyndale agrees with Wiclif verbally: 4 grauen ymage . heauen aboue . erth beneth 5 vilеt . . generacion 7 take . . in vayne . gittlefe 16 falfe witneffe 17 couet 20 proue 24 alter of erth . . there on offer (transposed) 25 alter off fwayne . hewed (Wiclif, hewun) fwayne . polute.
3 Places where Tyndale agrees with, or has been influenced by Luther: 14 Thou shalt not breake wedlocke 18 thunder . . lyghten- ynge 24 burntofferinges . . peaceoffringes 26 nakednesse

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

5 Places where Tyndale agrees with, and has been influenced by the Latin: 1 God [Compl. deus, Steph. dominus] 24 remébraunce [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. Pfantzmann, Augsbg., 1470 or 73; 4 Sensenschmidt and Frisner, Nürnberg, 1470, 73; 5 Zai- ner, Günther, Augsbg., 1473, 75; 6 Ibid., 1477; 7 Ant. Sorg., Augsbg., 1477; 8 Ibid., 1480; 6 Ant. Koburger, Nürnberg, 1483; 10 no name, Strassb., 1485; 11 Hanns Schönsperser, Augsbg., 1487; 12 Ibid., 1490; 13 Ibid., 1507; 14 Silv. Otmar, Augsbg., 1518, 14th and last H. G. edition before Luther. Low Ger- man: 1 Quentel, Cologne, 1480; 2 Steffen Armes, Lubeck, 1494; 3 Halber- stadt, 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 Egggeleyn, Straffburg, circa 1466. folio.

Ixxviii PROLEGOMENA.

Vnd der Herr redte all dife wort.

Vnd der Herr redte all dife 1 wort.

Ich bins d. herr deß got ich dich aus fürt von deß land egypt:

Ich byn der Herr deyn Gott, 2 der dich aus Egypten land aus dem dienft haus gefürt habe.

Vnd hab frembd got vor mir,

Dus folt keyn ander Gotter 3 neben mir haben, du solt dyr 4 keyn bildnis noch yrgent eyn gleychnis machen, widder des das oben ym hymel, noch des das vnden auff erden, oder des das ym waffer vnter der erden iht. Bete iht nicht an, vnd diene 5 yhn nicht, Denn ich der Herr deyn Gott, byn eyn färcker eyfferer, der do heymfucht der vter miffethat an den kindern bis ynn das dritte and vierde gelidt, die mich haffen, Vnd 6 thu barmhertzickeyt an viel thuafent, di mich lieb haben vnd meine gepot halten.

Dusfolt den namen des Herrn 7 deyns Gottis nit vergeblich führen, denn der Herr wirt den nicht vnchuldig halten, der feynen namenvergeblichfuret. Gedenck des Sabbathstags, 8 das du yhn heyligift, Sechs 9 tage soltu erbyten vnd alle deyne werck schaffen, Aber 10 am fiebenden tag ift der Sab- bath des Herrn deyns Gottis, da soltu keyn gefchefft thun, noch deyn fon noch deyn tochter, noch deyn knecht, noch deyn magd, noch deyn viech,
11 In fechs tagē macht d. herr dē hymel vnd die erd vnd dz mer vnd alle ding die do sīnt in in: vnd ruet an dem fybenden tag. Dorum gefegent d. herr dē tag d. feir vnd geheiligt in noch deyn fremdblinger, der ynn deyn erflad thor iht. Denn 11 fechs tagē hat der Herr hymel vnd erden gemacht vnd das meer vnd alles was drytten iht, vnd ruet am sībenden tag, Darumb segnet der Herr den Sabbahtag vnd heyligt yhn.


13 Nicht derfchlag. Du folt nicht todten. 13


15 Nit thu diepeheit. Du folt nicht fielen. 15

16 Nit rede walfche gezeugknuße wider dein nechsten. Du folt keyn falsch getzeugnis geben widder deynen nehiften. 16

17 Nit begeitig das haus deins nechsten. Nit beger seins weybs: nit dē Knecht nitt die diern nit dē ochiflen nitt dē efeln: noch aller der ding die fei sīnt.

18 Wann alles dz voelck fach die flymmen. vnd die glafzuaft. vnd den done dz horns: vnd den berg riechen: vnd fy derfchrackō vnd wurddē gefehlagent mit vorcht fy flunden vnd alles deynen fprachen zu moyses. Du rede mit vns: vnd wir hōrn es Der herre rede nit mit vns: das wir vllleicht 18 donner vnd blīx vnd den dohn derpofaunen vndden bergrauchen, vnd furcht sich, vnd wancketen vnd tratten von ferne, vnd fprachen zu Mofe, 19 Rede du mit vns, wyr wollen gehorchen, vnd las Gott nicht mit vns reden, wyr mochten fonst flerben. Mofe aber sprach zum voelck, 20 furcht euch nicht, denn Gott ift komen, das er euch verfuchte, vnd das Feyn furcht euch für augen were, das yhr nicht fundiget.

deten. Vnd daz volck flund vö vrr: wann moyses genacht sich zu der dunkel i der gott was. Vnd daz volck flund vö vrr: wann moyses genacht sich zu der dunkel i der gott was. 21 aber Mofe macht sich hynteu yns tunckel, da Gott ynnen
Ixxx PROLEGOMENA.

22 Vnd dorumb d. herr sprach zu moyfes. Dife ding fag den funen israel. Ir habt gehort dz ich redt zu euch vom himel Nichten macht euch silbrin gött noch macht euch guldin gött.


war, vnd der Herr sprach zu 22 yhm, Alfo foltu den kindern Israel fagen, yhr habt gesehen das ich mit euch vom hymel geredt hab, darumb folt yhr 23 nichts neben myr machen, fylibern vnd guldtenen Gotter folt yhr euch nicht machen.


Vnd fo du myr eynen fleyn 25 ern altar wilt machen, foltu yhm nicht von gehawen fleynen bawen, denn wo do mit deym meffer drauff fereft, fo wirflu yhm entweyhen. Du folt 26 auch nicht auff fluffen zu meynem altar fleygen, das nicht deyne schame auff deckt werde fur yhm.

Examination yields the following results:

EXODUS XX.

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

Differs from Old German Version: in renderings other than archaic and linguistic forms, v. 5. diene, eyfferer, missefhat 6 viel thau- fent, halten 7 vergeblich, vnsculdig, furct 8 Sabbathtags 10 Sabbath, deiner fladt thor 11 Sabbathtag 12 land, geben wirt 18 blix, posaunen, vnd wancketen 19 gehorchen, wyr mochten fonnt flerben 20 ver- fuchte, fur augen were 21 macht sich hintzu, . . . ynnen war 22 Und der Herr, alfo., kindern., gefehen, 23 darumb follt yhr nichts neben myr machen 24 brandopffer, frideopffer, rinder . . . Denn an wilchem Ort ich meyns namens gedechnis mache 25 bawen . . . meffer drauff fereft . . . entweyhen 26 nicht deyne schame auffgedeckt werde fur yhm.

Of these, the following agree with the Vulgate: 5 coles, zelotes, iniquitatem 7 in vanum, infontem 8 fabbati 10 fabbatum 11 fabbati
12 terram, dabit 18 lampades... buccinæ... perterriti ac pauore per-cuñi 19 ne forte moriamur. 20 probaret 21 accessit... in qua erat... 22 viditis 25 edificabis... cultrum (ἐγκλιπίδιον) 24 holoc. et pacif.

With the Hebrew: 21 al penechem 22 vajomer... ko tomar...

23 lo taafun itti 24 afher 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.


Dis zeichen fey zeuge, das solche bucher durch meine hand gangen sind, deñ des falſchen druckes vnd bucher verderbens, vleyffigen fich 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 derbermdé, erbarmen, compassion; 7 vppig, umsonst, in vain; 9 werck, imper., work; 15 diepheit, theft; 17 begeitig, imp., begeizen, to desire from envy; 18 riechen, rauchen, to smoke; 19 im verr, 21 von verr, in der ferne, von ferne, afar, from afar; 20 bewert, bewahren, to put to proof; 21 genacht, nahen, nähern, to draw near; 26 entzeubert, entzeuberkeit, unsaubern, verunsauber, 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$\frac{1}{2}$in. x 7$\frac{1}{2}$in., showing in the centre a panel 4in. x 1$\frac{1}{2}$in. with the title: The Byble, which is all the holy Scrip-|ture: In which are contayned the| Olde and Newe Testament truly |and purely translated| into En-| glyfh by Thomas |Matthew.| Three leaf-| shaped emblems, two black, one red.| Efaye I. 1 |

Hearken to ye heauens and |thou erth geaue ear: For the |Lorde spake| 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 Kings moft gracyous lycéce.—Verso: These thynges enfuynd are ioyned with thyts 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 conteynd in the Byble.—The names of all the bokes of the Byble, wyth the content of the Chapters, and in what leafe euer boke begynneth.—A bref reherfall declarynge how longe
the worlde hath endured from the creacyon of Adam vnto thys preuent yeare ofoure Lorde M.D.xxxvii.—And in the Marget of the boke are there added many playne expoleycons of soych places as vnto the fympye and vnlearned feame harde to vnderstande. Then follows: The Kalender, rubricated beginning on f. *ii.—2 ff. An exhortacyon, &c., recto of *iii. ending with IR in the ornamental floriated letter known as German Fractur.

Verso: The fumme & content, &c., 2 pages.—Verso of unnumbered folio: To the mooft noble and graccyous Prynce Kyng the eygt, &c., 3 pages. The dedication ends: Youre graces saythfull & true subiect Thomas Matthew, followed by three leaf-shaped emblems and the letters HR in German Fractur.—C “To the Chrysten Readers,” a note introducing: A table of the pryncypall matters conteyned in the Byble, in whych the readers may fynde and practyfe many commune places. 13 ff. from ** to verso of ***.v. unnumbered.—C The names of all the bokes of the Byble, &c.; then, C A brief reherfall of the yeares, &c., one page recto of unnumbered leaf, verso, a full-page cut of Adam and Eve in Paradise.—C The fyrfst boke of Mofes called Genesis, &c. fo. i. not marked, sig. a to fo. ccclvii.

The subscription: “C 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 11½ in. × 8½ in. margins included, arranged in double columns, and contains 60 lines.—A blank page.—Followed by ornamented Frontispiece, 12½ in. × 8¾ in., divided into seventeen panels, sixteen giving cuts of Scriptural subjects, the seventeenth and centrall panel with the title: | The Prophetes | in Englysh, | Elay. | Ionas. | Jeremy. | Micheas. | Ezechiel. | Naum. | Daniel. | Abacuc. | Ofeas. | Sophony. | Joel. | Aggeus. | Amos. | Zachary. | Abdy. | Malachy. | —[The italicized words are
printed in red.]

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

**R** | The Prophet | Efaye | **G**

Three leaves

Cut illustrating Ef. vi. b.

**E** | The word of the Lorde | **W**

| endureth for ever. |

Efay .XL. a.

The boke of the prophet Efay, &c. fo. i. sig. A. A., to verso of fo. xciiij. The subscription: The ende of the prophecy of Malachy: and consequently of all the Prophetes," followed by the customary three leaves, and then by the floriated letters W T, ends this volume on signature M.M.vi, fo. not marked. Signatures and dimensions those of the first volume. Then follows an ornamented frontispiece divided into sixteen panels, fifteen giving most of the cuts of the frontispiece to the Prophets, the sixteenth panel with the title: The Volume of the bokes called Apocrypha: Contayned in the common Translation in Latyne, which are not found in the Hebrue nor in the Chalde. — Three leaves, two red, one black, and two hands.—The Regelether thereof. The thyrde boke of Esdras. The fourth boke of Esdras. The boke of Tobiah. The boke of Iudith. The reast of the boke of Hefter. The boke of Wydfome. Ecclesiasticus. Baruch the Prophet. The songe of the .ijj. Chyldren in the oue. 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 thyrde boke of Esdras., fo. .ij. sig. Aaa.iij. 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 our sauyour Iesu Christ newly and dylygently translated into Englyshe with Annotacions in
the Mergent to helpe the | Reader to the understan- |
| dynge of the | Texte. | ▼ Prynted in the yere of | oure |
| Lor<de> God. | M.D.xxxvii. | —The GosPELL of S. Matthew, |
| &c., fo. ij. sig. A.ij. to end of Reuelacion, and ▼. The ende |
| of the newe Testament, emblems as before. recto f. CIX, |
| not marked, sig. O.v; [A duplicate of f. CIX. in facsimile |
| is bound up with this volume; it is very poorly |
| done and disfigured by many errors, e. g., line 3, col. 1, it |
| has Crypograpgos, line 4, Iacynete; line 13, col. 2, has |
| inchauters.]—to the end of: This is the Table wherin |
| ye shall fynde the Epiftles and the Gofpels, after the vfe |
| of Salbury., 5 pages, ending with: ▼ The ende of this |
| Table. verfo f. CXI. sig. O.vij. not marked. |

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

The marginal notes of Matthew and Luther conclude |
the Apparatus.

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

7. Examples of the Notes.

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

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

Gen. iv. 8 Egrediamur foras
Ex. ii. 22 Alterum vero peperit: quem vocauit 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 accepiat.
Num. viii. 2 candelabrum in australre parte erigatur. Hoc igitur praecipe vt lucernae contra boream erigere ad menfam panum propositionis:
Num. xx. 6 clamaueruntque ad dominum, atque dixerunt, Domine deus audi clamorem huius populi, & aperi eis thefaurum tuum fontem aquæ viuae, vt fatiati ceffet murmuratione eorum.

Instances of places in the Vulgate redundant, free, or paraphrastic:
Gen. xxi. 9 cum Isaac filio suo
Num. vi. 2 vt sanctificentur, & se voluerint domino confecrare:
"" 3 a vino, & omni quod inebriare potest
"" vii. 89 vt confuleret oraculum
"" viii. 25 annum ætatis impleuerint
"" 26 vt cuflodiant quæ fíbi fuerint commendata

Univ Calif - Digitized by Microsoft ®
Num. ix. 5 Qui fecerunt tempore tuo
" " 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:

<table>
<thead>
<tr>
<th>Vulgate</th>
<th>Luther</th>
<th>Tyndale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Num. viii. 9 omni multitudine</td>
<td>gantze gemeyne</td>
<td>hole multitude</td>
</tr>
<tr>
<td>&quot; &quot; 19 dono Aaron</td>
<td>zum Geschencke</td>
<td>Aaron</td>
</tr>
<tr>
<td>&quot; xii. 1 vxorem eius AE-</td>
<td>eyne morynne</td>
<td>wife of Inde</td>
</tr>
<tr>
<td>thiopissam</td>
<td>zum weybe</td>
<td></td>
</tr>
<tr>
<td>Deut. xvii. 3 omnem militiam cæli</td>
<td>irgent eyn heer des hymels</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; 7,12 vt auferas malum</td>
<td>das du den bö-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>fen von dir thuest</td>
<td></td>
</tr>
<tr>
<td>Deut. xxxii. 41 Si acuero vt ful-</td>
<td>wenn ich den Yf I whett the</td>
<td></td>
</tr>
<tr>
<td>gur gladium meum</td>
<td>blitz meyns</td>
<td>my fwerde</td>
</tr>
<tr>
<td></td>
<td>lyghtenynghe of</td>
<td></td>
</tr>
<tr>
<td></td>
<td>schwerd weten</td>
<td></td>
</tr>
<tr>
<td></td>
<td>zen werde</td>
<td></td>
</tr>
</tbody>
</table>

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 renelabitur gladius mens.

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,
THE PENTATEUCH OF 1530.  lxxxix

A rendering literally reproduced by se displicit 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.

Hebr. And Abraham returned to his young men,* and they
LXX. And Abraham returned to his young men,*
Luther Thus Abraham returned to his young men,* and they
Tynd. So turned Abraham agayne vnto his yonge men, and they
Hebr. arose, and they went together unto Beer Shava,
LXX. rising they went together unto the well of the oath,
Vulg. and they went to Bersabe together,
Luther arose, and went together to Bersaba,
Tynd. rote vp and went to gether to Berfeba.
Hebr. and Abraham dwelt at (or in) Beer Shava.
LXX. and Abraham dwelt at the well of the oath.
Vulg. and dwelt there.
Luther and he dwelt there.
Tynd. 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. N.) and Rogers (R. 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 pafeouer that the very name it self shuld put them in remembraunce what it signified, for the signes that god ordined ether signified the benefits done, or promyfes to come, and were not done as are the signes of our domme God the Pope,” appears in Matthew’s Bible (1537) thus: “The lambe was called the paffeouer: that the very name it selfe shulde kepe in memorye what was signyfied therby, which phrase & maner of speakyng the scripture vfeth often, callynge the signe by the name of the thynge that it sygnyfith, as Gen. xvi, b.” Again the note to Deut. xxiii, 18 (1540) The kyre &c. reads: “The pope wil take tribute of them yet and bishhope and abbothes de- fire no better tenauntes,” stands in Matthew: “There be now many that desire no beter rentes.” Sometimes the anti-papal note is entirely omitted, or makes room for another: e. g., Deut. xix, 4 (1530): “The popis fentuarise 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 Iaphef 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 gleffner, hypocrite, is derived from gleissen, to glitter, or appear white or resplendent.

Gen. xxxviii, 29: “Perox 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 preaftes be warned that they shall not come at the common waylynges & lamentacions of the deed left they fluid therby be the moare vnapte to do their facryfices wherunto they were properly appoynted, and left they shulde by theire wepyng geue an occation to destroye the beleue of the refurreccion of the dead.”

Lev. ii, 13: “All offringes must be falted with falt, whiche signifieth that all our good workes must be directed after the doctrine of the Apoffles & prophetes, for then shall they be accept-able in the fyghte of the Lorde, yf they fauer of the falt 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, becaufe it was alwaye in the preence and fyghte of the Lorde;" Lev. l. 9: "This fwe odeoure is: the facryfyece of fayth & of pure affeccion in which God is delited, as a man is delited in the good fauoure of meates, as it is fayd of Noe, Gen. viii, d;" xxv, 10: "Iubelye, of this Hebrewe worde iobell, which in Englyfe fynifieth a trumpet. A yere of fynguler myrth and ioye and of mocke reft, wher in their corne and all their frutes cam forth wythout fowyng, tylyngere or any other labours." 15 "By this iubelye is fygnified the reftrynge of all thynge to his perfecion, which shal be after the generall judgement in that florylhyngre worde, when the chofen shal be admytted in to lybertye from all wretchednes, pouertye, anguyfhe & oppreffion, when all shalbe fully reflored againe in Christ, that thorow the fyynge of the fyrst man was taken awaye."

* Rogers has this note on Gen. xiii, 18: "Ebron is the name of a cite where Adam, Abraham and his wyfe with Ifaac &c. were buryed, as in Gen. xxiii, d."
A few explanatory notes of archaic and obsolete words have been given in the margin, but a much fuller list will be found in No. 12 of this Chapter.

8. The Collations.

Three distinct collations have been made: 1. one of the book of Genesis of the edition of 1530 with that of 1534, from the careful notes, in the margin of a duplicate set of plate proofs, furnished by Dr. Culross; 2. another of the Prologues of the edition of 1530 (1534) with the text in Daye's folio of 1573, in those to Genesis and Exodus, also by Dr. Culross; 3. and a third of the text of the Pentateuch of 1530 with that of the Pentateuch in Matthew's Bible of 1537. The last is given immediately under Tyndale's text marked $\mathbb{M}$. 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.

GENESIS I. 14-19.

1530.

Than sayd God: let there be lyghtes in ye firmament of heaven to devyde the daye fro the nyghte, that they may be vnto sygnes, seaons, dayes & yeares. And let them be lyghtes in the fyrmament of heavn, to shyne vpon the erth, & so it was. And God made two great lyghtes A greater lyghte to rule the daye, & a leff[e] lyghte to rule the nyghte, and he made fterres also. And God put them in the fyrmament of heauen to shyne vpon the erth, and to rule the daye & the nyghte, ad to devyde the lyghte from darcknesse. And God fawe yt it was good: and so of the evenynge ad mornynge was made the fourth daye.

1534.

Then sayd god: let ther be lightes in the firmament of heauen to deuyde the daye fro the nyght, that they may be vnto sygnes, seaons, dayes & yeares. And let them be lighthes in the firmament of heauen, to shyne vpon the erth: & so it was. And God made two great lightes: a greater lyghte to rule the daye, and a lef[e] lyghte to rule the nyghte, and he made fterres 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 lighte frome darcknesse. And god fawe that it was good: and so of the evenynge and mornynge was made the fourth daye.

1537.

Than sayde God: let there be lightes in ye fyrmamet of heauen, to deuyde the daye from the nyght, that they may be vnto sygnes, seaons, dayes & yeares. And let the be lyghtes in ye fyrmamet of heauen, to shyne vpon the erth: And so it was. And God made two greate lightes: A greater lyghte to rule the daye, & a lef[e]lyght to rule thenyght: and hemade fterres also. And God put them in the fyrmamet of heauen to shyne vpon the erth, and to rule the daye & the nyght: & to deuyde the lyght from darcknesse. And God fawe that it was good: and so 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, âd, &; hande, honde, hâde, hâde; lambe, lâbe; heaven, heauen, heauê, hevê; fyrmanent, fîrmament, fîrmanêt, fîrmamêt; kynde, kinde, kyde, kide. The contractions are mostly simple and besides, for the, û 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, cû for caun, Adû for Adam, thê for them; unusual forms such as who me for whome, û fe 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.


"[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, Leviticus, and Deuteronomy, of Tyndale's Pentateuch of 1530.

The first Chapter of Deuteronomy. Po. I.

Here be the words which Moses spake unto all Israel, on the other side Jordan, in the wilderness and in the fields by the red sea, between Pharaoh's and Tophel, Laban, Hazeroth and Diblahab. The day the journey from Mount Hor unto Cades, by the way that leadeth unto mount Seir: And it fortuned the first day of the xi. moneth in the fortieth year, that Moses spake unto the children of Israel according unto all that the Lord had given him in commandment unto them, after that he had smote Sihon the king of the Amorites which dwelt in Helbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei. On the other side Jordan, in the land of Moab, Moses began to declare this law saying: the Lord our God spake unto us in Horeb saying: Ye have dwelt long enough in this mount; depart therefore and take your journey and go unto the hilles of the Amorites and unto all places nere ther unto: both fields, hilles and dales: and unto the south and unto the seas side in the land of Canaan, and unto Lebanon; even unto the great river Eu:
Photo-Engraving of Gen. xxxv, 23 to xxxvi, 16, showing the Black Letter used in Genesis, and Numbers, of Tyndale's Pentateuch of 1530.

The sons of Jacob were, rh. in number.
The sons of Lea, Ruben Jacob's eldest son

ne/Zimrd-Levi/Zuda/ Jachar/q/ Zabalon

The sons of Rabels: Joseph & Ben Jamin.
The sons of Bilha Rabels mayde: Dan & Nepthalis. The sons of Zilpha Leab mayde

Sad & Aser. These are the sons of Jacob who

were born him in Mesopotamia.

Then Jacob went unto Isaac his father to

Mamre a patriarch here otherwise called He

bien: where Abraham & Isaac sojourned as first

ungeth. And the days of Isaac were an hun-

tred & lyve, years: and it came to pass that he

said his father died, and was put unto his people: being old and full

of days. And his sons Esau & Jacob bus-

ried him.

The, xxxvi, Chapter.

U

These are the generations of Esau

which is called Edom, Esau took his

wives of the daughters of Canaan

and the daughter of Elon an Hethite & Alha-

bama the daughter of Ama, which Ama was

the son of Zidon an Heute/ And Bafinath

Ismael's daughter & sister of Nebaioth. And

Ada bare unto Esau Eliphaz and Bafinath

bare Keuel, and Ahalbama bare Jeuel & Jac-

lam and Koaah. These are the sons of Esau

which were born him in the land of Canaan.

And Esau took his wives, his sons and

dughters and all the souls of his house: his
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.XXXXIII.

Genesis.

Iacobs eldest sonne, and Simeon, Levi, Iuda, Isachar, and Zabulô, The sonnes of Rahe: Ioseph and Benjamin, The sonnes of Bilha Rahels mayde: Dan and Nepthali, The sonnes of Zilpha Leas mayde Gad & Aser. These are the sonnes of Iacob which were borne him in Mesopotamia.

Then Iacob went vnto Iaac his father to Mamre the cyte of Arbe: otherwise called Hebron: where Abraham and Iaac so georned as strangers. And the dayes of Iaac were an hundred and Ixxx. yeres: and than fell he leke g dyed, and was put vnto his people: beynge olde and full of dayes. And his sonnes Elau & Iacob buried him.

The.xxxvi. Chapter.

These are the generations of Elau which is called Edom: Elau toke his wyues of the daughters of Canaan. Ada the daughter of Elon an Archite; and Abalaibama the daughter of Ana, which Ana was the sonne of Zibeon an heuyte, and Bafmath Ismaels daughter and sister of Nebaioth, And Ada bare vnto Elau Eliphas: and Bafmath bare Reguel: And Analia ma bare Ieus, Jaelam and korah. These are the sonnes of Elau which were borne him in the lande of Canaan.

And Elau toke his wyues, his sones ad daughters ad all the foules of his house: his goo.
The fonnes of Iacob were xii. in nöbre. The fonnes of Lea. Ruben Iacobs eldeft 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 Mefopotamia.

Then Iacob went vnto Ifaac hys father to Møre a principall cyte, otherwyfe called Hebron: where Abraham & Ifaac foigeorned as straungers. And the dayes of Ifaac were an hundred & .Ixxx. yeres: & than fell he feke & dyed, and ∗ was put vnto his people byeng olde and full of dayes. And his fonnes Efau and Iacob buried hym.

The wiues of Efau. Iacob & Efau are ryche. The genealogie of Efau. Efau dwelleth in the hill Scir.

These are the generacions of Efau which is called Edö. Efau toke his wyues of the daughters of Canaan Ada the daughter of Elon an He-thite, and Ahalibama the daughter of Ana, which Ana was the fonne of Zibeon an Huyte, and Bafmath Ismaels ∗ daughter and sifter of Nebaioth. And Ada bare vnto Efau, Eliphas: and ∗ Bafmath bare Reguel: And Ahalibama bare Ieus, Iaelam and Korah. These are the fonnes of Efau whych were borne him in the lande of Canaan.

And Efau toke his wyues, his fonnes & daughters & all the foules of his houfe: hys
The Pentateuch of 1530.

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


............

Iacob cobs eldest sonne, and Symeon, Leui, Iuda: Iachar, and zabalon. The Sonnes of Rachell: Ioseph & Ben Iamyn, The fons of Bilha Rachels mayde: Dan and Nephthali, The fons of zilpha Leas mayd, Gad & Afar. These are the fones of Iacob whiche were borne him in Mepopotamia.

The Iacob went vnto Iaac his father o Mamre a principal citi, otherwife called Hebron, wher Abraham and Iaac sojour ned as straungers. And the dayes of Iaac were an .c: and .lxxx. yeares: and the fel he ficke & dyed, & was put unto hys people being old and ful of daies. And his fones Efau and Iacob buryed hym.

The XXXVI. Chapter,

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

A.

These ar the generations of Efau whiche is called Edom. Efau toke his wiues of the doughters of Canaan, A da the Daughter of Elion an Hethite, and Ahalibama the Doughter of Ana, whycure Ana was the fonne of zibeon an Heuite. And Basmath Ifmaels * daughter and fy fler of Nebaioth. And Ada bare vnto Efau Eliphas: and * Basmathe bare Reguell: And Ahalibama bare Ieus, Iaelam and Korah. Thee are the Sonnes of Efau whycure were borne hym in the Lande of Canaan.

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

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

1530.
W. T. To the Reader pp. 2-6.†
Aprologe fewingine the vfe of
the scripture
" Paule, in y* thyrde &c." to " vontynos."
" Seke therefore &c." to " a new."
This conforte

1534.
Wanting.
Vnto the reader W. T.
p. 7 71. 19 See the variants, footnote p. 7.
8 8
8 24 See the variants, footnote, pp. 8-10.
11 2 11 3 And this lerninge and com-
forte

Genesis.

flee over
had make
once bone
Cherubin with a naked
swerde
haue gotten
Abell (vv. 4, 8, 9)
yf thou doft . . . yf thou doft
the the name
Lamech vnto
a nother
and begat
yeres and dyed.
Mahalalyell
and then Henoch lyved a
godly lyfe
Mathufala (vv. 21, 26, 27)
had begot
.v. hundreth
And fayd
vnto the
in to (vv. 9, 13)
Iapheth
and all maner
bod
bonde
bode
waters
Iapheth. (v. 23)

flee above
had made
one bone
Cherubes with naked swerdes
haue obteyned
Abel (vv. 4, 8, 9)
yf thou do . . . yf thou do
the name
Lamech to
another
and he begat
yere and then he dyed.
Mahalalyel
And Henoch walked with
god
Mathufalah (vv. 21, 26, 27)
hath begot
.v. an hundred
And the lorde fayd
Vto the
into (vv. 9, 13)
Iapheth
and of all maner
couenaunte
couenaunte
water
Iapheth. (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.
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
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<td>10:1</td>
<td>Iaphet</td>
</tr>
<tr>
<td>4</td>
<td>Sodanim</td>
</tr>
<tr>
<td>9</td>
<td>And therof came</td>
</tr>
<tr>
<td>10</td>
<td>the cheffe</td>
</tr>
<tr>
<td>13</td>
<td>Enamim</td>
</tr>
<tr>
<td>14</td>
<td>whence the Philistins and the Caphthorynes came.</td>
</tr>
<tr>
<td>19</td>
<td>Gerara</td>
</tr>
<tr>
<td>21</td>
<td>Iapheth</td>
</tr>
<tr>
<td>30</td>
<td>eaitelande</td>
</tr>
<tr>
<td>11:4</td>
<td>shalbe</td>
</tr>
<tr>
<td>9</td>
<td>Babel</td>
</tr>
<tr>
<td>9</td>
<td>because of that</td>
</tr>
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<td>12:6</td>
<td>Cananytes</td>
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<td>10</td>
<td>Egypte (v. 11)</td>
</tr>
<tr>
<td>12</td>
<td>Egyptians</td>
</tr>
<tr>
<td>15</td>
<td>Pharaos lorde</td>
</tr>
<tr>
<td>16</td>
<td>And the into the house of Pharaoh</td>
</tr>
<tr>
<td>19</td>
<td>thy wife</td>
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<tr>
<td>13:9</td>
<td>fro</td>
</tr>
<tr>
<td>11</td>
<td>fo the one brother departed</td>
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<tr>
<td>14:1</td>
<td>Thydeall</td>
</tr>
<tr>
<td>4</td>
<td>subiecte</td>
</tr>
<tr>
<td>6</td>
<td>Horytses . . . Seyr</td>
</tr>
<tr>
<td>24</td>
<td>Escoil</td>
</tr>
<tr>
<td>15:3</td>
<td>Abraham . . . fe unto me</td>
</tr>
<tr>
<td>4</td>
<td>bodye, he shalbe</td>
</tr>
<tr>
<td>5</td>
<td>And he fayde</td>
</tr>
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<td>9</td>
<td>a ram off thre yere olde</td>
</tr>
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<td>16</td>
<td>Amorites</td>
</tr>
<tr>
<td>18</td>
<td>made a covenante</td>
</tr>
<tr>
<td>20</td>
<td>Pherezites. Raphaiyms</td>
</tr>
<tr>
<td>21</td>
<td>Canaanites</td>
</tr>
<tr>
<td>16:1</td>
<td>Egyptian (v. 3)</td>
</tr>
<tr>
<td>2</td>
<td>by her</td>
</tr>
<tr>
<td>5</td>
<td>the wronge I sofre, be on thine heed</td>
</tr>
<tr>
<td>6</td>
<td>was to cruell</td>
</tr>
<tr>
<td>12</td>
<td>And he shalld</td>
</tr>
<tr>
<td>15</td>
<td>Imael.</td>
</tr>
<tr>
<td>17:2</td>
<td>covenault</td>
</tr>
<tr>
<td>4</td>
<td>covenault</td>
</tr>
<tr>
<td>7</td>
<td>covenant</td>
</tr>
<tr>
<td>7</td>
<td>tymes euen an everlaistyng covenante, that</td>
</tr>
<tr>
<td>9</td>
<td>my teftamente</td>
</tr>
<tr>
<td>10</td>
<td>covenant</td>
</tr>
<tr>
<td>11</td>
<td>covenant betwene me you.</td>
</tr>
<tr>
<td>12</td>
<td>all the servauntes</td>
</tr>
<tr>
<td>13</td>
<td>covenant . . . covenant</td>
</tr>
<tr>
<td>14</td>
<td>covenant,</td>
</tr>
<tr>
<td>19</td>
<td>covenauente . . . covenauente</td>
</tr>
<tr>
<td>20</td>
<td>And concernyngne</td>
</tr>
</tbody>
</table>
bonde
left of talkynge
Ismael
for even therfore ar ye
and thil yate.
That herde Sara
doore which was behind
flode yp from thence
and all
Sodom
fonde.xxx. there?
with his face.
at doores
for therfore came they
Wherefore
this
fone was vppon
Ammi
therefor fayne
ingnoent handes haue
in pureneffe
men and an excuse
Egyptian
a mockyne.
Egypt.
"Phicoll... Philistines
Philistinlade
Iaac whome
hande and a knyfe
Milcha (v. 23)
Kemuell... Sirians
an hundred and.xxvii.
in a heade cyte called
And made
to whom
floupe
ye
Milcha
And
Bathuell
Bathuel
Rebecca
Ketura
Iackiam
Letuim
Kethura
ynough
Ismael
Kedar... Abdeel
Kedma
Sirian
Sirien.
a tellman
ye
fe
ye
Abimelech
y* 26:11 Abimelech
an 12 that
another 12 and
& Ahufath ... Phicol 26 & a certene of Ahufath ...
Phicoll

When
vnto 27:1 to
voyce goo 13 voyce and goo
and pletie 28 with pletie
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 the called
Rahel, herde 22 Rahel, and herde
But he 29 And he
all the gootes 35 all the the gootes
And he put the slaues 38 omitted.
brede 42 lamyng
folde vs, and hath 31:15 omitted.
vp vpon 17 vpon
catell and all 18 omitted.
Siriá 20 Syriá
ryuers 21 ryuer
Siriá 24 Syria
wenteft 27 fleyft
to .ji. 33 to the .ji.
awaye now 42 now awaye
a bonde 44 appoyntemát
floones 46 floone
Gylead 48 Gilead
And they ate breed 48 omitted.
faue it selfe 32:8 escape.
de all 9 deal
foorde Iabok. 22 foorde of Iabot.
Ifrael. 28 Israel.
vntil 33:3 yer
y* 16 that
Salem to y* 18 Salem y*
Ifrael. 20 Israel.
y* 34:4 that
Ifrael 7 Israel
Sichem 13 Sychem
they 22 thy
Ifrael. 35:10 Israel.
thy 11 they
Ifrael 21 Israel
a pricipall cyte 27 the cyte of Arbe
Hethite 36:2 Aethite
Eflau 8 Eflau (misprint.)
in mounte 9 in the mounte
Amalech. 12 Amalek.
Amalech 16 Amalek
of y* horites 21 of horites
Mafreca 36 Mafteka
THE PENTATEUCH OF
the doughlerof matred

1530.

CVtl


PROLEGOMENA.

Kahath 46:11 Rahath
Pharez...Zerak 12 Phares...Zeral
.xvi. foules 18 .xxi. foules
Nephtali 24 Nephtali
vnto (twice, 29 twice, 30, 31 three times, 34 twice) 28 to (twice, 29 twice, 30, 31 three times, 34 twice)
Israell 29 Israel
in fo moch 30 in as moch
vnto 47:5 to
seed 19 food
vnto (twice, 22, 23, 26 twice, 31 three times) 21 to (twice, 22, 23, 26 twice, 31 three times)
were 48:1 was
vnto (2 three times, 3 twice, 4 three times, 5 twice, 11, 17, 18, 21, twice, 22) 1 to (2 three times, 3 twice, 4 three times, 5 twice, 11, 17, 18, 21, twice, 22)
Egipte 5 Egipte
Iolephes 8 Iolephs
Israell 10 Israel
vnto (6, 8, 10, 11, 15, 28, 29) 49:2 to (6, 8, 10, 11, 15, 28, 29)
heles, so y' 17 heles, y'
The shoters haue envyed 23 Though the shoters angred
and yet 24 yet
come an herde m.a flone 24 come herdemen as flones
Hethyte 29 Hethite
vnto (twice, 12, 19, 20 twice, 21, 23, 24 three times) 50:4 to (twice, 12, 19, 20 twice, 21, 23, 24 three times)
Atad 10 Arad
Canayetes 11 Cananites
vnto them 19 to hi
and for youre 21 and youre
Egipte. 26 Egypte.
Moles. 26 Moles, called Genesis.

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

or a cofer. 1530 153
or cofer. 3 3
it is 22 Is it
Jhonn 25 1ohn
hace 26 Haunce
laten 27 29 latine
tkyes 29 154
faye favoure 35 faye found favoure
hebrewe 155 2
hebreue 2
that me 4 hebreue
as is 9 that I
.xi. Chapter 13 as it were
.xiv. chapter 15 chap. xi.
ofed 16 chap. 4.
Mefias 17 iffued
y* all y* 20 Mefias
23 all y*

* Of this volume.

Univ Calif - Digitized by Microsoft ©
THE PENTATEUCH OF 1530.

of tribe 155  of the tribe
Teftamēt here is an ap-
poynementēt betweene
soch an
fathers 156  soch
that is 16  father
Egipēte
soch Subice-
Abel, Ifmael
Pharez
157 3 Abell, Ifmaeel
5 Phares

II.

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

1: 3 The .i. daye.
6 The .ii. daye.
9 The .iii. daye.
14 The .iiiij. daye.
20 The .v. daye.
24 The .vi. daye.
2 : 3 Blessed and sanctified: ded-
icated and appoynted it
to preach the word of
God in to prayer åd to
doo all maner worke of
mercy in.
8 Eden.
11 Heuila.
19 Adā named all creatures.
24 Wedlocke.
3: 1 The serpent.
1 4 A covenāunt that shrift
whch came of eue &
was hir feed, fudl
ouer come the power
of the deuell & de-
liever all true beleuers
1 Chrīst and haters of
the deuels workes, frō
all dainger of fatā, of
finne and of hell. The
womās curfe is, to beare
hir childern with paine
åd to be vnder the geu-
ernaunce of hir huibad.
4: 1 Cain.
2 Abel.
3,4 offeringes.
25 Seth.
26 Enos.
5: 21 henoch.
6: 9 To walke withe God: is to
lyue godlye to kepe his
lawes and to trufe in
him.
8: 20 The rightwyfe will thāke
god åd god doth alowe
the harte of him.
9: 13 The rayne bowe is a fac-
rament, a signe, a wit-
ness and a lure erneft
of the covenāunt made
betweene vs & god.
10: 8 Nāroth.
11: 1 The widome of man is fore
punyshed of god with
the diuifiō off tongis.
9 Babel.
12: 1 Abram.
2 A promyfe.
7 A promyfe.
10 Abram goeth to Egipēte.
14: 18 Melchifedēch
22 See the answer of Abrā to
the kynges of Sodome
as touching the spole.
15: 1 A promyfe to Abrām.
6 Rightwifenes.
13 The electe must ofer of
the wicked for a tyme
but god will deliever hi.
18 Couenuante.
16: 1 Hagar
15 Ifmael.
17: 5 Abrahā.
12 Circumcyfion.
PROLEGOMENA.

17:15 Sara
18:2 Hopftalyte.
19:33 lot was dronk ad laye with
his two daughter.
20:6 god deluer his from evyll.
12 Sara was Abrahâs sifier by
the father.
17 The prayer of Abraham
31 Abrahâand abimelech. deder
were togetter.
22:9 godly lour putteth awaye
all fleshly lour.
17 promife
23:2 the deth of Sarai.
24:3 Othe geyuen bi Abraham
to his feruant.
12 note the gret fayth of the
feruant.
15 Rebbecca.
35 * God blefeth vs whâ he
gueoth vs his bene-
fites, ad curfeth vs, whâ
he taketh the a waye.
51 who wonder fully god pro-
uide for his fethfull
60 To bleffe &c. (as in edition
of 1530.)
25:34 Ephau poiide his herytage.
26:4, promife to Ifaac.
6,7 Ifaac called rebbecca his
sifier.
13 the bliffinge of god.
24 a promyfe,
32 the bliffinge of god.
27:6 the counell of rebbecca.
28 the bliffing of Iacob.
40 a prophel of the callyng
of the gentylis.
28:5 Iacob gooth into mefopo-
tamia.
12 the dreme of Iacob
14 promife
15 god fulfili his promife
17 god ys wyth his chofyn in
eueri place.
20 fe Iacos vowe what it was
22 the flone was a wytneffe of
the goodneffe of god
showde to Iacob.
29:6 Rahel:
10 Affone.
32 Ruben.
33 Simeon
35 Juda.
30:2 The aftware of Iacob to
Rahel.
30:6 Dan.
8 Nephtali.
11 Gad.
13 Affer.
18 Ifachar
20 Zabulo
24 Iofeph.
30 the bliffinge of the lorde.
31:19 Labans ymage or his
goddes.
21 Ryuer Euphrates.
46 the heape of flonsys 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 wraffelyng of iacob
29 y* electe overcome all y*
world wyth, the ten-
tations of it.
33:11 prefent.
34:1 Dina was defiled biSichem.
35:6 Bethell.
8 the ooke of lamentacyon.
10 Israel.
11 promife to israel
18 Beniamin.
19 the dethe of Rahel
22 the fyynne of ruben.
29 y* deith of Ifaac
36:8 Edom.
12 amalek
20 Seir.
31 sg. Edom.
37:6 Iofeph dreamyd.
21 sg. where be now fuch
rubens.
26 sg. the woder prouifô of
god for his electe.
28 Madianytas
38:1 Judas.
6 thamar
9 the wyekidneffe of Onâ
26 the jugement of Judas.
39:2 Iofeph was luckie.
9 the goodneffe of Iofeph.
17 sg. the accumlation of Iofeph.
23 The prouifion of god for his,
40:12 the interpretation of y*
buttlars dreme
18 of the baker.
41:5 the dreme of pharaon
dreme.
The Pentateuch of 1530.

Collation of the Pentateuch showing the different readings in the edition of 1530 and Matthew's Bible of 1537.

---

**Genesis.**

1:1-26 domynion
dy de the the
ey ye hath God sayd
for to geue vnderlondyne.
crye
deltes
Sodome agaynst him vnto the
out at the doore
one over agenst a nother
partes
God: na, Sara . . . a sonne,
ad
ran agenst them
vp agaynst them
beholde he . . . men and an
excufe
bare.
had spoken.
lande of Moria
fyppe
an earynge

---

1530.

rule
dyly dwe.
Ah fyr, that God hath sayd
for to make wyfe.
crye
bele
the wife
Sodome agaynst him vnto the
out at the doores
one over agenst a nother
partes
God: na, Sara . . . a sonne,
ad
ran agenst them
vp agaynst them
beholde he . . . men and an
excufe
bare.
had spoken.
lande of Moria
fyppe
an earynge

1537.

1:26 domynion
dye the the
ey ye, hath God sayd in dede
6 for to geue vnderlondyne.
crye
deltes
12:9 thy wyfe
14:17 Sodome to mete him in the
15:5 out of the doores
10 one agaynst another
16:13 partes
17:19 God: Sarah . . . a sonne in
dede &
18:2 ran to mete them
19:1 vp to mete them
20:16 beholde this thinge . . . men
an excufe
21:17 bare chyldre.
promyfied.
21:1 fade Moria
24:17 fyppe
22:2 a golden earynge
Than they broughte Rebecca their fister on the waye
and her norfe

fyppe
suppe
fpringynge water.
that
bleffige, Iacob & Iacob
lyuyng water.
ranne agaynst him... in to his houfe.
shall I geue the?
the partie and spotted
And then such fhalbe
And Iacob went away vn-
knowynge to Laban...
& tolde him
was fled.
fled
done vnknowynge to me?
and haft caried awaye...
with fwerde?
de all wel
God and with men ad haft
ranne agaynst him
me frely. And
And Iacob went to Salem to
yr citie of Sichem
unto Dina
place Elbethell
fygnett, thy necke lace, and
feall, necklace, and
and is
are .vii. yeres
nor of
agayne with you in youre
handes, peraduenture
foughte for to wepe
lordes audyence
.x. he aifes
Semon
.xxx. and .vi.
went agaynst Israel
For an abhominacyon unto
the Egyptians are all that
feade thepe.
Pharaos: feaders of thepe
the daughters come forth to
to bere rule.
wombes.
charged before

Exodus.

the foules
where ye mydwiue the women
and alfo drewe

So they let Rebecca their syfter
go with her norfe

† 24:59

† 25:30
† 25:12
† 19:32
† 27:30 29:13
† 30:31 32:32 33:33 & the fame fhalbe
† 31:20 And Iacob stale awaye the hart of Laban... in y' he
told hym

† 22:26
done to stale awaye my hert,
and carwe awaye... with the fwerde?

† 32:9 28:26 God & haft ranne to mete him
† 33:4 11:18 me. And
† 18:18 And Iacob came peafably in
to the cite of Sichem

† 34:3 35:7 38:18 25:26
† 41:26 42:27 39:39
† 43:12 agayne wyth you, peraduen-
ture

† 44:18 45:23 46:13
† 15 .xxx. and .iii.
† 28:29 34:34 For the Egyptianes abhore all
sheppardes:

† 47:3 49:22

Pharaos: sheppardes are
the daughters ran vpon the.
walle.

† 25:25
† 50:16 charged vs before

† 1:5 these foules
† 16 when ye do y' office of a myd-
wife to the womes

& so drewe
cometh out agaynft the  
Ægipte dyd  
wolde not  
fende out my people that  
Mofes, by the reafon of bot-  
ches on the  
shall this felow thus plage  
v? . . . God, or els wilt  
thou fee Ægipte firft de-  
froyed?  
muft goo  
shall it be foo?  
one greifhopper left in  
a darke myft vppó  
And all thefe  
euen the firft moneth  
him in warde, vntyl  
therof fode . . . both head  
hande and a remembraunce  
matrce, and all  
made for the to dweld in  
water  
of this difeases  
at euyn he shall  
Sixe  
almoft  
with fwerde  
And as I haue fhwed  
And hundred  
shalle bryngge  
braffe after the facyon of a  
net, ad put upon the  
nette .iii rynge: euen in  
.iii. corners of it, and put  
it beneth vnder the com-  
paffe of the altaire, and  
let the net rycht vnto  
the one halfe of the altaire,  
And make flaus  
shall Aaron ad his fonnes  
dreffe  
breftlappe of enfample  
brodered  
breftlappe of enfáple; fo v. 30  
ligthe and perfectneffe  
amaunde with the oyle  
reconcyle his hornes  
afte the holye fycle  
make attonement  
bezabeel  
forboden  
vp the firft moneth  
they iornayed.

cometh to mete the  
Ægypte: and they dyd  
wille not  
let my people goo that  
Mofes, for there were botches  
vpon the  
shall we be thus euell intreat-  
ed? . . . God: wilt thou not  
yet knowe that Ægypte is  
destroyed?  
wyll go  
let it be fo?  
one greifhopper in  
a thicke darcknes vppó  
And thefe  
the firft moneth  
hym in, vntyll  
therof rawe ner foden . . .  
both the head  
hande a remembraunce  
matryce, all  
made for to dwell in,  
waters  
of these difeases  
at euyn ye shall  
Sixe  
almoft  
with ye fwerde  
And I shall fhwew  
And an hundred  
shalt bryngge  
and thou shalt make a gredd-  
yern alfo lyke a net of  
braffe, vpon whole .iii.  
corners halbe .iii. bra-  
fen rynge: and the gred-  
yern shall rycht vnto the  
myddes of the altaire,  
And thou shalt make  
flaus  
& Aaron & hys fonnes shall  
dreffe  
breftlappe of iudgemet  
bordered  
breftlappe of iudgement; fo  
v. 30  
Vrim and Thumin  
maunde with the oxe  
reconcyle vpon the hornes of  
it  
afte the fycle of the sanctuarye  
make an attonement  
Bezaleel  
forboden  
vp the firft moneth  
they had iornayed.
then take of that
Lorde spake vnto
Lorde talked with
apone the oxes heade
the oxes bloude
the oxes bloude
That wherein that he hath
an yewe
fycle after the holy fycle

five parte moare there to
scoured and plunged
amonge the chylde of Aarô
shall
lighte ad perfectnesse.
Soleam . . . kynde, ad the
Hagab
on all foure
Make not youre foules ab-
hominable
make hym (or him, it) vn-
clene (or clene) (so vv.
11, 15, 20, 22, 23, 25, 27,
30, 34, 35, 37, 44, 59)
makethe the difeafe (so v. 17)
freté
ciprefTe or cyprefTe (so vv. 6,
49, 51, 52)
ouer an erthe
put of the oyle
byrdes ouer
renfed in the water.
lyeth apô as longe as
aparte as well
tyme: whether out
And when she is clenfed of
with a yonge oxe
oxe (so vv. 11, 14, 15, 18, 27)
Ifrael, and all their
offerynges they offer . . . the
for peafeofferynges
nexte kyn. (v. 13)
open
apone his houffholde
turne vnto them that worke
with spirites or makers
of dyuemal dayes
his bloude on his head
with the mankynde . . . heede.
vnhheale hir seffrettes and vn-
couer
fathers fyfter
or a maker of dyuemal dayes
prefe

2 : 14 then take that
4 : 1 Lorde spake vnto
4 vpon the oxe heade
5 the oxe bloude
32 lambe . . . bringe a female
5 that wherein he hath
6 a lambe
15 fycle after the fycle of the
sanctuary
16 fypte parte more to
6 : 28 scoured and rynefed
15 ashamed the Freateu shall
8 : 8 Vrim and Thumim.
11 : 22 Selaam . . . kynde, the Hagab
27 on all foure fete
omitted
14 : 4 cedar (so vv. 6, 49, 51, 52)
in an erthen
28 put on the oyle
50 byrdes in
15 : 12 rynefed in water.
20 lyeth or fytterh vpô as longe as
24 aparte was well
25 tyme: out
28 But yf she be cleane of
16 : 3 with a bullock
6 bullock (so vv. 11, 14, 15, 18,
27)
21 Ifrael, and their
17 : 5 offerynges y't they offer . . .
the peace offerynges
nexte kynfwoman. (v. 13)
18 : 12 vncouer
14
20 : 5 vpon hys generation
6 turne him to enchnters or
expounders of tokens
9 his bloud on his head
13 with mankynde . . . heades.
18 vncover her seffrettes and
open
19 father fyfter
27 or that expoundeth tokens
21 : 17 præce
any monstrous membre
21:18
that hath twyched any foch
22:6
that which hath his fones
24
broke, plucked out
21

vayle of testimonye
24:3
him that cursed
14
a yere of hornes blowynge
25:10
(so vv. 11, 12, 13)
the trompette yere
15
the horneye (bis)
28
the yere of jubilee (so vv. 31,
33, 40, 50, 52, 54)
the trompette yere
30
(londe of their enimyes
26:44
trompete yere (so vv. 21, 23, 24)
yere of iubelye or jubelye (vv.
21, 23, 24)

fode . . . in Rube
In Simeon
In . . . of Iuda
In Ifairchar
In Sebul
In Ephrai . . . In Manasse
In Bé Iamin
In Dan
In Afer
In Naphtaly
.Liiii.
fyxe hundred thousande

was the habitacion
was: the arcke
was: the bordes
witnesse: Tyndale omits from
This shall &c. to most holy.

amogé which I dwell.
& an ox
omitted

oxe (so vv. 33, 39, 51, 57, 63,
69, 75, 81)
harde fyluer
y irst
Selumiel the fonne (Tyndale
omits from of Surı &c.
&c. to the fonne)

Samaleel

Gamaliel

Numbers.

1:5
ftande . . . of Ruben
6 of Simeon
7 of . . of Iuda
8 of Ifachar
9 of Zabulon
10 of Ephraim . . . of Manasse
11 of Ben Iamin
12 of Dan
13 of Afer
15 of Nephthali
43 thrye and fytye
46 fyxe hundred and three thou-
1ancede
3:25 was to kepe the habitacyon
31 was to kepe the arcke
30 was to kepe y irst bordes

4:4 witnesse. This halbe the of-
cence of the chylde of
Kahath in the tabernacle
of witnesse which is most holy.

5:3 amogé which ye dwell.
7:15 & an bullock
19 and both ful of fyne floure
myngled with oyde for a
meatofferynge:
21 bullock (so vv. 33, 39, 51, 57,
63, 69, 75, 81)
10:2 beaten fyluer
13 they irst
19 Salamiel y irst fonne of Surı sad-
dai. And over the hofte of
the tribe of the chyl-
dren of Gad was Eliafaph
the fonne of Deguel.
father lawe
waxed vnpacient
boke ... cakes
put apon them
flode vpp all that nyghte and
on the morowe
place, the graues of luft
graues of luft
Ioseph: In the trybe of Man-
affe, Gaddi
Efcol
Egipte, to be youre God.
from amonge children
cipreffe wodd
Whofoeuer twicheth
omitted.

father in lawe
complayned
baked ... kakes
put apon the and apon them
flode vpp all that daye & all
that nyghte
place kibrath hathauah
kibrath hathauah
Ioseph: that was of Manafee,
Gaddi
Nehel Efcol
Egipte, for to be youre God
from amonge the children
Cedar wood
Whofouer toucheth
holy place of ye Lorde, & is
not iprynked with sprink-
lyng water therfore is he
unclean. And this shal-
be a perpetual lawe vnto
the.

Pifga ... the wildernesse.
Chemos ye are forloren.
lye
to
this .iii. tymes ?
this .iii. tymes ?
vnto the cytie of Huzoth.
oxen
alter an oxe
alter, an oxe
thine habitacions
Egipte is as the strenght

Phagph ... Iesimon.
Chamos ye are vndone.
lyeth
vnto
thus .iii. tymes?
thus .iii. tymes?
vnto the large cytie.
bullockes
alter, a bullock
thynce habitacion
Egypt his strenght is as the
strenght

Chittim
Zur and heed
Tola ... Tolaite
Aabrim
ye maner of the lighte
offer vnto me ye offryng
.i. bullockes
yerelynges & pure
acordynge to their nübree
.xiii. lambs
Ataroth Dibo & Beon, which

Cittim
Zur a heed
Thola ... Tholaites
Abarim
the judgemet of Vrim
offer vnto the offeryng
two younge bullockes
yerelynges pure
according to the nombre
of them
.xiii. lambs
Ataroth & Dibo & lazer, and
Nemrah & Hebron &
Elealeh & Sabam & Nebo
& Beon, which

flode, the encreafe . . . , to
augmente
froenge cities
Betharan froenge cities
fmoten
.Lxx. datetrees
pitched amonche the childern
of Iaecoon.

fleade, to ye encreafe . . . &
to augmente
fenced cyties
Betharan fenced cyties
fmyttö
.Lxx. paulmetrees
pytched in Bane Iakan.
from the children of Læcon...
Hor gidgad... Hor gidgad
londe of Moab.
Igim Abarim (v. 46)
playne of Sitim
their Ymaginacions
thie which
Demuel
Iordayne Iericho
Judge of bloude
the bloudvenger
bloude of it
I alfo dwell, for I am ye Lorde
which dwell amonge the childern
when the ye yere... where they are in

Deuteronomy.

1:2. xi. dayes... barne
Sihon... Edrei.
for the lawe
bernea.
Boldes
acordinge vnto the tyme that
ye there dwelt.
Emymes.
Horimes.
bernea.
Zamzumims.
Enakims.
Siho.
wilderneffe of Kedemoth...
Syhon
Jordayne
Sihon (31)
Sihon... Iahab.
Gilead
Edrey
Sihon
Sihon
Gilead... Salcha... Edrei
Gilead
Gilead (v. 15, 16)
and called the townes of Ba-
fan after his owne name:
the townes of Iair
Cenereth... Phafgah
O lorde Iehoua
Phafgah
thine life
gueth the for euer.
Gilead
witnesse
Siho
Phafgah.
in the erth beneth
Girgofites	nor haue compaffion
thy oyle
ad thurle
caff them out, and brynge them to noughtie
Thabeera
in the table
mount out of the fire . . .
people were gathered
Beroth Be Iake
Gudgod (bis)
all these nacions both greater
gaff them out, and brynge them to noughtie
Thaberah
Barne
in ye tables
mount of the fire . . . people gathered together
Bereth of the childd of Iakan
Gadgad (bis)
all these nacions & ye shall conquer the which are both greater
Garizim
Galgal bysyde the groue of Moreh.
thy fyrfte borne
defroye it
fpoyle of it
herigoote
lulleth after: on oxen
axe
an heritaunc
handes, and thou shalt be all together gladesly.
booth leaff.
thi citiess
vnto thi gates
dayes, and axe
feten
all thy trybes
daukter go thrower fyre,
either a bruterar or a maker of dymale dayes
or that vieth witchcraft
or a forcerar
or a charmar or that speaketh
with a spirite or a foth-yayer or that talketh with them that are deed.
herken vnto makers of dyme,
dayes and bruterars.
commaunded him not
And fo thou shalt axe
in- the conregacyo
When there is
vngodly
fyfterlawe (v. 8)
maner weyghtes
Grilm
commaunded not
And thou shalt axe
in to the conregacyo
If there be
vngoody
fyfter in lawe (v. 8)
maner of weyghtes
Grilm
at none daye . . . the right waye.
betrothed
for the locusts
fleeth
kepe the in all thy cities...
thurh all thy londe.
auenture
worde
fayenge: I feare it not, I will therfore walke...
that the dronken may perch with the thryflye.
falt, that it is
And than all
The secretes perteyne vnto
the Lorde our God and
the things that are
opened perteyne vnto us
and oure
for us in to heauen
yere olde this daye
Sihon
and Ifrael is
whett the lyghtenyng of my fwerde
Rejoyfe hethen wyth his
Paran
tempted at Mafa ad with
whom thou firoyedst
hate them: they ryfe
Manann.
a parte of the teachers
were... ad come
vn to the God of the off Ifrael
Pifga... Gilead
date trees

28:30 betrawthed
38 for the greeshoppers
49 flyeth
52 kepe the in, in all thy cities...
throw all the lande
56 adueture
29:9 wordes
19 fayinge. I shal haue peace. I will therfor worcke...
that the droncken may per-
yth with the thryflye.
23 falt, & yt it is
24 And then shal all
29 The secretes of the Lorde
oure God are opened
vn to vs and oure

30:12 for vs to heauen
31:2 yere this daye
Shon
4 Sehon
32:9 and Iacob is
41 whett the edge of my fwerde

43 Praye ye hethen his
33:2 Pharan
8 temptede at Mafa wyth whom
thou firyedst
11 hate them: they ryfe
17 Manaffes.
21 a parte of the teacher was...
and came
26 vnto the God of Ifrael
Phafgh... Galaad
34:1 Phafgh... Galaad
3 paulmetrees
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.†

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Notes on A Prologe shewinge the ufe of the scripture.

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* The Whole | workes of W. Tyndall, John | Frith, and Doct. Barnes, three | worthy Martyrs, and principall | teachers of this Churche of England, | collected and compiled in one Tome to- | gither, beyng before scattered, & now in | Print here exhibited to | the Church. | To the prayle of God, and | profile of all good Chri- | ftian Readers | Mortui resurgert. | At London | Printed by John Daye, | and are to be fold at his shop | vnder Alderfgate. | An. 1573. | † Cum gratia &* Privilegio | Regie Maiestatis |. In FOLIO.  
† The Titles are given in the spelling of Tyndale, not of Foxe.
THE PENTATEUCH OF 1530. cxxi

A goodly comfort agaynst desperation. 11 10
Endailes of their euils not to bolden vs but to feare vs fro
finne and desperation. 12 3
Howe we ought to prepareoure selues, to the reading of
the scriptures. 13 5
Fayth our purest shield in all assaults. 14 9
We may not truft in our works but in the word and prom-
ife of God. 15 3
God burdened with his promife. 16 1
The holy ghoft breatheth * where and when it pleaseth
hym. 17 4
Conscience of euill doynges fyndeth out euill men. 18
Of small occasions do rife great euils. 19 8
Endailes for our learning. 20 1

Notes on A Prologue in to the seeconode boke of Moses, called Exodus.

Learn here how to read & vnderfiind yt scripture. 161 4
If we herken vnto the voyce of God, and bend our selues
to do hym wyl, he wyll be our God, & help vs, but other-
wife he wyll plague vs as he plagued the vntthankful
and falseworshippers. 162 1
Truft and beleue in God, and care not what the world say. 163 2
The world liketh well all wycked lyuers and vngodly
people. 164 7
Here is set forth the office of euery good perfon,
Temptatitio is the triall of true christians. 165 2
The excellency of faith which is the giff of God. 166 1
Those whos God scourgeth he delyerly loueth. 167 4
A necessary leffon for a good preacher. 168 8
God commandeth that we holde make no images. 169 9
The worshipping of Idoles or Images was abhorred of god. 170 2
Witchcraft, forcery, &c. abhorred of God. 171 3
Moses often rehearseth the benefits of almighty God, to
moue vnto feare hym, and to loue our neighbour. 172 4
God will haue vs to be mercifull to our neighbour. 173 5
All the ceremonies of the olde testament, were but preachers
of Christ that was to come. 174 6
The beautie of the tabernacle was to kepee the lewes fro
harkenynge to the heathen. 175 7
God hath two Testaments, that is, the olde and the new.
The old testament was built vpon the observatiou of the
law. 176 8
The law could not geue lyfe. 177 9
The law is the vitter of finne. 178 10
The law was geuen by God to shewe what sinne was. 179 11
Ceremonies are not geuen to justify the hart, but to signi-
fie our iustification by Chrift. 180 12
Ceremonies cannot iustify. 181 13
The new Testament are the eueraftlyng promifes made to
vs in Chrift. 182 14
Faith only iustifieth. 183 15
Good workes spryng out of the loue we haue to God. 184 16
Where true faith is, there good workes do flow and abound. 185 17

* Misprinted breadeth
The new Testament was from the beginnyng.

Our temporall lawes springing out of the law of nature.

Loue counselleth the faftfull to worke.

We must not presume in our well doing., nor the last which turneth to god is as farre forward as the fist.

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

Mas wifdome is playn Idolatry, it sattereth, diuideth, and maketh sectes.

Ceremonies to the Ifraelites and ewes were as good school-masters are to young schoolers.

All thynge were fist reveled in ceremonies and shadowes vntill it please of almighty God, to reveale his sone lefu Chrifl.

Small and litle giftes geue by the parentes to their children, caufeth loue & obedience.

Sacrifices aud ceremonies sereue for allegories to find out Chrifl.

Similitudes proue nothyng, but doe more playnly lead theee to vnderfland the text.

Some ceremonies coteine wholefome and profitable doctrine.

Ceremonies ordeyned to confirme our faft.

Gods fecretes were opened but to a fewe.

The ceremonies them felues faued not, but faith in Gods promife.

Our nature is fo weake that we muft be holpen by out-warde sIgnes and tokens.

No man is holpen by Gods promifes, but smners that feele their finne.

Sacraments truly miniftred are profitable.

Sacraments truly miniftred preach vnto vs repêtaunce of our finnes.

Not naked or dome ceremonies, but the holy ghofte throughe fafth wafeth away finnes.

The difference betwenee a facrifice, and a Sacrament.

What flate we dye in the fame wee fhall rife agayn, either of faluation or damnation.

The Sacramentes are vnto ys dead, no Sacramentes at all.

Sacramentes abufed by ys Clergy.

The Papiftes haue had no small frend and good helper of the maffe.

Hipocrites prayers ca neithert profite them felues, nor any mä els.

Thofe are enemies to the worde of God, loue neither god nor his people.

Allegories are to bee wel weyed and considered.

The greateft caufe of the decay of faith and blindnes that were we in, was thorough Allegories.

How allegories are to bee vnderftand.

The ryght vfe of allegories.

Baptifme is ys commo badge of all true professours of Chrifl.

* The letters s and r are transposed in the Original.
Baptifme teacheth vs repentaunce of finne.
The bare waftlyng helpeth not but through the worde of fayth it purineth vs.
How chritboroweth figures of the old Testament, to make plain the textes of the new testament.
Our duety is to do good dedes but faluation we cannot chalenge therby.
A good example taken of the Lepers.
The true preachyng of Gods worde, doth bynde ana lofe confciences.
In allegories is both hony & gall, that is to fay, both good & euil.
All good dedes are gods workmanship, & wee hys instru-

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

Freewill and vnbeliefe were the ouerthrow of oure fore-

Then cannot they be the childe of God, which put more truft in their owne worke, then in y* bloud of Iefus Chrift.
Faithleffe workes.
The Pharifes by their freewill excluded them felues from the faluatii5 in Chrift.
Blasphemy to chrifites death.
O fubtle Foxes thorow pouerte made themfelues Lordes of all.
Wilfull chaftitiie is wilfull wickednes.
The Papiftes wilful obedience, is comon difobedience to all princes.
Our righteousnes commeth not by our merites, but thorow fayth, by the bloud of our fauiour Iefus Chrift.
Fayth only bringeth vs to chrift and vnbelief driueth vs from Chrift.
Chrift rebuked the Pharifes for their holy and hipocritical dedes.
The pharifes afcribe righteousnesse to worke, & therfore were condemned of Chrift.
The iustifying of our felues maketh the diuell more busier then he wold be.
What is meant in the fcripture by this word vii. tymes. Meritimogers y' more their blindnes is rebuked, the more they rebell against Chrift and his gospell.
The doctrine of the pharifes, and the doctrine of our papifts do wel agree.
The Papiftes cannot away with iustification by fayth.
Of vowes.
God accepteth for vs none other sacrifce, but onely Iefu chrift his fonne.
All holines in our own imaginati5 is a robbing of chriftes honor.
Faith foloweth repentance of finne.
Repentacte goeth before fayth, and prepareth the way vnto Chrift.
How our workes are good in the sight of God. The work saueth not, but the word, that is to say, the promise. An apt similitude for reward of good workes. All vowes must be made for y* mortifying or tymang of our members or the edifying of our neighbours, or els they are wicked. How we ought to vowe wilfull pouertie. Whether sinned the Popes prelates with this net or no? Our workes do not stand in the wisedome of ma but in the power of God. Defer, and the gift are contraries. The fight of riches, is rather a cause of couetoufnes then a meane to honor God. Whether dyd the papist fo or no Yet y* spirituallties pilage was more then theyr flanding fliped.

A good vowe is to kepe Gods commaundementes. How thou mayft lawfully goe on pilgrimage. God heareth all that call vpon him in all tymes and at al places alike. God dwellmeth not in temples made with mannes handes. God regardeth the hart & not y* place where wee pray. Wilfull chaflitie is not mete for all persons to vow. Falfe fayned chaflitie.

The Pope refrayned that which God permitted and fetteth at liberty that which God forbidde. A good admision to fuch as wil make vowes. Wherunto and howe we shoulde apply our vowes. How a vow is to be made. He that faileth to any other ende thā to tame his body, that it may wayte vpon God, deceiteth hym felle. All our dowynges must tende to the honour of God, and loue of our neighbour.

Notes to A Prolege in to the fift boke of Moses, called Deuteronomy.

This boke is a preachyng of fayth and loue. Here thou mayest leerne a right meditation or contemplation. The workes of God are supernatural. We muft abitaine fro outward euill though not for loue yet for feare of the vengeance of God. Vnto the law of god, we may neither add nor minifh. We are commaunded to abffayne from Images. God is mercyful to them that repent. Christ hath deliuered vs, & therfore we ought to serue him & our neyghbour for his fake.

Louve onely is the fulfilling of the lawes of God. We muft trufty onely in God, & not in our felues. How a ma may trye & examine hym felle, how much he loueth God, and his neighbour. God flyrreth vp his people vnto fayth. A right of way of prayer.
The pith & effect of all y* lawes of God.
And if we first love God, then out of that love, we must
necessarily love our neighbour. 519 27
What it is to love and fear God, and what it is to despise
him. 520 36
The word of God may not be altered. 520 1
Let no man draw vs from God's word. 4
Of matters of the common weale. 14
None may be condemned under two witnesses. 22
Christ our Saviour declared in the old testament. 35
The curse and wrath of God over all those that break his
laws. 521 1
We may not be too curious in the searchying of God's secrets,
but rather study to understand & to do our duty
 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 POLIO OF 1573.

1530.

W. T. To the Reader.

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A PROLO | CE IN TO THE
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The Prologue to the fe-
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called Exodus.
shadowes of Moses namely of the thigne pertayned to bewtiful fe more ad wonderfull of the sacrificies be by places of the this punishment with euene yere fayre but hath the ad to make dryve vnto So ale pope on which eueralftinge lyfe geue her or hilles or bleffynge naturall curfes ceafon thefe this this ours fhrynes offeriges be or the newe

Of this word I will be, commeth the name of God Jehovah, which we interprete Lord, and is as much to fayre, 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 felfe, shoulde put them in remembrance, what it signified, for the signes that God ordained, either signified the benefites done, or promffes to come, and were not done, as the signes of our domme God the Pope. Jehovah Niffi, the Lord is he that exalteth me. Chap. 17. Ephod, is a garment like an amice. Chap. 25. Shewbread, becaufe it was alway in the fighte and preſence of the Lord. Chap. 25.
A PROLOGE INTO THE thirde boke of Moses called Leuiticus.

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
baptism 27 Baptifme
apon the crose 40, 41 vpon crose
hote 293 24 hoate
my fynnes. 29, 30 fynnes.
axed off God 33 asked God
envieth me Chrifte 35 envieth Chrifte
wyle 294 1 wyld
invisible 11 invisibles
baptism 15, 16 baptism
vnderflonde. 26 vnderland.
baptism 20 baptifme.
bagge 30, 34 badge
fodiers 31 fouldiers
baptism 33 baptism
baptism 39 baptifme
baptism 295 3, 9 Baptifme
baptism 10, 13, 17 Baptifme
chrif fayenge 25 Chrifts faying
boke 41 booke
fett 296 37 fetch.
apte a thinge 297 6 apite thinge
vnderflond 17 vnderland
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 Moses, called Numeri.

Avisins, a kynde of Giauntes, and the worde signifieth crooked, vnright, or weaked.
Beniell, weaked, or weakenesse, hee that hath caft the yoke of God of his necke, and will not obey God.
Bruterer, prophesies or soufflayers.
Etimis, a kynde of gyauntes fo called becaufe they were terrible and cruell, for Eitim signifieth terribilenes.
Enacke, a kinde of Giauntes fo called happly, becaufe they ware chaynes about their neckes.
Horims, a kynde of Giauntes, and signifieth noble, becaufe that of pride they called themselues nobles, or gentles.
Rocke, God is called a rocke, becaufe both he and hys word laieth for ever.
**Whet** them on thy children, that is, exercise thy children in them, and put them in vre.

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

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**1530.**

A prologue in to the fourth boke of Mofes, called Nu- meri.

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**1573.**

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

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VII.

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

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

A.

a dreade, afraid; adrad, or adredd, p. p., frightened, Spenser, F. Q., vi. 16, Deut. 20:3.
a farr of, afar off, Gen. 22:4.
a frayde, afraid, Gen. 20:8.
a lyre, a fire, adv., on fire, p. 397, l. 13; Deut. 32:22.
a lyue, alive, p. 293, l. 7.
a newe, anew, p. 297, l. 25.
a nother, another, very often.
a noynytynge, adj., anointing, Ex. 25:6.
a fondre, a fundre, asunder, Lev. 5:8; often, p. 293, l. 37.
a fraye, adv., astray, p.590, margin.
a waye, adv., away, Num. 2:2.
accomtynce, acquaintance, p. 5, l. 8.
accomtusted, accustomed, Lev. 16:22.
actiuyte, men of, able, competent men, Gen. 47:6.
aduenge, avenge, ed. 1534, p. 9, note.
aferde, afraid, Deut. 28:10; afear'd, afeard, common in Shakespeare.
agenft, cometh, comes to meet, Gen. 24:65; 33:4.

ah fryr, 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.
apole, so Daye, 1573, the pole set up before a tavern, or ale house.
aple pope, probably misprint for ale pole, p. 166, l. 41.
all be it, albeit, p. 290, l. 6.
all to geder, all together, al to gether, all together, 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.
aloewe, adv., alow, low-down, Deut. 28:43; used also by Foxe.
an hye, adv., on high, Deut.28:43; quite common.
apoynte, appoynte, v., to name, indicate, tell, Gen. 34:11; 2, assign, separate, p. 109, ll. 19, 36; Ex. 13:12.
apoyntement, apoyntemente, apoyntment, covenant, often, p. 6, l. 5; Ex. 24:6.

apparel, the heavenly bodies, Gen. 2:1.
appose, v., to examine by questions, p. 520, l. 27; appose, to dispute with, or object to, H. W.
appointe, to adjudge, Ex. 21:22; to assign, separate, Ex. 13:12.
asene, p. 41, see, known, Gen. 41:31.
as farforth ... so farforth, as far as, p. 291, ll. 13, 14.
affone, alfoone, 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 attone her beasty body rais'd With double forces high above the ground." Sp. P. O. II. l. 42. H.W.
at the left way, 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 ba'k'd meat, see Sherwood's definition (in Cotgrave's Dict.) of pastisserie: all kinds of pies or ba'k'd meat, H. W.
baptim, baptism, often, p. 294, ll. 15, 16, &c.; also baptisme, baptyme, baptim, bapteme, baptyme, p.l. baptysms, baptymys, Wic.
be fore, before, Gen. 2:4.
be gile, begile, p. 297, l. 6.
Belial, poynete of, wickedness, Deut. 15:9, see note.
beesse, beasts, Num. 20:8.
blaynes, pimples, pustules, Ex. 9:9.
bloudvenger, avenger of blood, Num. 35:27.
byldned, darkened as to the mind, Num. 14:14.
boket, bucket, Num. 24:7; boket, bokat, Wic.
bolde, v.t., to encourage, strengthen, en, Deut. 3:28; to bolden, render bold, Lear, v. 1, H. W.
boldlye, firmly, p. 518, l. 40.
bonde, bond, covenant, Gen. 9:9.
bonde, bond, Ex. 28:32.
boogges, bugges, p. 167, l. 38; objects of terror, bugbear, terrifying spectre, Sket.
Ps. 91:3: "Thou shalt not afeay for any bugger by night."—Matthew's Bible.
borne, burn, p. 6, l. 18.
bothe two, both, Lev. 9:3.
boulled, 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).
brenette, burnt, Gen. 38:24; brenne, p. t. bренет, p. l. brenet, Wic.
brethren, brethren, Gen. 42:32.
broke, s., breach, Lev. 24:20.
bruthren, brethren, often, p. 13, l. 33; p. 162, l. 24.
bruterar, murrmer, Deut. 18:10.
bugle, buffalo, Deut. 14:5; so Wic.
buffhe, hair, beard, p. 420, note; bush of hair, Holland, Plinie, ii. 25.
by caufe, because, p. 8, l. 6.
byele, s., boil, often; biel, byil, p.l. biles, bills, bylis, Wic.

C.
candelftickel fele (itself), Ex. 37:20.
caren leane, carrion lean, p. 297, l. 23.
Caines, misprint for Caiines, p.l. of Cain, Gen. 9:5; marg.
cheff, coffin, Gen. 50:26.
cheuiaunce, bargain, Deut. 21:14; enterprise, achievement, see H. W., s. v., chevisance, al-
so Blackwood, and Old French Dictionaries.

childers, p. 296, l. 7.
chofe, p. 2, p. 163, l. 11.
chritten, sing., p. 168, l. 35; pl. p. 162, l. 41; Christian, often.
chrittenye, ut. v., p. 162, l. 32.
clarke, clerks, p. 11, l. 8.
clene, p. 392, l. 26, clene, p. 5, l. 33, quite.
clore, p. 2, l. 29; make a cloke, p. 161, l. 26; other clothes, p. 2, l. 17; cloak, &c., disguise, pretext, or pretense.
clofed to, closed, Gen. 20:18.
clouden piler, Ex. 33:9,10.
clocre, collar, Ex. 28:32.
comened, Lev. 22:1; comentye, congregation, Lev. 8:3; komenye, Gen. 18:33, 23:8; comon, komened, (often,) comyned, to commune, converse, speak, Ex. 25:22; Lev. 5:14; comyne, common, komenyng, comynynge, Wic.

comynalte, Lev. 4:13.
corage, v., to encourage, Ex. 35:21, Deut. 3:28.
coroye, corefoes, corrosive, p. 166, ll. 20, 30; see H. W.

"Whereas he meant his corroye to apply, And with strett diet same his stuborne malady."—Sp. P. Q. p. xii.
coinure, adjure, Num. 5:19.
cooffe, corpse, Gen. 23:3; cors, Wic.
coude, cowd, cowde, could, often.
couerynge, screening from observation, Gen. 20:16.
courage, s., the heart, as the seat of the affections; cf. Low Latin coragium, p. 167, l. 30.
curtseie, kindness, p. 164, l. 28.
curtseie, a small quantity, Gen. 43:11.

d. dayefmen, judges, Ex. 21:22.
daysman, an umpire, or arbitrator, from his fixing a day for decision; day, according to Todd, sometimes means judgment, H. W.
deal, deade, pl. deades, deed, p. 11, l. 40; p. 12, ll. 12,15.
deale, s., part, portion, cf. German Theil.
difmale dayes, unlucky days: Trench, Sel. Gloss, Deut. 18:10.
dismall, same as difmale, Lev. 19:26.
discouer, uncover, Lev. 18:7,8.
dome, domme, dumb, often, p. 292, l. 30; p. 296, l. 32.
dowry, gift, Gen. 30:20; present, Gen. 34:12.
drew from, amounted to, Numb. 3:34.
duns, the works of John Duns Scotus, schoolman, died A. D. 1308.
dutey, s., due, often, Ex. 29:28; law, Lev. 7:36.
dweld, v., infin., to dwell, Ex. 15:17.

e.

earynge, ploughing, Ex. 34:21.
emerpies, empires, p. 400, margin.
enceadinge, exceeding, Ex. 1:7.
ende, vp an, upright, Gen. 28:18.
endote, endow, Ex. 22:16.
enample, example, Wic., often, p. 13, ll. 26,37; at the enample, 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.
faction, pattern, Ex. 25:9.
facyon, appearance, Ex. 24:10.
faintie, faint, Gen. 25:30.
faith, 1534. Gen. 50:24; margin.
"fame(fment, fame, Gen. 47:4.
"fantafye, liking, fondness, Deut. 21:11.
faite, v., to fall, p. 395, l. 33.
faute, fault, p. 392, l. 18.
fayre, adv., gently, quietly, Gen. 33:14.
"fayre and softlie." Holland, Lity, p. 83.
faytes, _feats_, works well done, Ex. 31:14.

faythes, _pl._ of _faith_, often, p. 290, l. 38; p. 291, l. 38; p. 392, l. 8.

feare, _v._, _to make afraid_, often, p. 8, ll. 16, 23.

felders, _feathers_, Gen. 7:14.


feder, _satus_, Deut. 32:17.

dewhipe, 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.

ftute, _yflte_, _fifth_, often.

fyn, _to support_, p. 5, l. 22.

fyrstbornehipp, Deut. 21:17.

fleth, _fieth_, Deut. 4:17.


for as moch, often.

forbidden, _forbidden_, p. 164, l. 38.

forcaft, _forprognostication_, Deut. 32:28.

"In things pertaining to this presente lyfe ye have a wittre and a _forcaste_."—Udal, Luke xii., Richardson.

forgeten, forgotten, _forgotten_, cf. German _vergessen_, _p._._p._, Gen. 41:30; Deut. 31:21.


for faoke, _forkow_, p. 14, l. 16.

ful _onlike_, _very unlike_, Num. 27:16; margin; ful; _very_, _Wic._ often.

furmentye, _pottage made of wheat_, Minshew, Lev. 23:14.

"In Fraunce and Spaine, brers steep their wheat or _frument_ in water," Holland, _Plyn._, xviii. 7; " _Frument_ with venyson," Fabyan, v. II., an. 1530.—Richardson.

furiofuer, p. 388, l. 28.

furres, _skins_, Lev. 15:16.

G.

gardes, _fringes_, Num. 15:38.

gate, _p._ _of_ _to get_, p. 5, l. 20.

gefte, _acts_, p. 11, l. 9; gestis, _pl._, _deeds_, _Wic._

gefyngestocke, _laughing stock_, Deut. 28:37.

geuernaice, 1534, note, Gen. 3:14.

gile, _guile_, 30 _Wic._ Ex. 21:14.


Godwarde, to, Ex. 18:19.

goo _a warrefare_, Deut. 24:5.

goodman, _master of the house_, Ex. 22:8.

goten, _acquired_, Ex. 15:16.


grteteth, _grateth_, acts harshly upon the thoughts or feelings, p. 297, l. 17.

Richardson: "His gall did _grate_ for griece and high dishaine."—_Bo._, _P._, 1. i.

grounded, _established_, _founded_, Ex. 9:18.

H.

hande brede, Ex. 37:12; _handi-breedae_, _Wic._


"A gentleman, being _handfasted_ to a gentlewoman."—Wilson, _Arts of Rhetorique_, p. 144; Richardson; see also Todd's _Johnson's Dict._

hade, _heard_, Gen. 39:15.

hade 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_, _the heart_, often; _phrase_, "_His harte laye_," Gen. 34:3.

heares, _heirs_, p. 416, note.

herde favored _nacion_, _adj._, _Bishop's Bible_: _a nation of hame-leffe and cruell countenance_; _A._ _V._, 1611: "_a nation of fierce countenance_," Deut. 28:50.

himward, to, _Deut._ 32:25.

hijfh, _v._ _to hiss_, _to express contempt_, p. 388, l. 32.

hit, _it_, Gen. 3:18.

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...
boorehed, hoary head, Lev. 19:32.
houes, families, Ex. 1:21.

I.

iacyncte, hyacinth, blue, often, Ex. 25:4; Iacynt, Iacyntk, WiC.
idolatryfe, idolatrous, p. 143, margin.
imagerye, figures, statues, or effigies, p. 518, l. 5.
"An altar, carv'd with cunning imagery!"
Sp. & Q., l. 8.

inclosers, settings, Ex. 39:14.
in deade, Deut. 21:16.
inleffe, unless, p. 7, l. 13.
in to, into, often.
ilye, spirited, in good case, Ex. 15:4.
"Full jolly knight he seemed."—Spencer.
Iolf, jolyf, ily, wanton, WiC.

K.
karen, carrion, p. 348, margin.
kepe, imperative, 3 p., pl., Gen. 41:35.
knowlague, knowlege, v., to acknowledge, often, Ex. 22:29, note; p. 291, l. 41; knouleche, knowleche, knowliche, to confess, acknowledge, WiC.

L.
leafull, lawful, p. 416, note.
lefully, lawfully, p. 29, note.
lenger, longer, p. 4, l. 11.
let, hinder, often.
lift, p. t., p. 421, margin.
lightely, easily, readily, Gen. 26:10.
linwod, i.e., the work of William Linwood, Lindwood, or Lyndwood, Divinity Professor at Oxford and bishop of St. Davids († 1446), called Constitutiones Provinciatae Ecclesiae Anglicanae, 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, loureffe, lowered, looked sullen, Gen. 4:15.
loueday, s., a day of amity or reconciliation. Todd's Illust. 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.
luft, s., luftie, adj., delight, affording pleasure, Gen. 36:5; earnest desire, Deut. 18:5; adj., strong, hate, good.
lyucharde, s., livelihood, means of supporting life, p. 416, note; lifique, lifode, lyuelod, pl. lyuelodis, a living sustenance. WiC.

M.
maliciouffere, 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.
manqueller, manqueller, man killer, man slayer, (manlear) 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.
mauffres, mistress, Gen. 16:48,9.
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. cxxii.
mefellynge, small rain, drizzle, Deut. 32:2.
me thinke, it seems to me, Lev. 14:35; see Skeat, s. v., methinks.
meyny, s., Gen. 22:3, men of his household; meine, meyne, meyne, pl. meynes, meynees, household, family, Wic.
mifchefe, for a; phrase; for evil, Ex. 13:12; compare: Abi in malam reum, go hense with a mischiefe; Eliote’s Dict., 1559, H. W.; and to cleave or achieve, to bring to an end, to finish; also Trench, meschef, bonche, Benjamin Riche’s Dict.
more, more, often; moare, more, lower, Lev. 13:34.
more, 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.
moule, p. p. of to melt, Ex. 16:22.

N.
naked, bareheaded, Ex. 32:25; see margin, and L. M. N.
namely, especially, Ex. 4:19;
nameli, same meaning, Wic.
auale, s., an awel; Ex. 21:6; nal, an awl, Wic.
necke verifes, 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. 293, l. 30.
no nether, none other, p. 389, l. 1; p. 392, l. 34; p. 396, l. 41.
nother, neither, often; nother, nothir, noothir, neither, Wic.
nother . . . nor, neither . . . nor, p. 7, ll. 3-4.

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

O.
obeidence, the, i.e., Tyndale’s Obedience of a Christen man, &c.; see p. liii., l. 5; p. 161, l. 9.
occupie, v. i., to trade, traffic, Gen. 42:34.
one, adv., now, Gen. 2:23.
oons, 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, l. 6, 7.
ouercapecd, overlooked, Lev. 19:10.
ouerie, v. ref., to err through ignorance, or inadvertence, Num. 15:22.
ouerthwart, adj., opposite, perverse, Deut. 32:5; see examples in H. W.; ouerthwart, ouerthewt, ouerthwert, ouer- whert, perverse, froward, Wic.
oout, to be, to be finished, ended, Lev. 12:4, 6.
out at doors, Gen. 19:6.

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

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

poynte of Belial, Deut. 15:9.

Bishops' Bible, 1568: "a wicked thought in thy heart." A.V., 1572: "a thought in thy wicked heart."

poyntment, covenant, A.V., Deut. 7:9.

preafe, prefe, preafed, v., to press; Wic. to press, Gen. 15:9; to approach, Lev. 21:17, 21; Bishops' Bible, 1568: preafe, come neare, come nye; 1572: prefe, comme neare, preffe; A.V., 1611: approche, approche, come nigh.

prophefe, v., to divine, A.V., Gen. 44:15; Wic. wonte to dy- wyne; Bishops', 1572: consulteth with the prophets, A.V., 1611: diuineth, or maketh triall.

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

Q.

quarters, corners, Num. 15:38.

quyte, guilt free, Ex. 21:19; Wic. ynnocent.

R.

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

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

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

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

rennegate, runnegate, renegadle, i.e., wanderer, fugitive, vag- abond, Gen. 4:12; Wic. vag- aunt, i.e., wandering; Bish- ops', 1568: vacabonde.

rightwye, righteous; often in different spelling; Wic. rightwis, ryghtwisnesse, wis and wis- ness, denoting wise and wiseness, or wisdom.

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

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

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

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

royalme, realm, p. 391, l. 12; the form roialme occurs in Gower, C.A.iii. 195, l. 3, Skeat.

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

S.

sacrifici, to sacrifice, Ex. 30:29; so Wic.

saffe, saffe, p. 293, l. 9.

faint Thomas thynye, the shrine of Thomas à Becket in Christ Church, Canterbury; see Erasmi Colloquia, Lugd. Bat., 1655, pp. 368, 387, and 'wal- singham' in this list, and p. 393.

l. 14.

sfrale, sfraule, to crawl, creep, see Lev. 11:41,42; Ex. 8:3.

seer bowes, withered bowes, p. 143, margin.


leten, p. of to sit, Lev. 15:23;
Deut. 17:18; the same form occurs in Chaucer, C. T.; see Skeat.

fynnell, 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 tach'.

take, was, Gen. 2:23; Num. 10:11.

tale, s., number, Ex. 5:18; Num. 1:36.

thriute, adv., at a gentle pace.

froth, v. t., phrase: to prolong the tale, to thorte the tyme with all, p. 4, l. 33.

froth, w., Ev. 5:19; Wic. yuel; Bishops', 1568, '72: worse.

froth, p. p. to smite, Num. 33:4; Wielf has smoten, as pl. p. t., Sodomward.

foth, adv., at a gentle pace, Gen. 33:14.

foule health, p. 293, l. 17.

fower, bitter, Ex. 12:8; Purvey.

margin, in English it is with bitternessis; A. V., 1611: bitter.

frente, s., s., wights, Gen. 4:23; Ascham, Toxophilus, b. II.: "The shaftes of Inde... gave the greater frynge." Richardson.

furnion, s., physical, healer, Ex. 15:26; Bishops', 1568: I am the Lord that healthe thee.

fulspeet, s., suspicion, p. 417, note, see H. W. and Richardson for examples.
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stowndmeel trompynges sowne; prolonged, and successive tromping sound; v. 6. sownynge and euen 30lynge of the trompe, sounding and even welling 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.
turtle, s., pl., turtle-doves, Num. 6:10; Wic. turtil, turtle, turtur, a turtle-dove.
twych, twycthe, v., to touch, often.
tyllman, s., a farmer, i. e., a tiller of the ground, Gen. 25: 27; Wic. a man erthe tiller; tyllman, Udal, Matthew, c. 7. Rich.
tytte, tittle, the dot over the letter i., p. 3, l. 7.

U. V.
vehe merent, compar. of vehe- ment, adj., p. 237, l. 10.
vnderlunde, p. 5, understood, p. 316, note; vnderlanye, p. 376, note; vnderlond, p. 294, l. 26; 297, l. 17.
vnderflonge, s., understanding, Deut. 32:29.
vheale, uncover, Lev. 18:7; Wic. vnhile, to uncover.
vrighte, not right, wrong, cf. Germ. Unrecht, Gen. 16:3; Wic. vnrjyt, unjust, also vnrightfully, vnrightfulness, &c.
vnto, unto, very often.
vvnwares, not aware, not heed- ing, not knowing, Num. 35: 15; Deut. 4:42; Wic. not wllynge, not willynge; Purvey, not wilfull. 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 to- ward, deal with, p. 161, ll. 11, 13; Wic. vsen, to deal with.

W.
walingham, p. 393, l. 14. Walsing- ham Priory in Norfolk. See Erasmi Colloquia, Lugd. Bat. 1655, pp. 368, 387 for an imaginary pilgrimage to this shrine, and that of Thomas à Becket, and for a description.
ward, in, in separate confinement, Ex. 12:6; Wic. warde keeping, custody.
ware, was not, knew not (wist not) Lev. 5:18; warre of, aware of, i. e., to be conscious, Lev. 5:2; Wic. war, ware, wary, prudent, aware.
ware, were, p. 11, l. 21.
waftell, fine bread, cake, Lev. 24:5; "The sinnel 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, wyster, a spy, a watchet.
weft, woven, Gen. 49:4.
wele, 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. 39:12.
whone, one, Lev. 15:18.
whope, whoope, s., hoop, Ex. 38:10,11; whopede, 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 whynyg is in the eares of the Lorde,' is rendered in A. V. 1611: 'you have wept in the eares, &c.;' the Latin version of the Chaldee in Complut. has ploratis.
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.
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without forth, adv., without, Deut. 32:25; Wic., without-forth, without-forth, outwardly, without; he also has within-forth, withynne-forth, within-forth, adv., within. witneffe, pl., probably a misprint for witnesse (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: 'woolward, cutis lanam uersu'; Skeat: 'with the skin against the wool'; Fisher, Seven Psalmes, Ps. 143. pt. II. 'in colde going woolward.'
wot, p. t., Gen. 20:16, wott, pres. indic., p. 11, 1, 8, woteft, 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. 22:23;
ylde, not domesticated, Gen. 16:12.
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. wisest, pl. wisten.

V.
yer, ere, before, often, p. 10, note, l. 12.
yerlee, early, Num. 14:40.
yerwhile, before, p. 447, margin. ymaginacions, columnar images, Num. 33:52.
ynowe, enough, p. 163, l. 3; Wic. ynow, ynow3, ynew, enough.
y' le, 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.
P. L. c. v.
Prologue to Genesis. 11:11 an and
11:14 better better 12:20 wyfe wyfe
11, 21 Scripture scripture 13:4 receaeu receaeu
Genesis. 14:2 Sodok Sodome
1:27 female female 9 Syncar Syncar
4: 4 offrynge offrynge 20:17 Abimelech Abimelech
6: 4 che the 22:17 th th
15: 4 lenth length 23:17 Fo.XXXIII. Fo.XXX.
15: 4 hethh hethh 24:14 they thy
7:18 prevayed prevayed 14 yee yee
10:31 of 35 Fo. XXXI. Fo. XXXII.
11:10 Arphach- Arphachfad enmies enmies
fadd 60 enmies enmies
25:20 Laban Laban
27:29 leffed bleffed
36 XXX imp. XXXX.
Prolegomena.

Exod.

1. Prologue to Exodus.
2. Doctrine doctrine
3. What what
4. Confermeth confermeth
5. Deuteromii Deuteronomi

Lev.

1. Prologue to Leviticus.
2. Ceremonies ceremonies
3. Saff e saff e
4. Forguesse forguesse
5. Sinynnes sinynnes
6. Reaued reaued
7. Chapter Chapter
8. In in
9. Ferre ferre
10. Yere yere
11. Thy they
12. Israel Israel
13. Horlemó horlemó
14. Flyll flyll
15. Childé childé
16. Wilderness wilderness
17. WilderweFFE wilderweFFE
18. Murmurig murmurig
19. Inhabited inhabited
20. Alle Alle
21. Fo. XXXI. Fo. XXXII.
22. Fo. XXAV. Fo. XXXVI.
23. Chapter Chapter
24. And and
25. Veexe Veexe
26. Vferye Vferye
27. Ouerthrowe ouerthrowe
V. 22:25 add and not accepted not be accepted
23:5 Paffour Paffouer
24:23 yeomen yeomen
25:11 thine thine
26:5 plenteous plenteous
9:15 multiplied multiplied
15 commandments commandments
27:17 immediately immediately

Deuteronomy.

Preliminary to Deuteronomy.

p. L 4 ether ether
9 peaceace peaceace

Deuteronomy.

Preliminary to Numbers.

p. L 387, 11 thithed thithed
388, 34 scripture scripture
391, 40 edifying edifying

Numbers.

c. v. 1:22 from from
32:23 generations generations
2:3 called called
3 Aminadab Aminadab
14 officers officers
3:38 sons sons
4:15 sanctuary sanctuary
27 seruice service
5:27 waters waters
7:11 prices prices
17 lambs lambs
87 fynne-yr off fynne off
rynges rynges
9:20 chaunced chaunced
15:6 myngled myngled
7 thyrd thyrd
19:20 clothes clothes
21:28 citie citie
26:8 an and
23 kyndes kyndes
48 Gynites Gynites
29:2 burnt of burnt offer-rynge offer-rynge
11 burnt offer- burnt offer- rynge rynge
31:30 fytye fytye
32:7 thyghts thyghts
33:55 dryue dryue
34:13 Ifrael Ifrael
35:29 after after

1530. 1884.

1530. 1884.
CHAPTER IV.

BIBLIOGRAPHICAL NOTICE OF THE COPY OF TYNDALE'S PENTATEUCH IN THE BAPTIST COLLEGE, BRISTOL.

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

The book of Genesis in the Bristol copy bears the title: The firste Boke of Moses called Genesis. Newly correctyd and amendyd by W. T. M.D.XXXIII., 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 2⁴⁄₄ inches circa, the margin included, 3 inches, and a full page contains 31 lines, the headlines included. The type is German Latin Letter. (See Photo-engraving of a page of the text, p. xcix.)

The volume contains: Frontispiece, verso blank. 1 fo. Vnto the reader | W. T. beginning on recto of A ij and ending on A viij (unmarked) 6 ff. "The first Boke of 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 of Moses, called Genesis." The signatures are in eights. Whole number of folios 88. The headline of the verso of each folio is "Genesys," 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
corrected
and
amendyd by
w. T.

M.D. XXXIII.
ABBREVIATIONS.

ON THE SIDE MARGIN.
M. C. S. denotes the Chapter Summaries in Matthew's Bible

IN THE LOWER MARGIN.
M. denotes the Text, M. M. N. the Marginal Notes, in Matthew's Bible, 1537.
L. denotes the Text, L. M. N. the Marginal Notes, in Luther's Das Alte Testament, 1523.
F. 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 .P.
A dash over a vowel denotes that n or m should be supplied; e. g., i, is the contraction of in, ûd, of and, Adâ, of Adam, &c.; ë denotes the, and ë, that.
The first boke of
Moses called
Genesis.
HEN I had translated the newe testament, I added a pistle vnto the latter ende, In which I defyred them y were learned to amend if ought were founde amyffe. But oure malicious and wyle hypocrytes which are so stubburne and hard herted in their weked abominaciös that it is not possible for them to amend any thinge atall (as we fee by dayly experience, when their both lyvinges and doinges are rebuked with the trouth) faye, some of them that it is impossible to translate the scripture in to English, some that it is not lawfull for the laye people to haue it in their mother tonge, some, that it wold make them all heretykes, as it wold no doute from many thinges which they of longe tyme haue falsly taught, ad that is the whole caufe wherfore they forbyd it, though they other clokes pretende. And some or rather every one, faye that it wold make them ryse ageynst the kinge, whom they them selves (vnto their damnatyö) never yet obeyed. And lefte the temporall rulers shuld fee their falschod, if the scripture cam to light, caufeth them fo to lye. And as for my translatiö in which they afferme vnto the laye people (as I haue hearde faye.) to be I wotte not how many thoufande herefyes, fo that it ca not be meded or correcte, they haue yet taken fo greateayne to examyne it, & to compare it vnto that they wold fayne haue it and to their awne imaginations and jugglinge termes, and to haue some what to rayle at, and vnder that cloke to blaspheme.

* This entire prologue "W. T. To the Reader," is not in the Bristol copy of the edition of 1534.
the treuth, that they myght with as litle laboure (as I suppofe) haue tranflatyd the moste parte of the bible.
For they which in tymes past were wont to loke on
no more scripture then they founde in their duns or
soch like develysh doctrine, haue yet now so narowly
loked on my tranflatyon, that there is not so Roch as
one I therin if yt lacke a tytle over his hed, but they
haue noted it, and nombre it vnto the ignorant people
for an hereby. Finallye in this they be all agreed, to
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 fitt in the confciences of the people, thowr
wayne superflition and false doctrine, to satisfye their
fythy lustes, their proude ambition, and vnfatiabe
covetuoufnes, and to exalte their awne honoure aboue
kinge & emperoure, yee & aboue god him selfe

I A thousand bokes had they lever to be put forth
agenfite their abominable doynges and doctrine, then
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 sophisfrye, and so
tangle the that ether rebuke or defpyfe their abhomin-
ations with argumentes of philofophye & with wordly
fymylitudes and apparent reasons of naturall wifdom.
And with wreftinge the scripture unto their awne pur-
pofe cleene contrarye unto ý proceffe, order and mean-
inge of the texte, and so delude them in descantynge
vppon it with alligories, and amafe the expoundinge
it in manye senfes before the vnterned laye people,
(when it hath but one fymple litterall senfe whose
light the owles ca not abyde) that though thou feale
in thyne harte and arte sure how that all is falfe ý they
faye, yet coudeste thou not folve their fotle rydles.

II Which thinge onlye moved me to tranflate the
new testament. Becaufe I had perceaved by exper-
ence, how that it was impossible to stablysh the laye
people in any truth, excepte ý scripture were playnly
layde before their eyes in their mother tonge, that they
might fe the proceffe, ordre and meaninge of the texte:
for els what so ever truth is taught them, these ennemyes
of all truth qwench it aeyne, partly with the smoke of
their bottomlefe pytte wherof thou readest apocalipsis
ix. that is, with apparent reafons of sophiftrye & tradi-
tions of their awne makynge, founded with out grounde
of scripture, and partely in jugglinge with the texte, ex-
poundinge it in foch a fenfe as is impoffi-
ble to gether of the texte, if thou fee the proceffe ordre and
meaninge therof.

And even in the biffhope of londons houfe I en-
tended to have done it. For when I was fo turmoyled
in the contre where I was that I coude no lenger there
dwell (the proceffe wherof were to longe here to re-
herce) I this wyfe thought in my silfe, this I suf-fer be-
cause the preftes of the contre be vnlerned, as god it
knoweth there are a full ignorant forte which haue
sene no more latyn then that they read in their por-
tefses and missales which yet many of them can fcacely
read, (excepte it be Albertus de secretis mulieru in
which yet, though they be never fo forly lerned,
they pore day and night and make notes therin and
all to teach the mydwyves as they say, and linwod a
boke of conftitutions to gether tithes, mortuaryes,
offeringes, cuftoms, and other pillage, which they
calle, not theirs, but godes parte and the deuty of
holye chirch, to difcharge their confciences with all:
for they are bound that they shall not dimynyfh, but
encreace all thinge vnto the vttmoft of their powers)
and therfore (becaufe they are thus vnlerned thought
I) when they come to geder to the ale houfe, which
is their preachinge place, they afferme that my sa-
ings are hereby. And befydes ã they add to of thir
awne heddes which I never fpake, as the maner is to
prolonge the tale to shorte ã the tyme with all, and
accufe me secretly to the chauncelare and other the
bifhopes officers, And in deade, when I cam before
the chauncelare, he threatened me grevously, and re-
vyled me and rated me as though I had bene a dogge,
and layd to my charge wherof there coude be none
accuer brought forth, (as their maner is not to bringe
forth the accuer) and yet all the preftes of ã contre
were ã same daye there. As I this thought the
bilhope of London came to my remembrance whom Erafmus (whose tongue maketh of little gnattes greate elephates and lifteth upp aboue the fтарres whosoever geveth him a little exhibition) prayfeth exceedingly 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 gat me to London, & thorow the accoynt-
auncce of my master came to Sir Harry Gilford the
kinges graces countroller, ad brought him an oration
of Iftocrates 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 fheard me, ad
willed me to write a piftle to my lorde, and to goo to
him my elff which I also did, and delivered my piftle
to a servaunt of his awne, one wylyam hebithwayne,
a mæ of myne old accoyntauce. But god which know-
eth what is within hypocrites, fawe that I was begyled,
ad that that councell was not the nexte way vnto. my
purpofe. And therefor he gat me no favoure in my
lordes fight Wheruppo my lorde anfwered me, his
houfe was full, he had mo thè he coude well finde, and
advised me to feke in London, wher he fayd I coude
not lacke a service, And fo in London I abode almofte
an yere, and marked the courfe of the worlde, and herde
oure pratars, I wold fayoure preachers how they bofted
them selves and their hye authoritie, and beheld the
pompe ofoure prelates and how befyed they were as
they yet are, to set peace and vnite in the worlde
(though it be not poffible for them that walke in
darkenesse to cõtinue longe in peace, for they can not
but ether fléeble or daff them selves at one thinge or
a nother that shall cleane vnquyet all togedder) & fawe
things wherof I deferre to speake at this tyme and un-
derfode at the laffe not only that there was no rowme
in my lorde of Londons palace to tranflate the new te-
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-
mitte this boke to be corrected and amended of them,
which can suffer nothinge to be well? Or what pro-
teftacyon shuld I make in soch a matter vnto oure prelates thofe stubburne Nimrothes which so mightely fight agenste god and refifte his holy spirite, enforceynge with all crafte and fotelte to qwench the light of the everlaftinge testament, promyfes, and a-. P. poyntenmente made betwene god & vs: and heapinge the fierce wrath of god vppon all princes and rulers, mockinge the with false payned names of hypocrifye, and servinge their lustes at all poynites, & difpenfinge with the even of the very lawes of god, of which Christe him self testifieth Mathew v. ý not so moch as one tittle thereof maye perish, or be broke. And of which the prophete sayth Psalme xxviii. Thou hafte commaunded thy lawes to be kepte need, ý is in hebrew excedingly, with all diligéce, might & power, and haue made the so mad with their iugglinge charmes and crafty perfuasions that they thinke it full satification for all their weked lyvinge, to tormét soch as tell the truth, & to borne the worde of their soules helth, & the whosoever beleve theron.

Not withftodinge yet I submytte this boke and all other that I haue other made or tráflated, or shall in tyme to come, (if it be goddes will that I shall further laboure in his herveft) unto all them that submytte thel selves vnto the worde of god, to be corrected of the, yee and moreover to be difalowed & alfo burnt, if it feme worthy when they have examyned it wyth the hebrue, so that they firt put forth of their awne trannflatinge a nother that is more correcte.
Aprologe

Thewing the use of the scripture

THOUGH a man had a precious iuell and a rich, yet if he wishe not the value therof nor wherfore it served, he were nother the better nor rycher of a straw. Even so though we read the scripture & bable of it never so moch, yet if we know not the use of it, and wherfore it was geven, and what is therin to be fought, it profiteth vs nothinge at all. It is not ynoough therfore to read and talke of it only, but we must also define god daye and night instantely to openoure eyes, âd to make vs vnderftond and feale wherfore the scripture was geuen, that we maye applye the medicyne of the scripture, every mà to his awne fores, inleffe then we entend to be ydle dissiputers, and braulers aboute vayne wordes, ever gnawenge vpon the bitter barcke with out and never attayninge unto the fweete pith within, and per-sequutinge one an other for defendinge of lewde imagin- acions and phantafyes of oure awne invencyon

**Paule, in thyrde of seconde epistle to Tymothe**

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

Vnto the reader

** 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 alfo to improue, for that scripture is the twichstone that tryeth al doctrines, and by that we know the fals from the true. And in the .vi. to the Ephe-rians he calleth in the swerde of the spirite by cause it killeth hypocrites and vtte- reth and improve their fals inventions
Aprologe

fayth, ſhe the scripture is good to teache (for ſhe ought me to teach & not dreames of their awne makige, as ſhe pope doth) & alſo to improve, for ſhe scripture is ſhe twichſtone ſhe tryeth all doctrynes, ad by ſhe we know the falſe from ſhe true. As. And in the vi. to the ephesians he calleth it the fwerd of the spirite, by caufe it killeth hyppocrītes, and vttereth ad improveth their falſe in-ventynons. And in the xv. to the Romayns he fayth all that are wryten, are wryten for oure learninge, that we thorow pacyence and cóorte of the scripture myght have hope. That is, the enfamples that are in the scripture conforte vs in all oure tribulacyons, and make vs to put oure trufe in god, and pacyently to abyde his leyſure.

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 luftynge and doinge of evil.

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 errore, and a conforte in adverſyte that we despayre not. and feareth vs in proſ-pertyte that we ſynne 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 readeſſe it, cheſely and abo ue all, the conuenaiſtes made betweene god and vs. That is to faye; the lawe and comaj undementes which God commaundeth vs to do. And then the merce promyſe vnto all them that fubmitte them falues vnto the lawe. For all the promyſes thorow out the hole scripture do include a conuenaiſt. That is: god byndeth him felle to fulfi that mer cie vnto the, onely if thou wilt endeuoure thy felle to kepe his lawes: fo that no man hath his parte in the merce of god, faue he onyle that loueth his lawe and confenteth that it is righteous and good, & fayne wol de do it, ad eruer morneth becauſe he now and then breaketh it thorow infirmite, or dothe it not fo perfectly as his harte wolde

And let loue interprette the lawe: that th ou vnderſtode this to be the finall ende of
as thou readest it first the law, what god commandeth vs to doo. And secondarilye the promyfes, which god promyseth us ageyne, namely in Christe Iefu our lorde. Then feke examples, firste of comforte, how god purg-eth all them that submitte them selves to walke in his wayes, in the purgatorye of tribulatyon, delyveringe them yet at the latter ende, and never foferinge any of them to peryfh, that cleave fffe to his promyfes.

the lawe, and the hole caufe why the lawe was geuen: euens to bringe the to the knolledge 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 fake as thy fille and as Christ louted the. Because thy neyboure is the fon of god alfo and created vnto his lykenes as thou arte, and bought with as dere bloude as arte thou. Whosoeuer felleth in his herte that every man ought to loue his neyboure as Christ louted him, and confeneth therto, and enforseth to come therto: the same onely vnnderfondeth the lawe aryght and can interprete it. And he that submyt-
teth not hi felle in the degre he is in, to feke his neyboures profite as Christ did his, cather vnnderfonde the lawe, though it be interprete to him. For that loue is the light of the lawe, to vnnderfonde it bye.

And beholde how righteous, howe honnest and howe due a thinge it is by nature, that every man loue his brother vnfayed by euh as him felle, for his fathers fake. For it is the fathers great flame and his hie dilepleasure, if one brother hurte another, Yf one brother be hurte of another, he maye not aduenge him felle, but muft complayne to his father or to them that haue auctorite of his father to rule in his abience. Euen fo if any of godes children be hurt by any of his brethren, he maye not aduenge him felle with hande or herte. God muft aduenge. And the gouerners and ministres of the lawe that God hath ordeyned to rule vs by concerninge oure outwarde conuerfacion of one with another, they muft aduenge. If they will not auenge, but rather mayntene wronge, and be oppressers them felues, then muft we tarye paciently tyl God com me which is euer readie to reape tirauntes from of the face of the erth, affone as theyr finnes are rype.

Conidre alfo what wrath, vengeaunce
And fynallye, note the enamples which are w-ritten to feare the fleshe that we fynne not. That is, how god suffereth the vngodlye and weked synners that refiseth god and refufe to folow him, to conyntue in their wekedneffe, ever waxinge worse and worse vntyll their fynne be soFORE encreased and so abhomynable, that if they shuld longer endure they wold corrupte the very electe. But for the electes fake god fendeth the preachers. Neverthelesse they harden their hertes agenfte

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

The go to & reade the floryes of the byble for thy lerninge & conforte, & fe euer-thynges practyfeday before thyne eyes: for accordinge to thofe enamples shal it goo with the & all mō vntill the worldes ende. So that into whatfoever cafe or flate a mā be brought, accordinге to whatfoever éfample of the bible it be, his ende shalbe accordinge as he there feith and readeth. As god thare warneth yer he frynte, & offreteth loge yer he take extreme vëgeauce, fo shal he do with vs. As they that turne,are there receued to mercie, & they that maliciously refiſf, perifſhe vterlye, fo shal it be with vs. As they that refuſe the couſel of God perifſhe thorow their owne couſel, fo shal it be with vs vntill the worldes ende. As it wet with the ir kinges & rulers, fo shal it go with oures. As it was with their comé people, fo shal it be withoures. As it was with theyr spiritu-al officers, fo shal it be with oures. As it w-as wyth theyr true prophetes, fo shal it be with oures vntill the worldes ende. As they had euer amőge the falsé prophetes & true: & as theirfalsé*perfected the true, & moued the prynces to fie thé, fo shal it be with vs vntill the ende of the worlde. As there was amőge thé but a fewe true herted to god, fo shal it be amőge vs: & as their ydolatry was fo shal ours be vntill the ende of the worlde. All mercy that was fhewed there, is a*pro-

A iij.

myſe vnto the, if thou turne to god. And all vengeaunce and wrath fhewed there, is threatened to the, if thou be floubourne at refiſte &c.

Then follows:

And this lerninge and conforte fhalt th ou euermore finde, etc.

* for and for, instead of abbreviated letters not in our fonts.
the truth, and god destroyeth the utterlye and beginneth the world a new.

This comforte shalt thou evermore finde in the playne texte and literall sense. Nether is there any storye so homely, so rude, yee or so vyle (as it semeth outwarde) wherein is not exceedinge great comforte. And when some which seeme to them selves great clarkes faye: they wott not what moare profite is in many gestes of the scripture if they be read with out an allegorye, then in a tale of robenhode, faye thou; that they were wryten for oure consofacyon and comforte, that we despayre not, if soch like happen vnto vs. We be not holyer then Noe, though he were once dronke. Nether better beloved then Iacob, though his awne fonne defyled his bedde. We be not holyer than lot, though his daughters thorow ignorance deceived him, nor peradventure holyer then those daughters. Nether are we holyer then David, though he brake wedlocke and upon the same commytted abhomynable murther. All those men have witnesse of the scripture that they pleased god and ware good men both before that those things chaunfed them and also after. Neverthelesse soch things happened them for oure enexample: not that we shuld contrafayte their evill, but if whyle we fight with oure selves enforfynge 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 fens the tyme of Chriftes deeth of virgins that have bene brought vnto the comelie flues, and there defyled, and of martyrs that have bene bounde and hores haue abvshed their bodyes. Why? The iudgemetes of god are bottolleyse. Soch things chaunced partely for enamples, partely God thorow synne healeth synne Pryde can nether be healed nor yet appere but thorow soch horrible deades. Paraduenture they were of three popes secte ad reioyfed fleshy, thinkinge that heaven came by deades and not by Chrift, and that the outwarde dead iustfyfied them & made them holy and not the inward spirit receaved.
by fayth and the content of the harte vnto the law of god.

As thou readeste therfore thinke that every fillable pertayneth to thyne awne filf, and fucke out the pithe of the scripture, and arm thy filf ageynst all assaultes. Firfte 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 P. commaundement of god.

In the iii. 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 fight of god which loketh on the harte, the 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 faveth Noe: even by the fame water by which he destroyed them. Marke alfo what folowed the pryde of the byuldinge of the toure of Babel.

Confydre how God fendeth forth Abrahâ out of his awne countrie in to a strange lande full of weked people, and gave him but a bare promeffe with him that he wold blesse him and defende him. Abraham beleved: and that worde faued and deluyered him in all parelles: so that we fe, how that mannes life is not mayntayned by bred onlye (as Chrifte fayeth) but moch rather by belevinge the promyfes of god. Behold how soberly and how circufpectly both Abraham and alfo Isaac behaue them selues amõge the infideles. Abraham byeth that which might have ben geven him for nought, to cutte of occasions: Isaac when his welles which he had dugge were taken from him, geveth rowme and refisteth not.

More over they ere and so- P. we and fede their catell, and make confederacyons, âd 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 muft worke godly and truly to the vttmoſte of the power that god hath geven him: and yet not trufe therin: but in goddes worde or
promesse: and god will worke with vs and bringe that we do to good effecte. And the when our power will extend no further, goddes promeses wyll worke all alone.

5 How many thinges alfo refisted the promeses of god to Iacob? And yet Iacob coniureth god with his awne promeses fayenge? O god of my father Abraham: and god of my father Isiac, O Lorde which saydest vnto me returne vnto thyne awne contre, and vnto the place were thou waste borne and I wil do the good I am not worthy of the lefte of thofe mercyes, nor of that trouth which thou hafte done to thy feruant I went out but with a staffe, and come home with .ii droves, delvery me out of the handes of my brother Efau, for I feare him greatly &c. And god delyvered him, and will likewyfe all that call unto his promesses with a repentinge herte, were they never so great synners. Marke alfo the weake infirmites of the mâ He loveth one wife more than a nother, one fonne more than a nother. And fe how god purgeth him. Efau threteneth him: Laban begyleth him. The beloued wife is longe baren: his .f. doughter is ravyshed: his wife is defyled, and that of his awne sonne. Rahel dieth, Ioseph is taken a way, yee and as he supposted rent of wild beastes And yet how gloryous was hys ende? Note the wekeneffe of his Children, yee and the synne of them, and how god thorow their awne wekednes saved them. These enamples teach vs that a man is not attonce parfecte the firfte daye he beginneth to lyve wel They that be ftronge therfore mufte suffre with the weake, and helpe to kepe them in vnite & peace one with a nother vntill they beströger.

Note what the brethren fayde when they were tached in Egipte, we haue verelye synned (sayne they) ageynsât our brother in ÿ we fawe the anguysh of his soule when he befought vs, and wold not heare him: âd therfore is this tribulation come vppon vs. By which ensample thou scife, how that conscience of evyll doenges findeth men out at the lafte. But namely in tribulacyon and adverfyte: there temptacyon and alfo desperacyon: yee and the verye paynes of hell find vs out: there
the foule feleth the ferfe wrath of god and wysheth mountaynes to falle on her and to hyde her (yt it were posisible) frō the angrye face of god.

Marke also how greate evelles folow of how little an occasion Dinah goeth but forth alone to fe the daughters of the conte, and how greate myscheve and trebule folowed? Iacob loved but one sonne more then a nother, and how grevous murder folowed in their hartes? These are ensamples for our learninge to teach us to walke warely and circupectlye in the worlde of weake people, that we geve no mā occasions of evyll.

Finally, fe what god promyfed Iofeph in his dreams. Thofe promesies accōpanyed him all ways, and went doune wyth him even in to the depe doungeon, And brought him vppe agayne, And never for soke him till all that was promyfed was fulfilled. These are enamples wrytē for our learninge (as paule sayth) to teach vs to truste in god in ṣ trōge fyre of tribulation and purgatorye of our fleh. And that they which submytte them selves to solow god shuld note and marke foch thinges, for theyr lerninge and conforte, is the frute of the scripture and caufe why it was wryten: And with foch a purpoyse to read it, is the waye to everlastynge life, and to foch ioyfull blyffinges that are promyfed vnto all nacyons in the seade of Abraham, which seade is Iesus Christe our lorde, to whom be honoure and prayle for ever and unto god our father thorow him.
I. Chapter.

THE FYRST BOKE

OF MOSES CALLED GENESIS


1 N the begynnynge God created heaven and erth. The erth was voyde and emptie, ad darknesse was vpon the depe, and the spirite of god moved vpon the water. Than God sayd: let there be lyghte and there was lyghte. And God fawe the lyghte that it was good: & devyded the lyghte from the darcknesse, and called the lyghte daye, and the darcknesse nyghte: and so of the evenyng and mornynge was made the fyrfst daye.

2 And God sayd: let there be a fyrmament betwene the waters, ad let it devyde the waters a fonder. Than God made the fyrmament and parted the waters which were vnder the fyrmament, from the waters that were above the fyrmament: And it was so. And God called the fyrmament heaven, And so of the evenyng and morninge was made the seconde daye.

3 And God sayd, let the waters that are vnder heaven gether them selves vnto one place, that the drye londe...
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 fawe that it was good.

11. And God fayd: let the erth bringe forth herbe and graffe that fowe feed, and frutefull trees that bere frute every one in his kynde, havynge their feed in themセルves upon the erth. And it came so to passe:

ad the erth brought forth herbe and graffe fowenge feed every one in his kynde & trees berynge frute & havynge their feed in theセルves, every one in his kynde.

And God fawe that it was good: and thē of the evenynge and mornynge was made the thyrde daye.

14. Than fayd God: let there be lyghtes in ־ firmament of heaven to devyde the daye frō the nyghte, that they may be vnto fygnes, feafons, days & yeares. And let them be lyghtes in the fyrmament of heave, to flyne vpon the erth. & so it was. And God made two great lyghtes A greater lyghte to rule the daye, & a leffe lyghte to rule the nyghte, and he made fterres alfo. And God put them in the fyrmament of heaven to flyne vpon the erth, and to rule the daye & the nyghte, ad to devyde the lyghte from darckneffe. And God fawe ־ it was good: and fo of the evenynge ad mornynge was made the fourth daye.

And God fayd, let the water bryng forth creatures that move & have lyfe, & foules for to flee over the erth vnder the fyrmament of heaven. And God created greate whalles and all maner of creatures that lyve and moue, which the waters brought forth in their kindes, ad all maner of federed foules in their kyndes.

22. And [Fo. II] God fawe that it was good: and God bleffed them faynge. Growe and multiplye ad fyll the
waters of the fees, & let the foules multiplye vpô the erth. And so of the evenynge & morninge was made the fyfth daye.

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

24 And God sayd: let vs make man in oure symilitude àd after oure lyckneffe: that he may have rule over the fyfh of the see, and over the foules of the ayre, and over catell, and over all the erth, and over all wormes that crepe on the erth. And God created man after hys lyckneffe, after the lyckneffe of god created he him: male & female created he them.

25 And God blessed them, and God sayd vnto them. Growe and multiplye and fyll the erth and subdue it, and have domynyon over the fyfh of the see, and over the foules of the ayre, and over all the beaftes that move on the erth.

26 And God sayd: fe, I have geven yow all herbes that fowe feed which are on all the erth, and all maner trees that haue frute in them and fowe feed: to be meate for yow & for all .P. beaftes 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 graffe for to eate, and even so it was. And God behelde all that he had made, àd loo they were excceedynge good: and so of the evenynge and mornynge was made the fyxth daye

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called Genesis.

17
The Seconde Chapter.

1 HUS was heave & erth synished wyth all their apparell: ad i 7 feueth daye god ended hys worke which he had made & refeted in 7 seventh daye frô all his workes which he had made. And God bleffed 7 seventh daye, and sanctyfied it, for in it he refeted from all his workes which he had created and made.

2 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 fhrubbes of the selde be fore they were in the erth. And all the herbs of the selde before they sprange: for the LORde God had yet sent no rayne vpon the erth, nether was there yet any man to tyle the erth. But there arose a myfte out of the ground and watered all the face of the erth: Then the LORde God hople man, even of the moulde of the erth and brethed into his face the breth of lyfe. So man was made a lvyngse soule.

3 The LORde God als plant a garden in Eden from the begynnynge, and there he sette [Fo. III.] man whom he had formed. And the LORde God made to sfrunge out of the erth, all maner trees bewtyfull to all genere: & 5 non enim pluerat dominus deus 6 sed fons ascendebat e terra 7 de limo terræ, & inspíravit in faciem eius pariadífiu voluptátis a principio.

4 Gepurt 7 vnd blies ynn feyn angevght eyn lebendigen odem, vnd als wart der menfch eyn lebendige feele. 8 Eden, gegen dem morgen apparéll. The apparell of heauer is the sterres and planetes, etc., 3 blessed. Bleffe here is taken for magnífenge and prayfenge, as it is in Ps. xxxiii, a. sanctyfied. Sanctyfeg in this place is as moche to faye as to dedicate & ordayne a thing to his awne use as Ex. xiii, a and .xx, b. 7 moulde, Slyme: dutt or claye.
the fyghte and pleasent to, eate, and the tree of lyfe
in the middes of the garden: and also the tree of
knowledge of good and euell.
10 C And there spronge a rever out of Eden to water the
garden, and thence devided it selfe, and grewe in to
foure principall waters. The name of the one is Phifon,
he it is that compasseth all the lande of heuila, where
gold groweth. And the gold of that contre ys precious,
there is found bedellion and a stone called Onix. The
name of the seconde ryver is Gihon, which compassyth
all the lande of Inde. And the name of the thryde
river is Hidekell, which runneth on the easte syde of
the affyrrians. And the fourth river is Euphrates.
15 C And the LORde God toke Adam and put him in
the garden of Eden, to dreffe it and to kepe it: and
the LORde God commaunded Adâ saynge: of all the
trees of the garde fe thou eate. But of the tre of
knowlege of good and badd fe that thou eate not:
for even ý fame daye thou eateft of it, thou shalt
forely dye.
18 C And the LORde God sayd: it is not good that
man shulde be alone, I will make hym an helper to
beare him company: And after ý the LORde God had
make of the erth all maner beastes of the selde, and all
maner foules of the ayre, he brought them vnto Adam
to see what .Þ he wold call them. And as Adâ called
all maner livynge beastes: evë fo are their names.
20 And Adam gave names vnto all maner catell, and
vnto the foules of the ayre, and vnto all maner beastes

Ar. 10 sprange 16 sayinge 17 dye the dethe. 19 made
Ps. 13 omnem terram Æthiopie 14 Tigris 17 morte moriérís.
18 faciamus
L. 10 es gieng aus . . . teylet fch dafelbs ynn vier hewbtwaf-
fer 12 köfflich 17 wîrfu des tods fterben.
Ar. N. 10 Eden; Eden sygnifieth pleasures 17 dye the dethe;
Soche reherfals of wordes dothe sygnifiye fomtyme an haftynes or
vehemëce, fomtyme an affewrance that the thinge fhalbe
performed that is promyféd, as it is Ps. cxvii, c.
L. Ar. N. 11 Pifôn ift das groffe waffer ynn India, das man
Ganges heyf, denn Heuila ift Indienland, Gihon ift das waffer
ynn Egypten das man Nilus heyft, Hydekel ift das waffer in Af-
fyria das man Tygris heyft. Phrato aber ift das neifit waffer
ynn Syria das man Euphrates heyft.
of the selde. But there was no helpe founde vnto Adam to beare him companye
21 Then the LORde God cafl a flomber on Adam, and he flepte. And then he toke out one of his rybbes, and in ftede ther of he fylled vp the place with flefh. 
22 And the LORde God made of the rybbe which he toke out of Adam, a woma and brought her vnto Adam. 
23 Then sayd Adâ this is once bone of my once, now (a boones, and flefh of my flefh. This shall be called woman: because she was take of the man.
24 For this cause shall a man leve father and mother & cleve vnto his wyfe, & they shall be one flefh. And they were ether of them naked, both Adam and hys wyfe, ad were not aſhamed:

The .III. Chapter.

1 BUT the ferpent was fotyller than all the beaſtes of the selde which y 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 ferpent, of the frute of the trees in the garden we may eate, but of the frute of the tree y is in the myddes of the garden (sayd God) se that ye eate not, and se that ye touch it not: left ye dye.
23 [Fo. IIII.] Then sayd the ferpent vnto the woman: tuh ye shall not dye: But God doth knowe, that whenſoever ye shulde eate of it, youre eyes shuld be
opened and ye shulde be as, God and knowe both good
and evell. And the woman fawe that it was a good
tree to eate of and lustie unto the eyes and
a pleasan tre for to make wyfe. And the
toke of the frute of it and ate, and gaue vnto hir huf-
band also with her, and he ate. And the eyes of both
of them were opened, that they vnderftode how that
they were naked. Than they fowed fygge leves to-
gedder and made them apurns.

8 And they herd the voyce of the LORde God as
he walked in the garde 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
garden. And the LORde God called Adam and sayd
vnto him where art thou? And he anfwered. Thy
voyce I harde in the garden, but I was afryd becaufe
I was naked, and therfore hyd myselfe. And he sayd:
who told the that thou waft naked? haft thou eaten
of the tree, of which I bade the that thou shuldeft not
eate? And Adam anfwered. The woman which thou
gaves to bere me company the toke me of the tree, ad
I ate. And the LORde God sayd vnto the woman:
wherfore dideft thou fo? And the woman anfwered,
the serpente deceived me and I ate.

14 And the LORde God sayd vnto the serpente becaufe thou hafte fo done moste curfed be thou of
all catel and of all beastes of the feld: vppó thy
bely shalt thou goo: and erth shalt thou eate all dayes
of thy lyfe. Morover I will put hatred betwene the
and the woman, and betwene thy seed and hyr seed.

AR. 6 for to geue vnderftondyne
V. 8 ad auram post meridiem
L. 7 würden jhr beyder augen wacker
M. M. N. 6 eyes shulde be opened, To have their eyes opened
is to knowe or vnderflonde 8 from the face, That is from hyr
prefence
L. M. N. 8 Adam verfleckt, Adam heyft auff Ebreifch, Mensch,
darumb mag man mensch fagen, wo Adam flieht vnd widderumb.
tag kuellewar, Das war wmb den abent, wenn die hitze vergangen
ift, bedeut, das nach gethaner fund, das gewiffen angift leydet,
bis das Gottis gnedige fym kome vnd wider kule vn erquicke
das hertz, wie wol sic auch die blode natur entfetz vnd fleucht
fur dem Euangelio, weyl es das creutz vnd fterben leret.
And that seed shall tread the on the heed, àd thou shalt tread hit on the hele.

16 And vnto the woman he sayd: I will suerly encreaue thy forow àd make the oft with child, and with payne shalt thou be deleverd: And thy luftes shall pertayne vnto thy husbond and he shall rule the.

17 And vnto Ada he sayd: for as moch as thou haft obeyed the voyce of thy wyfe, and haft eaten of the tree of which I commaunded the saynge: se thou eate not therof: curfed be the erth for thy sake. In forow shalt thou eate therof all dayes of thy life, And it shall beare thornes àd thyftels vnto the. And thou shalt eate the herbes of ý feld: In the swete of thy face shalt thou eate brede, vntill thou returne vnto the erth whêce thou waft takê: for erth thou art, àd vnto erth shalt thou returne.

18 And Adam called his wyfe Heua, becaufe she was the mother of all that lyveth And the LORde God made Adam and hys wyfe garmentes of skynnes, and put them on them. And the LORde God sayd: loo, Adam is become as it were one of us, in knowleage of good and evell. But now left he frech forth his hand [Fo. V.] and take alfo of the tree of lyfe and eate and lyve ever.

19 And the LORde God caft him out of the garden of Eden, to tylle the erth whêce he was taken. And he

20 M. 15 treade it on the hele
P. 15 ifa conteret 16 eríus tuas—in dolore paries filios, & sub viri potestate eris & ife dominabitur tui 17 maledicta terra in opere tuo 19 puluis, puluerem
L. 15 ynn die verfen beyffen

21 M. N. 15 on thy heed, The heed of the serpent fygnifyeth the power and tyranny of the deuell whych Chrifl the feede of the woma overcame. The hele is Chriftes mahod which was tépted wyth oure fynnes. 22 Loo. Here thys worde lo is taken as a mocke as it is in iii Regu. xviii. c.

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

The .III. Chapter.

1 And Adam lay wyth Heua ys wyfe, which conceaved and bare Cain, and sayd: I haue gotten a mæ 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 fortuned 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 fyrflynges of hys shepe and of the fatt of them. And the LORde lokd vnto Abell and to his offrynge: but vnto Cain and vnto hys offrynge, looked he not. And Cain was wroth exceedingly, 6 and loured. And the LORde fayd vnto Cain: why art thou angry, and why lourest thou? Woteft thou not yf thou doft well thou shalt receave it? But & yf thou doft evell, by & by thy fynne lyeth open in the dore. Not withifton.- F. dyng let it be subdued vnto the, æd fee thou 8 rule it. And Cain talked with Abell his brother.
And as soone as they were in the feldes, Cain fell upon Abell his brother and flewe hym. And the Lord said vnto Cain: where is Abell thy brother? And he sayd: I cannot tell, am I my brothers keper? And he sayd: What hast thou done? the voyce of thy 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 thyne hande. For when thou tylleft the grounde she shall heceforth not give hyr power vnto the. A vagabunde and a rennagate shalt thou be vpon the erth.

And Cain sayd vnto the Lord: my fynne is greater, than that it may be forgven. Beholde thou caefte me out thys day from of the face of the erth, and fro thy fyghte muft I hyde myfelfe ad I muft be wandrynge vpon the erth: Morover whofoever fyndeth me, wyll kyll me. And the Lord fayd vnto hi Not so, but who soever fleyth Cain fhalbe punyfhed vij. solde. And the Lord put a marke Of this vpō Cain that no ma ſounde hym shulde kyll hym. [Fo. VI.] And Cain went out frō the face of the Lord and dwelt in the lande Nod, on the east fyde of Eden.

And Cain laye wyth hys wyfe, which conceaved and bare Henoch. And he was byuldinge a cyte and called the the name of it after the name of hys sonne, Henoch. And Henoch begat Irad. And Irad begat Mahuiael. And Mahuiael begat Mathufael. And Mathufael begat Lamech.

And Lamech toke hym two wyves,
the one was called Ada, and the other Zilla. And Ada bare Iabal, of whom came they that dwell in tents and possesse catell. And hys brothers name was Iabal; of hym came all that exercyfe them selves on the harpe and on the organs. And Zilla the alfo bare Tubalcain a worker in metall and a father of all that grave in brasse and yeron. And Tubalcains fyfter was called Naema.

Then sayd Lamech vnto hys wyves Ada and 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 strypes: f. For Cain shall be avenged strypes, wounds seuenfolde: but Lamech seuentie tymes seuenfolde.

Then Adam alfo laye with hys wyfe yet agayne, and the bare a fonne ad called hys name Seth for god (sayd she) hath gaven me a nother fonne for Abell whom Cain flewe. And Seth begat a fonne and called hys name Enos. And in that tyme began men to call on the name of the LORde.

The .V. Chapter.

HYS is the boke of the gener-
acjon of man, In the daye when God created man and made hym after the semylytude of god.

Male and female made he the and called their s e names man, in the daye when they were created. And when Adam was an hundred and thirty yere old, he begat a fonne after his lyckneffe and semylytude: and called
hys name Seth. And the dayes of Adam after he begat Seth, were eyght hundred yere, and begat fonnes and doughters, and all the dayes of Adam which he lyved, were ix. hundred and .xxx. yere, and then he dyed.

And Seth lyved an hundred and .v. yeres, and begat Enos. And after he had begot Enos he lyved viii. hundred and .vii. yere, and begat fonnes and doughters: And all the dayes of Seth were ix. hundred and xii. yeres and dyed.

And Enos lyved Lxv. yere and begat [Fo. VII.] ken. And Enos after he begat kenan, lyved viii hundred and .xv. yere, and begat fonnes and doughters: and all the dayes of Enos were ix. hundred and v. yere, and than he dyed.

And kenan lyved Lxx. yere and begat Mahalaliel. And kenan after he had begot Mahalaliel, lyved viii hundred and .xl. yere and begat fonnes and doughters: and al the dayes of kenan were ix. hundred and x. yere, and than he dyed.

And Mahalaliel lyued Lxv. yere, and begat Iared. And Mahalaliel after he had begot Iared lyved viii hundred and .xxx. yere and begat fonnes and doughters: and all the dayes of Mahalalyell were viii. hundred nynetye and .v. yeare, and than he dyed. And Iared lyved an hundred and .Lxii. yere and begat Henoch: and Iared lyved after he begat Henoch, viii hundred yere and begat fonnes and doughters. And all the dayes of Iared were ix. hundred and .Lxii yere, and than he dyed.

And Henoch lyved Lxv. yere ad begat Mathusala. And Henoch walked wyth god after he had begot Mathusalah iii. hundred yere, and begat fonnes and doughters. And all the dayes of Henoch were iii hundred and .Lxv. yere, and than Henoch lyved a
godly lyfe, and was no more fene, for God toke him away.

25 And Mathufala lyved an hundred and .Lxxxvii yere and begat Lamech: and Mathufala .P. after he had begot Lamech, lyved .vii. hundred and .Lxxxi yere: ad begat fonnes and daughters. And all the dayes of Methufala were .ix. hundred .Lxix. yere, and than he dyed.

26 And Mathufala lyved an hundred and .Lxxxvii. yere and begat Lamech: and Mathufala .?. after he had begot Lamech, lyved .v. hundred, nynetie and .v yere, and begat fonnes and daughters. And all the dayes of Lamech were .vii. hundred .Lxvii. yere, and than he dyed. And when Noe was .v. hundred yere olde, he begat Sem, Ham and Iaphet.

The .VI. Chapter.

1 AND it came to passe wha men begâ to multiplye apô the erth ad had begot them daughters, the fonnes of God fawe the daughters of men that they were fayre, and toke vnto them wyves, which they best liked amòge the all. And the LORd sayd: My spirite shall not all waye stryve withe man, for they are
fleth. Nevertheless 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 mightieft of the world and
men of renowne. [Fo. VIII. misplaced in the original]
5 And when the LORde sawe þy the wekednesse of man
was encreased apon the erth, and that all the ym-
aginacion and toughtes of his hert was toughtes,
only evell continually, he repented that should be,
he had made man apon the erth and
7 sorowed in his hert. And sayd: I wyll destroyp
man-kynde which I haue made, fró of the face of the erth:
both man, beaft, worme and foule of the ayre, for it
repetheth me that I haue made them. But yet Noe
found grace in the fyghte of the LORde.
9 These are the generatios of Noe. Noe was a
righteous man and vncorrupte in his tyme, &
walked wyth god. And Noe begat .iii. fonnes: Sem,
Ham and Iapheth. And the erth was corrupte in the
fyghte of god, and was full of mischefe. And God
loked vpon the erth, ad loo it was corrupte: for all
fleth had corrupte his way vppon the erth.
13 Than sayd God to Noe: the end of all flesh is come
before me, for the erth is full of there myfchefe. And
14 loo, I wyll destroyp them with the erth. Make
the an arcke of pyne tree, and make chaumbers in the
arke, 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,
ad the breth of it .L. cubytes, and the heyth of it
16 xxx. cubytes. A wyndow shalt thou make aboue in

R. 5 thoughtes
V. 4 gigantes autem 9 Noe vir iuifus atque perfectus fuit
14 arca de lignis leuigatis
L. 4 tyrannen 12 alles fleßch hatte feyn weg verterbet auff
erden 14 thennen boltz
R. R. N. 12 All fleßh. All fleßhe that is all men that lyue fleßhly,
as in the .viii. of the Roma. 13 The ende of all fleßh. The ende
of all fleßhe: that is, the ende of all men is come before me.
the arcke. And wythin a cubyte compasse shalt thou finyfth it. And the dore of the arcke shalt thou fette in the fyde of it: and thou shalt make it with iiii. loftes one aboue an other. For behold I will bringe in a floud of water apone the erth to destroie all fleth from vnder heaven, wherin breth of life is so that all that is in the erth shal perishe. But I will make myne apoyntement with the, that both thou apoyntement, shalt come in to the arcke and thy sonnes, covenant thy wyfe and thy sonnes wyves with the.

And of all that lyveth what soever fleth it be, shalt thou brynge in to the arcke, of every thyng a payre, to kepe them a lyve wyth the. And male 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 shal come vnto the to kepe them a lyve.

And take vnto the of all maner of meate that may be eaten & laye it vp in floore by the, that it may be meate both for y and for thie: and Noe dyd acordynge to all that God commaunded hym.

The .VII. Chapter.

AND the LORde sayd vnto Noe: goo into the arcke both thou and all thy houshold. For the haue I sene righteous before me in thyss generacion. Of all clene beastes
The first boke of Moses,

VII. 3-14

take vnto the .vii. of every kynde the male and hys female [Fo. IX.] And of vnclene beaftes a payre, the male and hys female:

3 lykewyse of the byrdes of the ayre .vii. of every kynde, male and female to fawe feed vppon all the erth. For vii. days hence wyll I send rayne vppo the erth .XL dayes. & .XL nyghtes and wyll dyfstroy all maner of thynges that I haue made, from of the face of the erth.

5 And Noe dyd acordynge to all the lorde co-
6 maunded hym: and Noe was .vi. hundred yere olde, when
7 the floude of water came vpon the erth: and Noe went and his fonnes and his wyfe and his fonnes wyves wyth
8 hym, in to the arke from the waters of the floude. And
9 of clene beaftes and of beaftes that ware vnclene and
10 of byrdes and of all that crepeth vppo the erth, came in by couples of every kynde vnto Noe in to the arke: a male and a female: even as God commaunded Noe.

11 And the sefteth daye the waters of the floude came vpon the erth.
12 In the .vi. hundred yere of Noes lyfe, in the fecode moneth, in the .xvii. daye of the moneth, y fame daye were all the founteynes of the grete depe broken vp, & the wyndowes of heave were opened, ad there fell a rayne vpon the erth .XL. dayes and .XL. nyghtes.

13 And the felfe fame daye went Noe, Sem, Ham and Japheth, Noes fonnes, and Noes wyfe and the .iii. wyves of his fonnes 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 vpon .P. the erth in their kynde, and all maner of byrdes in there kynde. and all maner off foules what
foever had feders. And they came vnto Noe in to the arke by cooples, of all flefh ý had breth of lyfe in it. And they that came, came male ãd female of every flefh accordige as God cõmaunded hym: & ý LORde fhytt the dore vppó him.

And the floud came .XL. dayes & .XL. nyghtes vppon the erth, & the water increafed and bare vp the arcke âd it was lifte up from of the erth. And the water prevayled and increafed excedingly vppon the erth: and the arke went vppó the toppe of the waters.

And the waters prevayled excedingly above mefure vppó the erth, so that all the hye hylles which are vnder all the partes of heaven, were covered: evé .xv. cubytes hye prevayled the waters, so that the hylles were covered.

And all flefhe that moved on the erth, bothe birdes catell and beaftes periffhed, with al that crepte on the erth and all men: so that all that had the breth of liffe in the noftrels of it thorow out all that was on drye lond dyed.

Thus was destroyed all that was vppó the erth, both man, beaftes, wormes and foules of the ayre: so that they were destroyed from the erth: save Noe was reſerved only and they that were wyth hym in the arke. And the waters prevayled vppon the erth, an hundred and fyftye dayes.

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

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

And god remembred Noe & all ý beastes & all ý catell ý were with hi in ý arke And god made a wynde to blow vppó ý erth, & ý waters ceased: ad ý fountaynes of the depe ad the wyndowes of heave were stopte and the rayne of heaven was forbiddé, and the waters returned from of ý erth ad abated after the ende of an hundred and .L dayes.

And the arke rested vppó the mountayns of Ararat, the .xvii. daye of the .vii. moneth. And the waters went away ad decreased vntyll the .x. moneth. And the fyrsst daye of the tenth moneth, the toppes of the mounteyns appered.

And after the ende of .XL. dayes. Noe opened the wyndow of the arke which he had made, ad fent forth a raven, which went out, ever goinge and cominge agayne, vntyll the waters were dreyed vpp vpon the erth

Then fent he forth a doue from hym, to wete whether the waters were fallen 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

And he abode yet .vii. dayes mo, and fent out the doue agayne out of the arke, And the doue came to hym agayne aboute eventyde, and beholde: There
was in hyr mouth a lefe of an olyve tre which the had plucked. And therfore Noe perceaved that the waters were abated vppon the erth. And he taried yet .vii. other dayes, and sent forth the doe, which from thence forth came no more agayne to him. And it came to passe, the fyxte hundred and one yere and the fyrfte daye of the fyrfte moneth, that the waters were dryed vpp apon the erth. And Noe toke off the hatches of the arke and loked: And beholde, the face of the erth was drye. So by the .xxvii. daye of the seconde moneth the erth was drye.

And God spake vnto Noe saynge: come out of the arke, both thou and thy wyfe and thy sonnes and thy fones wyues with the. And all the beastes that are with the whatsoever flesh it be, both soule and catell and all manner wormes that crepe on the erth, brynge out with the, and let them moue, growe ad multiplye vppon the erth. And Noe came out, ad his sonnes and his wyfe and his fones wyues with hym. And all the beastes, and all the wormes, and all the soules, and all that moved vppon the erth, came also out of the arke, all of one kynde together.

And Noe made an aultuer vnto the LORDE, and toke of all maner of clene beastes and all maner of clene soules, and offred sacrifice vppon the aultuer. And the LORDE fmylyd a fwyte favoure and sayd in his hert: I wyll henceforth no more curse the erth for mannes sake, for the imagynacion of mannes hert is [Fo. XI.] evell even from the very youth of hym. Moreouer I wyll not destroy from henceforth all that lyveth as I haue done. Nether shall fowynge tyme and harvest, colde, and hetyt, somere & wynter, daye and nyghte ceasse, as longe as the erth endureth.

E. 11 ramum oliue virentibus foliis 20 Edificauit . . obtulit holocausta
2. 11 eyn oleblat 13 Ym fechs hunderften und eynem iar 19 eyn iglech zu feyns glechen 20 bawet. . brandopffir 21 hin-furt nicht mehr schlahen
A. A. N. 21 The Lordes fmylynge of favoure: is the alowace of the workes of the faythfull, as in Ex. xxix. Lev. i. iii. iv.
Z. A. N. 11 oleblat. Das Blat bedeutt das Evangelion, dz der heylig geyft ynn die Christenheyt hat predigen laffen, Denn ole bedeutt unbarmherzickeyt vnnd fride, daun das Evangelion leret
AND God blessed Noe and his sonnes, and sayd vnto them: Increafe and multiplye and fyll the erth.

The feare alfo and drede of yow be vpon all beafts of the erth, and vpon all foules of the ayre, ad vpon all that crepeth on the erth, and vpon all fyshes of the see, which are geuen vnto youre handes. And all that moveth vpon the couenaunt erth havynge lyfe, fhall be your meate:

* For verely the bloude of yow wherein youre lyves are wyll I requyre. Euen as ý grene herbes, fo geue I yow all thynge. Only the flefh with his life, which is his bloud, fe that ye eate not.

Furthermore God spake vnto Noe & to hys sonnes with hym faynge: fee,

V. 5 Sanguinem enim animarum vestrarum 7 et ingredimini 8 2 vnd alle fisch ym meer feyen ynn euer hend geben 4 Alleyne . . darynn die feele ãit 8 vnd reget euch auff erden 1. R. N. X. 5 the bloude of you; Here is all cruelhes forbydden má: fo that he will not let it be vnaueged in belles, moche leffe in oure neybour.

1. R. N. 6 durch menschen; Hie ãit das weltlich schwerd eyngefetzt, das man die morder todtten fal.
I make my bōd wyth you bond, covenant wyth all lyvynge thinge that is wyth you: both soule and catell, and all maner besle of the erth that is wyth yow, of all that commeth out of the arke what soever besle of the erth it be.

10 I make my bonde wyth yow, that henceforth all flefh shall not be destroyed wyth y waters of any floud, ad y henceforth there shall not be a floud to destroy the erth.

11 And God sayd. This is the token of my bode which I make betwene me and yow, ad betwene al

12 lyvynge thyng that is with yow for ever: I wyll sette my bowe in the cloudes, and it shall be a fygne of the appoyntment made betwene me and appoyntment the erth: So that when I brynge in cloudes vpo y erth, the bowe shall appere in y cloudes.

13 And than wyll I thynke vpon my testament,covenant which I haue made betwene me and yow, and all that lyveth what soever flefh it be. So that henceforth there shall be no more waters to make a floud to destroy all flefh.

14 The bowe shalbe in the cloudes, and I wyll loke vpon it, to remembre the euerlaftynge testament betwene God and all that lyveth vpon the erth, what soever flefh it be. And God sayd vnto Noe: This is the fygne of the testament which I have made betwene me and all flesh y is on the erth.

15 The sonnes of Noe that came out of the arcke were: Sem, Ham, and Iapheth. And Ham [Fo. XII.] he is the father of Canaâ. These are the .iii. sonnes of Noe, and of these was all the world overfpred.

16 And Noe beynge an hubbad man, went furth and
planted a vineyard and drank of the wine and was

drunken, and laye uncouered in the myddeft of his
	
tet. And Ham the father of Canaan fawe his fathers

prevytees, & tolde his ii. brethren that were wythout.
	
And Sem and Iapheth toke a mantell and put it on

both there shulders ad went backward, ad covered there

fathers secrets, but there faces were backward So

that they fawe not there fathers nakydnes. As soone

as Noe was awaked fro his wyne and wyft what his

yongest sonne had done vnto hym, he sayd: cursed

be Canaan, ad a seruante of all seruantes be he to his

brethren. An he sayd: Blessed be the LORde God of

Sê, and Canaan be his seruante. God increafe Iapheth

that he may dwelle in the tentes of Sem. And Canaan

be their seruante.

And Noe lyved after the floude .iii. hundred and .L

yere: So that all the dayes of Noe were .IX. hundred

and .L. yere, ad than he dyed.

The .X. Chapter.

HESE are the generations of the fonnes of Noe: of Sem,

Ham and Iapheth, which be-

gat them children after the floude. .P. The

fonnes of Iapheth were: Gomyr, Magog, Madai, Tsaan,

Tuball, Mefech and Thyras. And the fonnes of Gomyr

were: Ascenas Riphat and Togarma. And the fonnes

M. 21 was 23 their

M. M. N. 27 God increase: To encreafe, that is: to reioyfe

or to be in peace & of good comfort, as it is in Gen. xxvi. c &

Ps. iii. a.

L. M. N. 22 Vatters scham, Dis geschicht deuten viel dahyn.

man folle der prælatô lafter nit straffen wichs doch Chriftus vnd

alle Apestel thatten, Aber deute du es recht, das Noe fey Chriftus

vnd alle glawbigen, die trunkenheyt fey die lieb vnd glawbe ym

heyligen geyft die bloffe fey das creutz vnd leyden für der welt.

Ham ley, die fältchen werck beylegen vnd gleyfener, die Chriftus

vnd die feynen verfopten vnd luft haben ym yhrem leyden. Sem

vnd Iaphet feyen die fromen Chriften die folch leyden preyfen vn

ehren.
of Iauan were: Elifa, Tharfs, Cithim, and Dodanim.  
5 Of these came the Iles of the gentylls in there contres,  
every man in his speach, kynred and nation.  
6 The foones of Ham were: Chus Misraim Phut and  
Canaan. The foones of Chus: were Seba, Heuila,  
Sabta, Rayma and Sabtema. And the foones of Rayma  
were: Sheba, & Dedan. Chus also begot Nemrod,  
which bega 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  
hunter in the fyghte of the LORde. And the begyn-  
nynge of hys kyngdome was Babell, Erech, Achad  
and Chalne in the lande of Synear: Out of that Iande  
came Aisur and buylded Ninyue, and the cyte reho  
both, and Calah. And Reffen betwene Ninyue &d  
Chalah That is a grete cyte. And Mizraim begat  
ludim, Enanum, Leabim, Naphtuhim, Pathrusim &  
Casluhim: from whence came the Philyftyns, and the  
Capththerynes.  
15 Canaan alfo begat zidon his eldeft fonne & Heth,  
16, 17, 18 Iebusi, Emori, Girgoifi, Hiui, Arki, Sini, Aruadi,  
Zemari and hamati. And afterward sprange the  
kynreds of the Canaanites And the costes of the  
Canaanites were frō Sy- [Fo. XIII.] don tyll thou come  
to Gerera & to Afa, & tyll thou come to Sodoma,  
Gomorra, Adama Zeboim: evė vnto Lafa. These were  
the chyldrē of Ham in there kynreddes, tonges, landes  
and nations.  
21 And Sem the father of all ἵ childre of Eber and the  
eldeft brother of Iapheth, begat children also. And  
his foones were: Elam Aisur, Arphachfad, Lūd ãd  
Aram. And ἰ children of Aram were: Vz, Hul,  
Gether & Mas And Arphachfad begat Sala, and  
Sala begat Eber. And Eber begat. ii. foones. The  

M. 13 Mizrim 18 Harmati  
I. 5 fecundum linguam suam & familias in nationibus suis.  
11 Ninien, & plateas ciuitatis 18 per hos dissemianti sunt populi  
chananaeorum 20 filii cham in cognationibus (cf. v 31.)  
V. 5 sprach gefchlecht vnd leuten 11 Ninie vnd der flat  
gassen 18 daher findet 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, Hyzaroneth, 27, 28 Iarah, Hadoram, Vsil, Dikela, Obal, Abimael, Seba, 29 Ophir, Heuila & Jobab. All these are the sones of 30 Iaketan. And the dwellynge of them was from Mea vntill thou come vnto Sephara a mountayne of the eafe lande. These are the sones of Sem in their kynreddie, languages, contrees and nations.

31 These are the kynreddie of the sones of Noe, in their generations and nations. And of these came the people that were in the world after the floude.

AND all the world was of one tongue and one language. And as they came from the easte, they founde a playne in the lande of Sinear, and there they dwelled. 3 And they sayd one to a nother: come on, let us make brycke and burne it wyth fyre. So brycke was there stone and flyme was there morter And they sayd: Come on, let vs buylde us a cyte and a toure, that the topp may reach vnto heauen. And let vs make us a name, for perauenture we shall be scattered abrode over all the erth.

M.E.S. The building of the tower of Babel. The confusyon of tongses. The generacyon of Sem the sone of Noe vntyll Abrâ which goeth with Lot vnto Ha-ran.

F. 30 Sephar montem orientalem 32 Haé familie Noe. xv. i feromonum eorundam 4 antequam diuidamur in vniuerfas terras

L. 30 gen Sephara, an den berg gegen dem morgen. xi. 2 eyn plan ym land Sinear 4 denn wyr werden viliecht zurtrewet ynn alle lender

L. æ. N. 25 Peleg; auff deutsch, Eyn zuteylung.
5 And the LORde came downe to see the cyte and
the toure which the childern of Ada had buylded.
6 And the LORde sayd: See, the people is one and haue
one tongue amonge them all. And thys haue they
began to do, and wyl not leaue of from all that they
haue purpoed to do. Come on, let vs defcende and
myngell theire tongue even there, that one vnderstonde
not what a nother sayth. Thus y LORde skatered
them from thence vppon all the erth. And they left
of to buylde the cyte. Wherfore the name of it is
called Babell, becaufe that the LORDE there con-
founded the tongue of all the world. And becaufe that
the LORde from thence, skatered them abrode vppon
all the erth.

10 These are the generations of Sem: Se was an hun-
dred yere olde and begat Arphachfad.ii. yere after the
11 floude. And Se lyved after he had begot Arphachfad
v. hundred yere and begat fonnes and daughters
12 And Arphachfad lyued.xxxv. yere and be-
[Fo. XIXI.] gat Sala, and lyved after he had begot Sala.iii.
hundred yere &.iii. & begat fonnes and daughters.
13 And Sala was.xxx. yere old and begat Eber,
14 ad lyved after he had begot Eber .iii. hudred and
there yere, ad begat fonnes and daughters.
15 When Eber was.xxxiiii. yere olde, he begat Peleg,
16 and lyued after he had begot Peleg, four hundred
and.xxx. yere, and begat fonnes and daughters.
18 And Peleg when he was.xxx. yere olde begat
Regu, and lyued after he had begot Regu ii. hundred and .ix. yere, and begat tonnes and doughters.

And Regu when he had lyued .xxxii. yere begat Serug, and lyued after he had begot Serug .ii. hundred and .vii. yere, and begat tonnes and doughters.

And when Serug was .xxx. yere olde, he begat Nahor, and lyued after he had begot Nahor .ii. hundred yere, and begat tonnes & doughters.

And Nahor when he was .xxix. yere olde, begat Terah, and lyued after he had begot Terah, an hundred and .xix. yere, .i. and begat tonnes and doughters.

And when Terah was .lxx. yere olde, he begat Abram, Nahor and Haran.

And these are the generations of Terah. Terah begat Abram, Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the londe where he was borne, at Vr in Chaldea. And Abram and Nahor toke them wyves. Abras wyfe was called Sarai. And Nahors wyfe Mylca the daughter of Haran which was father of Milca ad of Ifca. But Sarai was baren and had no childe.

Then toke Terah Abram his sone and Lot his sone Harans sone, & Sarai his daughter in lawe his sone Abrams wyfe. And they went wyth hym from Vr in Chaldea, to go in to the lade of Chanaan. And they came to Haran and dwelled there. And when Terah was .ii. hundred yere old and .v. he dyed in Haran.

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**The .XII. Chapter.**

HEN the LORde sayd vnto Abrâ Gett the out of thy contre and from thy kynred, and out of thy fathers houfe, into a londe which I wyll shewe the.
2 And I wyll make of the a myghtie people, and wyll bleffe the, and make thy name grete, that thou mayst be a bleffinge. And I wyll bleffe thè that bleffe the, ad curfe thè that curfe the. And in theshall be bleffed all the generations of the erth.

3 And Abram wet as the LORde badd hym, [Fo. XV.] and Lot went wyth hym. Abram was Lxxv. yere olde, when he went out of Haran. And Abram toke Sarai his wyfe ad Lot his brothers fonne, wyth all their goodes which they had goten and soules which they had be-gotten in Haran. And they departed to goo in to the lade of Chanaan. And when they were come in to the lande of Chanaan, Abram went furth in to the lade tyll he came vnto a place called Sychem, and vnto the oke of More. And the Canaanites dwelled then in the lande.

4 Then the LORde appeared vnto Abram ad fayd: vnto thy feed wyll I geue thys lade. And he buylded an aultere there vnto the LORDE which appeared to hym. Then departed he thence vnto a mountayne that lyeth on the east syde of BETHEL and pytched hys tente: BETHEL beynge on the west syde, and Ay on the east: And he buylded there an aulter vnto the LORde & called on the name of ÿ LORde. And than Abram departed and toke his iourney southwarde after thys there came a derth in the lande. And Abram went doune in to Egipte to soiourne there, for to hym in Ca-naan. And Godpromyseth to geue the same lade to hym and to his fede. And afterwarde goeth Abram into Egypt & caufeth Sarai his wyfe to faye that she is his sister. And she was rausshed of Pharaoh, for whyche the Lorde plageth hym.

5 soules; Soules here are taken for his heruauntes and maydens, which were very many as ye maye se in Gen. xiv, c.
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 fayre woman to loke apœ. It wyll come to passe therfore whè the Egiptians see the, that they wyll say: she is his wyfe. And so shal they fley me and save the. ... Say I praye the therfore that thou art my sister, that I maye fare the better by reasone of the and that my soule maye lyue for thy sake.

As soon as he came in to Egipte, the Egiptiäs fawe the woman that she was very fayre. And Pharaos lordes fawe hir also, and prayfed hir vnto Pharao: So that she was taken in to Pharaos house, which entreated Abram well for hir sake, so that he had fshepe, oxfen âd he asses, men seruantes, mayde seruatâes, she asses and camels.

But God plaqed Pharao and his house wyth grete plages, becaufe of Sarai Abrams wyfe. Then Pharao called Abram and sayd: why haft thou thus dealt with me? Wherfore toldeft thou me not that she was thy wife? Why saydeft thou that she was thy sister, and caufedeft me to take hir to my wyfe? But now loo, there is the wife, take hir âd be walkynge. Pharao also gaue a charge vnto his men over Abram, to leade hym out, wyth his wyfe and all that he had.
HAN Abram departed out of Egipte, both he and his wyfe and all that he had, and Lot wyth hym vnto the [Fo. XVI.] south. Abram was very rich in catell, & gold. And he went on his journey fro the south even vnto BETHEL, and vnto the place where his tente was at the fyrft tyme betwene BETHEL and Ay, and vnto the place of the aulter which he made before. And there called Abram vpon the name of the LORde.

Lot alfo which went wyth him had shepe, catell and tentes: so that the londe was not abill to receaue them that they myght dwell to gether, for the substance of their riches was so greate, that they coude not dwell to gether. And there fell a ftryfe betwene the herdmen of Abrams catell, and the herdmen of Lots catell. Moreover the Cananytes and the Phery-fites dwelled at that tyme in the lande.

Than sayd Abram vnto Lot: let there be no ftryfe I praye the betwene the and me and betwene my herdmen and thyne, for we be brethren. Ys not all the hole lande before the? Departe I praye the frô 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 abouthe Iordane, which was a plenteous contre of water every where, before the LORde destroyed Sodoma and Gomorra. "Even as the garden of the

M. 3 to the place
P. 1 Ascendit . . . aufralem plagam 3 Reuerfusque 4 quod feceret prius 6 habitarent simul . . communiter
N. 7 vnd war ymer zank
N. N. 8 brethren; The Hebrues vnderfonde by this worde brother al nevews, coffyns & neyboures, & all that be of one flocke. Rom. ix, a; Ino. vii, a.
LORD, & as the lande of Egipte tyll thou come to Zoar.

11 Than Lot chose all the costes of Iordane & toke hys iourney from the east. And so departed the one brother from the other.

12 Abram dwelled in the lande of Canaan. And lot in the cytes of the playne, & tented tyll he came to Sodome. But the men of sodome were wyked and fynnnd excedeyngly aegenst the LORDe.

13 And the LORDe sayed vnto Abram, after that Lot was departed from hym: lyfte vp thyne eyes & loke from thy place where thou art, northward, southward, eastward and westward, for all the lande which thou seifte wyll I gyue vnto the & to thy feed for ever.

14 And I wyll make thy feed, as the duft of the erth; so that yf a me can nombre the duft of the erth, than shall thy feed also be nombred. Aryste and walke aboute in the lande, in the length of it and in the bredth for I wyll geue it vnto the.

15 Than Abrà toke downe hys tente, & went and dwelled in the okegrove of Mamre which is in Ebron and buylde there an altar to the LORDe.

The .XIII. Chapter.

1 ND it chaunfed within a while, that Amraphel kyng of Sy- near, Arioch kyng of Ellafar, Kedorlaomer kyng of Elam and Thydeall kyng of the nations: made warre wyth Bera kyng of Sodoe and

M.C.S. Lot is taken pry¬
oner. The victory of Ab¬
rà of the Sod¬
omytes. Lot is delyuered by Ab ràm.

1 Kedorlaomor cf. vv. 4. 9
2 iuxta conuallem
3 14 heb deyn augen auff
4 N. 15 for ever; Euer is not here taken for tyme wyth¬
oute 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 buryed, as in Gen. xxiii, d.
with Birfa kynge of Gomorra. And wyt-

[Fo. XVII.] he Sineab kynge of Adama,
& with Semeaber kynge of Zeboim, and
wyth the kynge of Bela Which Bela is
called Zoar. All these came together
ynso to the vale of siddim which is now the
falt fee. Twelve yere were they subiecte
to kynge kedoralomer, and in the .xiii
yere rebelled.

Therefore in the .xiii. yere came kedoralomer and
the kynges that were wyth hym, and smote the
Raphayms in Aftarath Karnaim, and the Susims in
Ham, ad the Emyms in Sabe Kariathaim, and the
Horyms in their awne mounte Seir vnto the playne
of Pharan, which bordreth vpou the wyldernesse. And
then turned they and came to the well of iugmente
which is Cades, and smote all the contre of the Amal-
echites, and also the amorytes that dwell in Hazezon
Thamar.

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
them in the vale of siddim, that is to say, wyth
kedoralomer the kynge of Elam and with Thydeall
kynge of the Nations, and wyth Amraphel kynge of
Synear. And with Arioch kynge of Ellafar: foure
ynges agenfte 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-
taynes. And they toke all the goodes .L. of So-
dome and Gomorra and all their vitalles, ad went

M. 2 Semeabar
V. 3 conuenerunt in vallem syluestriem 6 campesfria Pharan
qua efl in solitudine
2. 3 das breyte tall cf. vv. 8, 10 5 die Ryfen zu Aftaroth 6 bis
an die breyte Pharan, wilch an die wuften floß 7 an den Rechtborn
M. M. 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 gyantues as in .ii
Reg. v, b. Es. xvii. which lyued by theft and robberye.
their waye. And they toke Lot alfo Abrams brothers fonne 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 confederate wyth Abram. When Abram herde that his brother was taken, he harnessed his seruantes borne in his owne house armed hundred & .xviii. ad folowed tyll they came at Dan.

14 And fette hymfelfe ad his seruantes in aray, & fell vpon them by nyght, & smote them, & chafed them awaye vnto Hoba: which lyeth on the lefte hande of Damafcos, and broughte agayne all the goodes & alfo his brother Lot, ad his goodes, the weme alfo and the people.

15 And as he retourned agayne from the slaughter of kedorlaomer and of the kynges that were with hym, than came the kyng of Sodome to mete him in the vale of Saue which now is called kynges dale.

16 Than Melchifedech kinge of Salem brought forth breed and wyne. And he beynge the preft of the mosyt hygeheft God, bleffed hym faynge. Bleffed be Abram vnto the mosyt hygeheft God, posseffor of heaven and erth. And bleffed be God the mosyt hygeheft, which hath delyvered thyn enemies in to thy handes. And Abrà gaue hym tythes of all.

17 [Fo. XVIII.] Than sayd the kyng of Sodome vnto
Abram: gyue me the soules, and take the goodes to thy selfe. And Abram anfwered the Kynge of Sodome: I lyfte vpp my hande vnto the LORde God moft hygh poffeffor of heaven ad erth, that I will not take of all y is thyne, so moch as a thred or a fhoulachet, left thou fhuldeft faye I haue made Abrâ ryche. Saue only that which the yonge men haue eaten ad the partes of the men which went wyth me. Aner, Efcholl & Mamre. Let them take their partes.

XV. Chapter.

FTER these deades, y worde of God came vnto Abram in a viſion faynge feare not Abram, I am thy filde, and thy re-warde shalbe exceadynge greate. And Abram anfwered: LORde Iehouah what wilt thou geue me: I goo childleffe, and the cater of myne houffe, this Eleasar of Damasco hath a fonne. And Abram fayd: fe, to me haft thou geven no feed: Io, a lad borne in my houffe shal be myne heyre.

And beholde, the worde of the LORde fpake vnto Abram fayenge: He fhall not be thyne heyre, but one that shal come out of thyne awne bodye shalbe thyne heyre. P. And he brought him out at the doores ad fayde. Loke vpp vnto
heaven and tell the starres, ye thou be able to nôbre them. And sayde vnto him Even fo shal thy feed be.

And Abram believed the LORde, and it was counted to hym for rightwefnes. And he sayde vnto hym: I am the LORde that brought the out of Vr in Chaldea to geue the this lande to possesse it.

And he sayde: LORde God, whereby shal I knowe that I shal possesse it? And he sayd vnto him: take an heifer of .iii. yere olde, and a she gotte of thre yeres olde, and a thre yere olde ram, a turtill doue and a yonge pigeon. And he toke all these and devyded them in the myddes, and layde every pece, one over agenst a nother. But the foules devyded he not. And the byrdes fell on the carcafes, but Abrâ droue the awaye. And when the sonne was doune, there fell a flomber upon Abram. And loo, fear and greate darknesse came upon hym.

And he sayde vnto Abram: knowe this of a fuertie, that thi feed shalbe a straunger in a lande that perteyneth not vnto thè. And they shal make bondmen of them and entreate them evell .iii. hundred yeares. But the nation whom they shal shere, wyll I juge. And afterwarde shall they come out wyth greate subťace.

Neuerthelesse thou shalt goo vnto thi fathers in peace, and shalt be buried when thou art of a good age: ad in the fourth generation they shal come hyther [Fo.

10 pece, one agaynſt another 12 vpon- vpon
10 diuinit ea per medium 12 horror magnus & tenebrofus inuaſit eum 13 Scito praenocens

5 zele die flerne . . kanflu sic zelen 10 zuteylet es mitten von ander 11 das gevogel fiel 12 schrecken/vnd groffe finſternifs

6 And Abram beleued; To beleue is to have a fure truſt & confidence to obtayne the thing promyfed and not to have any doute in hym that promyfeth as Rom. iii, a, Gal. iii, a .ii. d.

14 shere wyll I juge; To judge is here to take vegeaunce, Ps. xxxiv, a. 16 Fourth generation, a generacyo or an age is here taken for an hundred yere, as Gen. vi, d.

11 Gevogel fiel; Das gevogel vnd der rauchend ofen vnd der feuriger brand, bedeuten die Egypter, die Abra-

hams Kinder verfolgen solten Aber Abraham schuecht lie davon, das lie, Got erlofet lie vmb der verheufung willen Abraham ver-

fprochen. Das aber er nach der sonnen wentgang erchristt, bedeut, das Got feyn Samen cyn zeyt verlaffen wollet, das fie verfolget wurden, wie der herr felbs hie deut. Also gehet es auch allen glewbigen, das fie verlaffen vnd doch erlofet 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 smokynge furnesse and a fyre brand that went betwene the sayde peces.

18 And that same daye the LORDe made a covenante with Abram saynge: vnto thy feed wyll I geue thy sowe and I wyll intreat thy wyfe. Agar deppysed hyr maydhede: for which she was sweyled intreated of Sarai, and therfore runneth awaye. The angel met ynge hyr commandeth hyr to turne agayne and doth

The .XVI. Chapter.

1 S ARAI Abrams wyfe bare him no childerne. But she had an hand mayde an Egiptian, whose name was Hagar. Wherfore the sayde vnto Abram. Beholde the LORDe hath clofed me, that I cannot bere. I praye thee goo in vnto my mayde, peraduenture I shall be multiplied by meanes of her. And Abram herde the voyce of Sarai.

2 Than Sarai Abrams wyfe toke Hagar hyr mayde the Egyptian (after Abram had dwelled .x. yere in the lande of Canaan)
and gaued her to hyr husbonde Abram, to be his wyfe.

4 And he wente in vnto Hagår, & the conceaved. And when she sawe that she had conceyved. P. hyr maestre was defpifed in hyr fyghte.

5 Than fayd Sarai vnsto Abram: Thou doft me vnrighte, for I haue geuen my mayde in to thy bofome: & now because she feyth that she hath conceaved, I am despyfed in her fyghte: the LORde iudge betwene the and me. Than fayd Abra to Sarai: beholde, thy mayde is in thy hande, do with hyr as it pleafeth the.

And because Sarai fared foule with her, she fled from 7 her. And the angell of the Lorde founde her byfynge a fountayne of water in the wyldernes: euyn by a well in the way to Sur. And he fayde: Hagar Sarais mayde, whence comeft thou and whether wylt thou goo? And she anfwered: I flee from my maftreffe Sarai. And the angell of the LORde fayde vnsto her: returne to thy maftreffe agayne, & submytte thy felfe vnder her handes.

And the angell of the LORde fayde vnsto her: I will fo encreafe thy seed, that it shall not be numbred for multitude. And the LORdes angell fayde further vnsto her: fe, thou art wyth childe and shalt bere a fonne, and shalt call his name Ifmael: because the LORDE hath herde thy tribulation. He will be a wylde man, and his hande will be agent wyde, not every man, & euery mans hande agent domficated him. And yet shall he dwell fafte by all his brethren.

[ Fo. XX.] And she called the name of the LORde that spake vnsto her: thou art the God that lokeft
on me, for the sake: I have of a certaine fene here
the backe parties of him that feith me. Wherfore
she called the well, the well of the lyuyng that feith
me which well is betwene Cades & Bared.

And Hagar bare Abram a sone, and Abram called
his sons name which Hagar bare Ismaell. And Abram
was lxxxvi. yere olde, when Hagar bare him Ismael.

\[\text{The } \text{XVII. Chapter.}\]

HEN Abram was nynetye yere old & ix. the LORde appeare
me ad be vnccorrupte. And I wyll make
bonde, covenant
excedyngly. And Abrâ fell on his face. And God
talked moreover with hym sayenge: I am, teftament, beholde my teftamet is with
covenant the, that thou shalt be a fa-
ter of many natios. Therfore shalt thou no more be
called Abram, but thy name shalbe Abraham: for a
father of many nations haue I made the, and I will
multiplye the excedyngly, and wyll make nations of
the: yee and kynges shall sprynge out of the.
Moreover I will make my bonde betwene me and
the, and thy feed after the, in their tymes. to be an
everlaftynge teftament, So that I wyll be God vnto
the and to thy feed after the. And I will geue vnto

\[\text{M.C.S. Ab-
ram is called}
Abrahâ, &
Sarai is nam-
ed Sara. The
lande of Ca-
nan is here
the fourth
tyme prom-
yfed. Circ-
sumfyon is
here institute.
Isaac is pro-
ymfed. Ab-
raham pray-
eth for Is-
mael.\]

\[\text{K. 13 partes}
V. 13 posteriora videntis me. xviii, 3 Cecidit Abram pronus in
faciê.}
\[\text{L. 1 vnd fey on wandel 2 faft feer mehren 4 Sihe ich byns}
6 faft feer fruchtbar machen \]
\[\text{M. M. N. 13 They fe the backe partes of God that by reuel-
acio or any other wyfe haue perleuerace or knowledge of God.}
\[\text{L. M. N. 5 Abram heyft hoher vatter, Abraham aber der}
haufen vater, wie wol die felben haufen nur mit eynen buchftaben}
anzeygt werden yn feynem namen, nicht on vrfach.\]

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the ad to thy feed after the, the lande where in thou arte a ftraunger: Euen all the lande of Canaan, for an everlaftynge possession, and will be their God.

And God sayde vnto Abrahâ: Se thou kepe my teftamente, both thou & thy feed after the in their tymes: This is my teftamente which ye shall kepe betwene me and you and thy feed after the, that ye circûfyfe all youre men childern. Ye shall circumcysfe the foreskynne of youre fleshe, ad it fhal be a token of the bond betwixte me and you. And every man-childe when it is viii. dayes olde, shall be circùfyfed amonge you in youre generations, and all fervauntes also borne at home or boughte with money though they be ftraungers and not of thy feed. The fervaunte borne in thy houffe, ad he also that is bought with money, muft needes be circumcysfed, that my teftamente may be in youre fleshe, for an everlaftinge bonde.

Yf there be any vncircuncysed manchilde, that hath not the forskynne of his fleshe cutt of, his foule shall perifh from his people: because he hath broke my teftamet.

And God sayde vnto Abraham. Sarai thy wyfe shall nomore be called Sarai: but Sara shall hir name be. For I will bleffe her & geue the a fonne of her and will bleffe her: so that people, ye and kynges of people shall fpringe of her. And Abraham fell vpon his face ad [Fo. XXI.] laughte, and sayde in his harte: shall a childe be borne vnto hym that is an hundred yere olde, ad shall Sara that is nynetie yere old, bere?

And Abrahâ sayde vnto God. O that Ífmaell myghte lyve in thy syghte.

Thë sayde God: na, Sara thy wyfe shall bere the a

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\(^{19}\) God: Sarah thy wife . . a fonne in rede
\(^{15}\) Sara vxor tua pariet tibi filium . . & confitum pactum meum illi in foedus sempiternum
\(^{14}\) Sara vxor tua pariet tibi filium . . & confitum pactum meum illi in foedus sempiternum

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... And I will make my bonde with him, that it shall be an ever-lasting bonde vnto his seed after him. And as concernynge Ifmaell also, I haue herde thy request: loo, I will bleffe him and encreafe him, and multiplye him excedyngly. Twelve prynces shall he begete, and I will make a great nation of him. But my bonde will I make with Isaac, which Sara shall bere vnto the: euen this tyme twelue moneth.

21 And God left of talkyng with him, and departed vp from Abraham. And Abraham toke Ifmaell his sonne & all the servauntes borne in his houffe and all that was bought with money as many as were men children amonge the me of Abrahâs houffe, and circumcyfed the forefkykke of their fleth, even the felle same daye, as God had sayde vnto him. Abraham was nynetie yere olde and ix. when he cutt of the forefkykke of his fleth. And Ifmaell his fonne was xiii. yere olde, when the forefkykke of hys fleth was circumcyfed. The felle same daye was Abrahâ circucisef & Ifmael his fonne. And all the men in his houffe, whether thy were borne in his houffe or bought wyth .p. money (though they were strauengers) were circumcyfed with him.
he fawe them, he ran agenfth them from
the tent dore, and fell to the grounde
and sayde: LORde yf I haue founde
faouore in thy fyght, goo not by thi
feruaunte. Let a little water be fett,
& wash youre fete, and rest youre felves
vnder the tree: And I will fett a morfell
of breed, to conforte youre harts wythall. And thà
goo youre wayes, for even therfore ar ye come to youre
feruaunte. And they anfwered: Do even fo as thou
haft sayde.

6 And Abrahâ went a pace in to his tent vnfo Sara
âd sayde: make redy att once thre peckes of fyne meale,
kneade it, and make cakes. And Abraham ran vnfo
his beaftes and fett a calfe that was tendre and good,
and gau it vn to a yonge man which made it redy
attonce. And he toke butter & mylcke and the calfe
which he had prepared, and fett it before them, and
fode hymfelfe by them vnder the tre: and they ate.

9 [Fo. XXII.] And they sayde vnfo him: Where is
Sara thy wife? And he sayde: in the tent. And he
sayde: I will come agayne vnfo the as soon as the
frute can lyue. And loo: Sara thy wife frute, either
shall haue a fonne. That herde Sara, out of the tent doore which was behind
his backe. Abraham and Sara were both olde and
well fryken in age, and it ceaft to be with Sara after
the maner as it is wyth wyves. And Sara wyves,women
laughed in hir felfe saynge: Now I am waxed olde,
shall I geue my felfe to luft, and my lorde olde alfo?

M. 2 ran to mete them
V. 2 cucurrit in occurrum eorum de ofto . . et adoraut in
terra 5 Ponamque buccellam panis 6 tria fata fimile . . fubcineri-
cios panes 7 vitulum tenerrimum & optimum 10 vita comite
12 voluptati operam dabo
L. 6 drey mas femel meel 8 vnd von dem kalbe 10 nach der
zeyt die frucht leben kan 12 mit wolloft vmbgehen
M. M. N. 5 Brede: By Brede in the scripture is vnderflonde
all maner of fode, mete for manes eatynge as in 1 Regú. xxviii, d.
L. M. N. 2 fur yhm nydder: fur ernem fett er nydder vnd
redet auch als mit ernem vnd mit dreyen, da iſt die dreiffellickeyt
ynn Gott anizeyeget.
13. Than sayde the LORde vnto Abrahâ: wherfore doth Sara laughe saynge: shall I of a suertie bere a childe, now when I am olde? is the thinge to harde for the LORde to do? In the tyme appoynted will I returne vnto the, as soone as the frute can haue lyfe, And Sara shal haue a sone. Than Sara denied it saynge: I laughed not, for she was afrayde. But he sayde: yes thou laughest.

15. Than the men stode vp from thence ad loked towarde Sodome. And Abraham went with them to brynge them on the waye. And the LORde sayde: Can I hyde from Abraham that thinge which I am aboute to do, saynge that Abraham shal be a great ad a myghtie people, and all the nations of the erth shalbe blessed in him? For I knowe him that he will commande his childern and .P. his houfholde after him, y they kepe the waye of the LORde, to do after righte and conscience, that the LORde may brynge vppon Abraham that he hath promyfed him.

17. And the LORde sayde: The criе of Sodome and Gomorra is great, and there synne is excedynge grevous. I will go downe and see whether they haue done all to geder acordynge to that criе which is come vnto me or not, that I may knowe. And the me departed thēce and went to Sodomeward. But Abraham stode yet before y LORde, and drewe nere & sayde Wylt thou destryow the rightwes with the wyked? Yf there be .L. rightwes within the cyte, wilt thou destryow it and not spare the place for the fake of .L. rightwes that are therin? That be farre from the, that thou shuldest do after thys maner, to sley the rightwes with the weked, ad that the rightwes shulde be as the weked: that be farre from the. Shulde not the iudge of all ſ worlde do acordynge to righte? And

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

And Abraham answered and sayde: beholde I haue taken vpon me to speake vnto y LORde, ad yet am but duft ad 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.

And he spake vnto him yet agayne and say-[Fo. XXIII.] de: what yf there be .xl. foude there: And he 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 not do it, yf I finde .xxx. there. And he sayde: Oh, fe, I haue begonne to speak vnto my LORde, what yf there be .xx. founde there? And he sayde: I will not deftroy the for tweties fake. And he sayde: O let not my LORde be angrye, that I speake yet, but euë once more only. What yf ten be founde there? And he sayde: I will not deftroy the for .x. fake.

And the LORde wet his waye as soone as he had lefte comenynge with Abraham. And commynge, Abraham returned vnto his place

The .XIX. Chapter.

1 ND there came .ii. angells to Sodome at euen. And Lot satt at the gate of the cyte. And Lot sawe the, and rofe vp agaynft them, and he bowed hym selfe to the gronde with his face. And he

MS. Lot receaued two Angelles into hys house. The fylyth tyltes of the Sedomytes. Lottis deluyer-

1 vp to mete them

26 in medio ciuitatis, dimittam omni loco propter eos.

31 Quia femel, ait cœpi 32 Obpecro, inquit, ne irafcaris

1 alle den ortten. xix, 1 buckt fîch mit feym angesîcht auff die erden

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sayde: Se lordes, turne in I praye you in to youre seruauntes house and tary all nyghte & waft youre fete, & ryfe up early and go on youre wayes. And they sayde: nay, but we will byde in the streates all nyghte. And he copelled them excedingly. And they turned in vnto hym and entred in to his house, and he made them a feast and dyd bake swete cakes, and they ate.

But before they went to rest, the men of the cyte of Sodome compaied the house rounde. Both olde and yonge, all the people from all quarters.

And they called vnto Lot and sayde vnto him: where are the men which came in to thy house to nyghte? brynge the out vnto vs that we may do oure luft with them.

And Lot went out at doores vnto them and shote the dore after him and sayde: nay for goddes fake brethren, do not so wekedly. Beholde I have two daughters which haue knowne no man, the will I brynge out vnto you: do with them as it fethem you good: Only vnto those men do nothyng, for thersore came they vnder the shadow of my rofe. And they sayde: come hither. And they sayde: camft thou not in to fogueorne, and wilt thou be now a judge? we will fuerly deale worfe with the than with them.

And as they preaied fore vpon Lot and preaied, femeth they beganne to breake vp the doore, the men put forth their handes and pulled Lot in to the house to them and shott to the doore. And the men that 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 Norite-nolite 8 et abutimini eis... sub umbra culminis mei 9 Recede illuc 13 coram domino, qui mifiit nos

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

M. M. N. 5 Nyght: The nyght is here taken for the euen-ying which is the begynnyng of the nyght as in the Prou. vii, b.
blyndneffe both small and greate: so that they coude not fynde the doore.

12 And the men sayde moreover vnto Lot: Yf thou have yet here any sonne in lawe or sonnes or doughters or what so euer thou haft in the cyte, brynge it out of this place: for we must destroy this place, because the crye of the is great before the LORde. Wherfore he hath sent vs to destroy it.

13 And Lot went out and spake vnto his sonnes (Fo. XXIII.) in lawe which shulde have maried his doughters, and sayde: Stonde vpp and get yow out of this place, for the LORde will destroy the cite. But he semed as though he had mocked, vnto his sonnes in law.

14 And Lot went out and fpake vnto his sonnes [Fo. XXIIII.) in lawe which shulde have maried his doughters, and sayde: stonde vpp and get yow out of this place, for the LORde will destroy the cite. But he semed as though he had mocked, vnto his sonnes in law.

15 And as the mornynge arose the angells caufed Lot to spede him faynge. Stonde vp, take thy wyfe and thy two doughters and that that is at hande, left thou perishe in the synne of the cyte. And as he prolonged the tyme, the men caught both him, his wyfe ad his two doughters by the handes, becaufe the LORde was mercyfull vnto him, ad they brought him forth and sette him without the cyte.

16 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 mountayne, left thou perishe. Than sayde Lot vnto them: Oh nay my lorde: beholde, in as much as thy seruaunte hath fownde grace in thy fyghte, now make thi mercy great which thou fheweft vnto me in favinge my lyfe. For I can not faue my selfe in the moun- tayne, left some misfortune fall vpon me and I dye.

17 Beholde, here is a cyte by, to flee vnto, and it is a

P. 15 vxorem tuam & duas filias duas habes: 16 Diffimulante illo... parceret dominus illi 17 Salua animam tuam... ne & tui simul pereas. 19 saluas animam meam

L. 13 verderben 14 Aber es war yhn lecherlich. 15 deyn weyb vnd deyn zwoo tochter, die fur handen find, 17 Erredte deyn feele 19 meyn feel bey dem leben erhielet

M. N. 15 Synne: The synne is taken for the synner, as malyce is for the wicked, & righteousnes for ryghteous, as Paul to Tytus the syrft c.
lytle one, let me faue my selfe therein: is it not a little one, that my soule may lyve?

21 And he sayde to him: se I haue receaved thy requeste as concernynge this thyng, that I will not overthrowe this cytie for the f. which thou haft spokene.

22 Hafte the, ad faue thy selfe there, for I can do nothinge tyll thou be come in thyder. And therfore 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 Go- morra, brymftone and fyre from the LORde out of heaven, and overthrewe tho[c]e cyties and all the region, and all that dwelled in the cytes, and that that grewe vppon the erth. And lots wyfe loked behynde her, ad was turned in to a pillare of falte.

26 But yet whe God destroyed the cities of that region, he thought apon Abraha: and sent Lot out from the dager of the overthrowenge, when he overthrewe the cyties where Lot dwelled.

30 And Lot departed out of Zoar and dwelled in the mountayns ad his ii. daughters with him for he feared to tary in Zoar: he dwelled therefore in a caue, both he and his ii. daughters also.

32 Than sayde the elder vnto the yonger oure father is olde, and there are no moo men in the erth to come in vnto vs after the maner of all the world. Come therfore, let vs geue oure father wyne to dryncke, and let vs lye with him [Fo. XXV.] that we may faue feed

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. And on the morowe the elder sayde vnto the yonger: beholde, yefternyghte lay I with my father. Let us geue hym wyne to drinke this nyghte alfo, and goo thou and lye with him, and let us faue feed of oure father. And they gaue their father wyne to drinke that nyghte alfo. And the yonger arose and laye with him. And he perceaved it not: nether when she laye downe, nether when she rose vp. Thus were both the daughters of lot with childe by their father. And the elder bare a sone and called hym Moab, which is the father of the Moabytes vnto this daye. And the yonger bare a sone and called hym Ben Ammi, which is the father of the children of Ammon vnto this daye.

The .XX. Chapter.

AND Abraham departed thence toward the southcontre and dwelled betwene Cades and Sur ad fogoorned in Gerar. And Abraham sayde of Sara his wyfe, that she was his sister. Than Abimelech kynge of Gerar seng and seng Sara awaye. And God came to Abimelech by nyghte in a dreame and sayde to him: Se, thou art but a . deed man for the womas fake which thou haft taken awaye,
for she is a mans wyfe. But Abimelech had not yet come nye her, and threfore sayde: lorde wilt thou fley rightewes people? sayde not he vnto me, that she was hys sifter? 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 pureneffe of thi herte: And threfore I kepte y that thou shuldest not synne agenst me, nether suffred I the to come nygh her. Now threfore delyuer the mā his wyfe ageyne, for he is a propheete. 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 haft.

8 Than Abimelech rose vp be tymes in the mornynge and called all his serveuntes, and tolde all thes thinges in their eares, and the men were fore a frayde. And Abimelech called Abraham and sayde vnto him: What haft thou done vnto vs, & what haue I offendid the, that thou shuldeft brynge on me and on my kyngdome so greate a synne? thou haft done dedes vnto me that ought not to be done. And Abimelech sayde morouer vnto Abraham: What sawest thou that moved the to do this thinges?

11 And Abraham Answered. I thought that perad-vēture the sfeare of God was not in this [Fo. XXVI.] place, and that they shulde fley me for my wyfes fale; yet in very dede she is my sifter, the daughter of my father, but not of my mother: and became my wyfe.

13 And after God causid me to wandre out of my fathers houfe, I sayde vnto her: This kyndnesse shalt thou shewe vnto me in all places where we come, that thou faye of me, how that I am thy brother.

V. 4 gentem ignorantem & iuustam 7 redde viuo suo vxorem 8 Statimque de nocie . . in auribus eorum 9 quae non debuisti facere 10 Quid vidisti

2. 4 evn gerecht vołck 7 des tods fterben 8 fur yhr oren

N. 11 The sfeare of God amōge the Hebrewes is principally takē for the honour and faith that we owe vnto god, & that wyth foche a loue as the childhe hathe to the father.
14 Than toke Abimelech shepe and oxen, men- servantes and wemen servidorantes and gaue them vnto Abraham, and deliuered him Sara his wyfe agayn. 
15 And Abimelech sayde: beholde the lande lyyth be fore the, dwell where it pleafeth y beft. And vnto Sara he sayde: Se I haue geuen thy brother a thoufande peeces of fyluer, beholde he shal bee a couerynge to thyn eyres vnto all that ar with the, and vnto all men and an excufe. 
16 And fo Abraham prayde vnto God, and God healed Abimelech and his wyfe and hys maydens, fo that they bare. For the LORde had clofed to, all the matryces of the houfe of Abimelech, becaufe of Sara Abrahams wyfe.

The .XXI. Chapter.

1 HE lorde vifyted Sara as he had fayde and dyd vnto her acordynge as he had fpoken. And Sara was with childe and bare Abraha a fonne in his olde age euen the fame feaason which the LORde had appoynted. And Abraham called his fonnnes name that was borne vnto him which Sara bare him Ifaac: & Abrâ cucerfed Ifaac his fone whè he was .viii. dayes olde, as God commanded him And Abraha was an hundred yere olde, when his fonne Ifaac was borne vnto him.
And Sara sayde: God hath made me a laugheinge 
 flocke: for all y heare, will laughe at me. She sayde 
 also: who wolde haue sayde vnto Abraham, that Sara 
 shulde haue geuen childern sucke, or y I shulde haue 
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.

Sara fawe the sonne of Hagar the Egipitian which 
she had borne vnto Abraham, a mockynge. Then she 
sayde vnto Abraham: put awaye this bondemayde and 
hyr sonne: for the sonne of this bondwoman shall not 
be heyre with my sonne Ifaac: But the wordes semed 
verey greavous in Abrahams fyghte, becaufe of his 
sonne. Than the LORde sayde vnto Abraham: let it 
not be greavous vnto the, becaufe of the ladd and of 
thy bondmayde: But in all that Sara hath faide vnto 
the, heare hir voyce, for in Ifaac shall thy seed be 
called. Moreover of the sonne of the Bondwoman will 
I make a nation, because he is thy seed.

And Abraham rofe 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 
departed and wadred vpp and doune in the wyldernes 
of Berfeba. When the water was spent that was in 
the botell, she caft the lad vnder a bufh and went & 
fatt 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 fatt doune out of fyghte, and lyfte vp hyr 
voyce and wepte. And God herde the voyce of the 
childe. And the angell of God called Hagar out of
heaven and sayde vnto her: What ayleth the Hagar? F ease not, for God hath herde the voyce of the childe where he lyeth. Arise and lyfte vp the lad, and take hym in thy hande, for I will make off him a greate people. And God opened hir eyes and she sawe a well of water. And she went and fylled the bottell with water, and gaue the boye drynke. And God was wyth the lad, and he grewe and dweld in the wilderneffe, and became an archer. And he dweld in the wylderneffe of Pharan. And hys mother gott him a wyfe out of the land of Egypte.

22 And it chaunced the fame seafon, that Abimelech and Phicoll his chefe captayne spake vnto Abraham faynge: God is wyth the in all that thou doift. Now therefore vnto me even here by God, that thou wylt not hurt me nor my childern, nor my childerns childern. But that thou shalt deale with me and the contre where thou art a straunger, acordynge vnto the kyndnesse that I have shewed the. Then sayde Abraham: I wyll fwere.

25 And Abraham rebuked Abimelech for a well of water, which Abimelech servauntes had taken awaye. And Abimelech anfwered I wyft not who dyd it: Also thou toldeft 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 bonde together. And Abraham fett .vii. lambes by them felues. And Abimelech sayde vnto Abraham: what meane these .vii. lambes which thou haft fett by them felues. And he anfwered: vi. lambes shalt thou take of my hande, that it maye be a wytnesse vnto me, that I haue dygged this well: Wherfore the place
called Genesis.

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 rofe vp and turned agayne vnnto the lande of the 33 Philistines. And Abraham planted a wodd in Berseba, and called there, on the name of the LORde the everlaftynge God: and dwelt in the Pheliftinlade a longe seafon

The .XXII. Chapter.

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

AFTER thefe dedes, God dyd prowe Abraham & sayde vnnto him: Abraham. And he an-
swered: here am I. And he sayde: take thy only fonne Ifaac whome Chrijl our thou loueft, & get the vnnto the lande of Moria, and facrifyce him there for a facri-
yce vpon one of the mountayns which I will shewe the Than Abraham rofe vp early in the mornynge and fadled his affe, and toke two of his meyny wyth him, and Ifaac his fonne: őd clove wod for the facrifyce, and rofe vp and gott him to the place which God had appoynted him. The thirde daye Abraham lyfte vp his eyes and fawe the place a far off of, and sayde vnnto his yong men: byde here with the affe. I and the lad wil goo
And Abraham toke the wodd of the sacrifyce and layde it vpon Ifaac his fonne, and toke fyre in his hande and a knyfe. And they went both of them together.

Than spake Ifaac vnfo Abraham his father & fayde: My father? And he anfwered here am I my fonne. And he fayde: Se here is fyre and wodd, but where is the fhepe for sacrifyce? And Abraham fayde: my fonne, God wyll prouyde him a fhepe for sacrifyce. So went they both together.

And when they came vnfo the place which God fhewed him, Abraham made an aulter there and dreffed the wodd, ad bownde Ifaac his fonne and layde him on the aulter, aboue apon the wodd. And Abraham stretched forth his hande, and toke the knyfe to haue kylled his fonne.

Than the angell of the LORde called vnfo him from heauen faynge: Abraham, Abraham. And he anfwered: here am I. And he fayde: laye- not thy handes apon the childe nether do any thinge at all vnfo him, for now I knowe that thou feareft God, in ÿ thou hafte not kepte thine only fonne frô 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 ofifred him vp for a sacrifyce in the fteade of his fonne. And Abraham called the name of the place, the LORde will fee: wherfore it is a comè faynge this daye: in the mounte will the LORde be fene.

And the Angell of the LORde cryed vnfo Abra- ham from heaven the seconde tyme faynge: by my felfe haue I sworne (fayth the LORde) becaufe thou

V. 7 victima holocausti 9 in altare super fîrum lignorum 10 vt immolare 12 nunc cognoui 14 Dominus videt . . . In monte Dominus videbit
L. 7 Sihe hie ift . . . schaff zum brandopffer 9 oben auff das holtz 10 schlachet 12 Denn nu weis ich 14 Der Herrn geschawet . . . der Herrn geschawet wird
M. M. N. 5 To worhýp is here to do facryfyce. 12 I knowe: that is, I haue experieçce that thou feareft God, as in Philippê. iii, c.
haft done this thinge and haft not spared thy only
sonne, that I will bleffe the and multiplye thy feed as
the fтарres of heaven and as the fonde vpō the fee fyde
And thy feed fhall poffeffe the gates of fys ennemies.
And in thy feed fhall all the nations of the erth be
blefled, because thou haft obeyed my voyce
So turned Abraham agayne vnto his yonge men,
and they rofe vp and wet to gether to Ber-

17 And in thy feed fhall all the nations of the erth be
blefled, because thou haft obeyed my voyce
18 And in thy feed fhall all the nations of the erth be
blefled, because thou haft obeyed my voyce
19 So turned Abraham agayne vnto his yonge men,
and they rofe vp and wet to gether to Ber-

And Abraham dwelt at Berfeba
And it chaufed after thefe thiges, that one tolde
Abraham faynge: Behold, Milcha fte hath alfo
borne childern vnto thy brother Nachor: Hus his eldeft sonne
and Bus his brother, and Kemuell the father of the
Siriens, and Cefed, and Hafö, and Pildas, and Iedlap, and Bethuel. And Bethuel begat Rebecca. These
vii. dyd Milcha bere to Nachor Abrahams brother.
And his concubyne called Rheuma fhe bare alfo Tebah,
Gaham, Thahas and Maacha.

C The .XXIII. Chapter.

1 S[ARAO was an hundred and .xxvii
yere olde (for fo longe lyued
fhe) and than dyed in a heade
cyte called Hebron in the
londe of Canaan. Than Abraham came
to morne Sara and to wepe for her. And
Abraham flode vp from the coorfe and
talked with the fonnes of heth faynge:
I am a Straunger ad a foryner amonge
yow, geue me a poffefion to bury in with you, that I
may bury my dead oute of my fghte.

V. 17 inimicorum fuorum 18 quia obedifti voci mea. xxiii, 2 in
ciuitate Arbree 3 ab officio funeris 4 date mihi ius fepulchri
2. 18 vnd durch deinen famen. xxiii, 2 heublatd 3 von feyner
leych 4 eyn erb begrebnis . . . der fur myr liegt
3. At. N. 2 Hebron 10 Kiriath Arba (spricht Mofe) das ift, die
vierflad, denn die hohen heult fede, waren vertzytten alle Arba,
das ift, ynn vier teyl geteylet, wie Rom, Jerufalem vnd Babylon
auch Gen. x.
And the children of heth answered Abraham faynge vnto him: heare vs lorde, thou arte a prynce of God amonge vs. In the chefe of our sepulchres bury thy dead: None of vs shall forbydd y his sepulchre, y thou shuldest not bury thy deade therein. Abrahâ ftode vp & bowed hi selfe before y people of y lâde y childre of heth. And he comoned with them faynge: comoned,com-

5 And the children of heth answered Abraham faynge vnto him: heare vs lorde, thou arte a prynce of God amonge vs. In the chefe of our sepulchres bury thy dead: None of vs shall forbydd y his sepulchre, y thou shuldest not bury thy deade therein. Abrahâ ftode vp & bowed hi selfe before y people of y lâde y childre of heth. And he comoned with them faynge: comoned,com-

6 Ephron the fonne of Zoar: and let him geue me the dubill caue which he hath in the end of his feld, for as much money as it is worth, let him geue it me in the presence of you, for a posseffion to bury in. For Ephron dwelled amõge y children of heth. Than Ephron the Hethite anwered Abraham in the audyêce of the childern of Heth and of all that went in at the gates of his cyte, faynge: Not so, my lorde, but heare me: The feldge geue I the, and the caue that therein is, geue I the alfo, And even in the presence of the fonnes of my people geue I it the to bry thy deede in. Than Abraham bowed himzelfe before the people of the lâde and spake vnto Ephrô in the audyence of the people of the contre faynge: I praye the heare me, I will geue sylver for the feldre, take it of me, ad so will I bury my deede there.

7 10 Ephron.

8 6 in electis sepulchris nostris sepeli 7 Heth: 8 dixitque ad eos: Si placet animae veleæ 9 sepulcam duplicem 10 cunctis audientibus qui ingrediebantur portam 12 Adoravit Abraham coram dominó & populo terræ 13 Dabo pecuniam pro agro 15 ifud est pretium inter me et te, fed quantum est hoc?

9 Ephron anwered Abrahâ faynge vnto him My lorde, harken vnto me. The lande is worth .iii. hun-

10 10 Ephron.

11 dethre fylces of sylver: But what is that betwixte the and me? bury thy deede. And Abraham harkened vnto Ephron and weyde him the sylver which he had

12 15 Sekel ift eyn gewichte, an der muntze, eyn orttis gulden, Denn vertzeytten man das gelitt fo wug, wie man itzt mit golit thut.
Thus was the field of Ephron where in the double
cause is before Mamre: even the field & [Fo. XXIII.]
the cause that is therein and all the trees of the field
which growe in all the borders rounde about, made
sure vnto Abraham for a possession, in the fighte of the
children of Heth and of all that went in at the gates
of the cyte.

And then Abraham buried Sara his wyfe in the double
cause of the field that lyeth before Märe, otherwife
called Ebron in the lande of Canaan. And so both the
field ad the cause that is therein, was made vnto Abra-
ham, a sure possession to bury in, of the sones of Heth.

The XXIII. Chapter.

1 BRAHAM was olde and stryken in dayes, and the Lorde had
blessed him in all thinges. And the fayde vnto his eldeft ser-
vaunte of his house which had the rule over all that he had: Put thy hande vnder
my thye that I maye make the swere by the LORde that is God of heauen and
God of the erth, that thou shalt not take a wyfe vnto my sone, of the daughters
of the canaanites, amonge which I dwell. But shalt goo vnto my contre and to my kynred, and there take a wyfe vnto my sone Ifaac.

Thâ fayde the seruaunte vnto him: what ad yf

V. 16 probatae monete publicae 20 ager & antrum quod erat in co. xxiv, 2 preerat omnibus
L. 16 Sekel sylbers das ym kauff geng vnd gebe war. xxiv, 4 ynn meyn vatterland
M. M. N. 2 Put thy hande: To put the hand under the thyghe
was an othe which the Hebreues vied in soch thiges as perteyned
to the testament & promelle of god as in Gen. xlvii, g.
the womâ wyll not agree to come with me vnto this lade, shall I brynge thy sonne agayne vnto the land which thou camest out of? And Abrahâ sayde vnto him: beware of that, that thou brige not my sonne thither. The LORde God of heauen which toke me from my fathers .P. house and from the lande where I was borne, and which spake vnto me and sware vnto me saynge: vnto thy seed wyll I geue this lande, he shall sende his angell before thee, \(\text{f}\) thou mayst take a wife vnto my sonne from thence. 

And Abraha sayde vnto him: bewarre of that, that thou brige not my sonne thither. The LORde God of heauen which toke me from my fathers .f. houfe and from the lande where I was borne, and which spake vnto me and sware vnto me saynge: vnto thy feed wyll I geue this lande, he shalle sende his angell before the, \(\text{f}\) thou mayst take a wife vnto my sonne from thence. 

And Abrahâs servaunte put his hand vnder the thye of Abraham and sware to him as concern-ynge that matter. 

And the servaunte toke .x. camels of the camels of his mafter and departed, and had of all maner goodes of his mafter with him, and stode vp and went to Mefopotamia, vnto the cytie of Nahor. And made his camels to lye doun without the cytie by a wels fyde of water, at euen: aboute the tyme that women come out to drawe water, and he sayde.

LORde God of my mafter Abraha, send me good spede this daye, & shewe mercy vnto my mafter Abraham. Lo I stonde here by the well of water and the daughters of the men of this citie will come out to drawe water: Now the damfell to whom I saye, stoupe doun thy pytcher and let me drynke. Yf she saye, drynke, and I will geue thy camels drynke also, \(\text{f}\) fame is she that thou haft ordered for thy servaunte Ifaac: yee & therby shall I knowe that thou haft shewed mercy on my mafter. 

And it came to passe yer he had leeft spakyn- [Fo. XXXI.] ge, that Rebecca came out, the daughter of Bethuell, fonne to Melcha the wife of Nahor Abramhs brother, and hir pytcher apon hir shulder: The damfell
was very fayre to loke apon, and yet a mayde and vnknowne of man.
And she went doune to the well and fyllde hyr pytcher and came vp agayne. Then the feruaunte ranne vnto her and fayde: let me fyppe a little water of thi pither. And she fayde: drynke my lorde.
And she hafted and late downe her pytcher apon hyr armes and gaue him drinke. And whe she had geven hym drynke, the fayde: I will drawe water for thy camels also, vntill they haue dronke ynough. And she poured out hyr pitcher in to the trough haftely and ranne agayne vnto the well, to fett water: and drewe for all his camels.
And the felowe wondred at her. But felowe, man helde his peace, to wete whether the LOR.de had made his iourney prosperous or not. And as the camels had lefte drynckyne, he toke an earynge of halfe a ficle weght and .ii. golden bracelettes for hyr hades, of .x. fycles weght of gold and fayde vnto her: whose daughter art thou? tell me: vs there rowme in thy fathers house, for vs to lodge in? And she fayde vnto him: I am the daughter of Bethuell the fonne of Milcha which she bare vnto Nahor: and fayde moreouer vnto him: we haue litter and prauonder ynough and alfo rowme to lodge in. And the man bowed himselfe and worshipped the LOR.de and fayde: blessed be the LOR.de God of my master Abraham which ceaffeth not to deale mercyfulle and truly with my master, And hath brought me the waye to my masters brothers house.
And the damfell ranne & tolde them of her mothers houfe these things. And Rebecca had a brother called Laban.
And Laban ranne out vnto the man, to the well:

for as soone as he had sene the earynges and the brace-
lettes upon his sifter handes, ad herde the words of
Rebecca his sifter saynge thus sayde the man vnto me,
than he went out vnto the man. And loot, he stode
yet with the camels by the well fyde. And Laban
sayde: come in thou blessed of the LORDe. Wherfore
ftondeft thou without? I haue dressed the house and
made rowme for the camels. And than the man came in
to the house. And he vnbrydeld the camels: and
brought litter and prauonder for the camels, and
water to weshhe his fete and their fete that were
with him, and there was meate set before him to
eate.

But he sayde: I will not eate, vntill I haue sayde
myne earede: And he sayde, faye on, And he
sayde: I am Abrahæs servaunte, & the LORDE hath
*blessed my mafter out of meafure that he
is become greate and hath geven him fhepe oxen, syluer and golde, menfervauntes,
[Fo. XXXI.] maydeservauntes, camels ad
affes. And Sara my mafters wyfe bare
him a fonne, whë she was olde: and vnto
him hath he geven all that he hath.

And my mafter made me swere saynge: Thou shalt
not take a wyfe to my fonne,amonge the doughters of
the cananytes in whose lade I dwell. But thou shalt
goo vnto my fathers house and to my kynred, and
there take a wyfe vnto my fonne. And I sayde vnto
my mafter. What yf the wyfe will not folowe me?
And he sayde vnto me: The LORDe before whom I
walke, wyll fende his angell with the and prosper
thy iourney that thou shalt take a wyfe for my
fonne, of my kynred and of my fathers house. But
and yf (when thou comest vnto my kynred) they will
not geue the one, thà shalt thou bere no perell of myne ooth.

And I came this daye vnto the well and sayed: O LORde, the God of my mafter Abraha, yf it be so that thou makest my journey which I go, prosperous: beholde, I stode by this well of water, And when a virgyn cometh forth to drawe water, and I saye to her: geue me a little 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 mafters sonne.

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

And I sayde vnto her geue me dryncke. And she made haft and toke doune hir pitcher from of hir, ad sayd: drinke, and I will geue thy camels dryncke alfo. And I dranke, and she gaue the camels dryncke alfo. And I askd her faynge: whose doughter art thou? And she anwered: the daughter of Bathuell Nahors whome Milca bare vnto him.

And I put the earynge vpon hir face and the bracelettes apon hir hondes. And I bowed my selfe and worshipped the LORde and blessed the LORde God of my mafter Abraha which had brought me the right waye, to take my mafters brothers doughter vnto his sonne. Now therafore yf ye will deal mercyfully and truly with my mafter, tell me. And yf not, tell me alfo: that I maye turne me to the right hande or to the left.

Than anwered Laban and Bathuel faynge: The thinge is proceeded even out of the lorde, we can not
therefore sawe 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 hath sayde. And whè Abrahams servaunte herde their wordes, he bowed him selfe vnto the LORde, flatt vpon the erth. And the servaunte toke forth iewells [Fo. XXXIII. sic.] of fyluer and iewelles of gold and rayment, and gaue them to Rebecca: But vnto hir brother & 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 rofe vp in the mornynge.

And he sayde: let me departe vnto my mafter. But hir brother and hir mother sayde: let the damsell abyde with vs a while, âd it be but even x. dayes, and than goo thy wayes. And he sayde vnto them, hinder me not: for the lorde hath prospered my journey. Sende me awaye odable goo vnto my mafter. And they sayde: let vs call the damzell, and witt what she sayth to the matter. And they called forth Rebecca âd sayde vnto her: wilt thou goo with this mâ? And she sayde: Yee. Than they broughte Rebecca their servaunte on the waye and her norfe and Abrahâs servaunte, and the men that were wyth him. And they blest Rebecca & sayde vnto her: Thou art oure servaunte, growe in to thousande thousandes, âd thy feed poiffe 5 gates of their enemies. And Rebecca arose & hir damseles, âd fath the vp apó the camels & went their waye after the man. And fiana sayde Rebecca & went his waye.

And Isaac was a comige from the well of lyvyngne & feynge, for he dwelt in the south cötre, & was gone out to walke in his meditatiö before ey euë tyde. And he lyfte vp his eyes

Æ. 59 So they let Rebecca their syfter go with her norfe
Æ. 59 valis argenteis... matri dona obultit 55 saltem decem dies
Æ. 53 Vadam 61 sunt virum: qui seflinus reuertebatur
Æ. 55 eyn tag odder zehen 58 Ya, ich will mit yhm. 61 nam Rebecca an
Æ. 60 And they blest Rebecca. The same note as in Tyndale. 63 Meditacyons is the exercise of the spirite and lytynyge vp the mynde to God.
64 & loked, & beholde 7 camels were cominge. And Re- 
becca lyfte vp hir eyes, & whē she sawe Isaac, she lyghted
of the camel ad sayde vnto the servaunte: what mā is
this y cometh agenst vs in the feld? And the servaunte
sayde: it is my master. And then she toke hir mantell
ad put it aboute her. And the servaunte tolde Isaac all
that he had done. The Isaac broughte her in to his
mother Sarais tente, ad toke Rebecca & he became
his wife, & he loved her: & so was Isaac comforted over
his mother.

The .XXV. Chapter.

1 B R A H A ṃe toke hī another wyfe
cald Ketura, which bare
hī Simram, Iackfam, Medan,
Mīḏā Ieſbaic & Suah. And
Iackfan begat Seba & Dedan. And the
fōnnes of Dedan were Affurim, Letuśim
& Leumim. And the fōnnes of Mīdian
were Epha, Ephe, Hanoch, Abida &
Elda. All these were the childern
of Kethura. But Abrahā gauel all that he
had vnto Isaac. And vnto the fōnnes of
his concubines he gauel gifts, and sent
them awaye from Isaac his fōnne (while
he yet lyved) east ward, vnto the east cite.

2 Thesē are the dayes of the life of Abrahā which he
3 lyved: an hūdred & .Lxxv. yere and than fell feke ad
dyed, in a lustie age (whē he had lyved lustie, good

M. 2 Ieckfan 4 Ketura
V. 65 pallium fuum, operuit fe. xxv, 6 separauit eos... ad
plagam orientalem 8 Et deficiens mortuus eft
L. 65 den schleyer vnd verhullet sīch. xxv, 6 vnd lies fe... 
zihen 8 vnd ward krank vnd fīarb, ynn eynem rugigem altter, da
er allt vnd lebens fatt war... zu feynem volck gefamlet,
M. M. X. 6 Concubynes in the scripture are not harlottes,
but wyues: yet bare they no rule in the howe, but were subiectes
as servauntes. As Agar was vnto Sara. Genēsis vi, a. Bylha
Gen. xxx, a.
ynough) ad was put vnto his people. And his sones
Isaac ad Ismael buried hi in the duble caue in the feld
of Ephro fone of Zoar the Hethite before Mamre.
Which feldc abrahâ boughte of the sones of Heth:
There was Abrahâ buried and Sara his wyfe. And
after ÿ deeth of Abrahâ god blessed Isaac his sone [Fo.
XXXIII.] which dweld by the well of the lyvige & seige
Thëc are the generatiôs of Ismael Abrahâs sone,
which Hagar the Egiptia Saras handmayde bare vnto
Abraham. And these are the names of the sônes of
Ismaell, with their names in their kireddes. The eld-
cst fone of Ismael Neuaioth, the Kedar, Abdeel, Mib-

12
feke & dyed & was layde vnto his people. And he
dweld from Euila vnto Sur ÿ is before Egypte, as men
go toward the Affriâs. And he dyed in the presence
of all his brethen.
And these are the generatiôs of Isaac Abrahâs
sone: Abrahâ begat Isaac. And Isaac was .XL. yere
olde whê he toke Rebecca to wyfe the doughter of
Bethuel the Siriæan of Mesopotamia & sifter to Laban
the Siriæn.
And Isaac made intercessiô vnto ÿ LORde for his
wife: becaufe she was bare: and ÿ LORde was itreated
of hi, & Rebecca his wife cöceaued: and ÿ childern
strove together withi her. thê she fayde: yf it fhulde
goo ÿ to passe, what helpeth it ÿ I am with childe?

M. 13 Cedar
V. 16 & hæc nomina per castella & oppida eorû, ... tribuum
F. suarum. 18 introeuntibus Affyrios. 20 sororem Laban. 21 Depre-
catûque 22 Sed collidebantur
L. 9 zwifflchen hole 16 ynn yhren höfen vnd fiedten 18 Af-
syrian gehet, Vnd vberfieł alle feyne bruder. 22 Kinder fließen
sich miteynander ... da myrs alsfo folit gehex
M. N. 8 And was put unto his people; To be put amôge
his people, is not only to be put in a goodly place of buryall, but
to be put with the cöpany of the auncyent fathers that dyed in
the same fayth that he dyd.
23 And she went & axed ṭh LORde. And ṭh LORde sayde vnto her there are .ii. maner of people in thi wombe and .ii. nations shal springe out of thy bowels, f. and the one nation shalbe myghtier than the other. and the eldest shalbe servaunte vnto the younger.

24 And whē hir tyme was come to be delyuered beholde: there were .ii. twyns in hir wöbe. And he that came out first, was rede & rough over all as it were an hyde: and they called his name Esau. And after ward his brother came out & his hande holdynge Esau by the hele. Wherfore his name was called Iacob And Ifaac was .LX. yere olde whē the bare thē: and the boyes grewe, and Esau became a conyngε hunter & a tyllman. But Iacob was a tyllman,farmer simple man & dwelled in the tentes. Ifaac loved Esau because he dyd eate of his venyfo, but Rebecca loued Iacob. Iacob sod potage & Esau came from the feld & was faitie, & sayd to Iacob: let me fyppe of ṭh rede potage, for I am fayntie. And theroere was his name called Edom. And Iacob sayde: fell me this daye thy byrthrighte. And Esau answered: Loo I am at the poynte to dye, & what profit shall this byrthrighte do me? And Iacob sayde, swere to me then this daye. And he swore to him & fold his byrthrighte vnto Iacob.

34 Than Iacob gaue Esau brede and potage of rede ryse. And he ate & dronke & rose vp and went his waye. And so Esau regarded not his byrthrighte.

N. 29, 30 sayntye, fuppe
V. 23 ex vētre tuo diuidentur 25 & totus in morem pellis hispidus . plantam fratris tenebat manu 27 vir fimplex 28 Ifaac amabat . Rebecca diligebat 29 Coxit . pulmētum 30 quia opcido laffus fum 34 Et sic accepto pane & lentis edulio comedit, & bibit, & abijt, paruipendens quod primogenita vendidisset.

23-34 Two maner of people: By this .ii. people is signifiyed vnto vs the lawe & the gospell as ye maye rede in Gal. iii, d. 27 A fymple: He is fymple that is without craft & deceit & contynueth in beleuyng & executyng of godes wyll.
The .XXVI. Chapter.

And there fell a derth in y lande, passinge the first derth y fell in the dayes of Abraham. Wherfore Isaac [Fo. XXXV.] went vnto Abimelech kinge of y Philistias vnto Gerar. The the LORde a- peared vnto him & sayde: goo not doune in to Egipte, but byde in y land which I saye vnto y: Sogeorne in this lade, & I wyll be with y & wyll bleffe y: for vnto the & vnto thy seide I wyll geue all these contres And I will performe the oother which I sware vnto Abrahâ thy father, & will multiply thy seed as y starres of heave, & will geue vnto thy seed all these contres. And thorow thy seed shal all the natios of the erth be blessed, because y Abrahâ harkened vnto mi voyce & kepte mine ordinacues, commaundmetes, statutes & lawes.

And Isaac dwelled in Gerar. And y mè of the place asked hi of his wife, & he sayde y she was his sister: for he feared to calle her his wife left the mè of the place shulde haue kylled him for hir sake, because she was bewtyfull to y eye. And it happened after he had bene there longe tyme, y Abimelech kinge of y Philistias loked out at a wyndow & fawe Isaac sport- inge with Rebecca his wife. And Abimelech fende for Isaac & fayde: se, she is of a suertie thui wife, and why saydef thou y she was thi sister? And Isaac saide vnto hi: I thoughte y I mighte peradventure haue dyed for hir sake. The fayde Abimelech: whi haft...
thou done this vnto vs? one of ý people myght
lightely haue lyne by thy wife & só shuldeft thou haue
broughte synne vpon vs Thã Abimelech charged all
his people saynge: he ý toucheth this man or his wife,
shall surely dye for it.
12. And Ifaac sowed in ý lâde, & founde in ý fame
yere an hûded buthels: for ý LORde bleffed hi, & the
man waxed mightye, & wêt forth & grewe till he was
exceedinge great, ý he had posleffió of shepe, of oxê
& a myghtie houfholde: fo ý the Philéftians had envy
at him: In so moch ý they stopted & fylled vp
with erth, all the welles which his fathers servauntes
dyged in his father Abrahams tyme. Thã fayde
Abimelech vnto Ifaac: gett the fro me, for thou art
myghtier then we a greate deale.
14. Than Ifaac departed thenfe & pitched his tente in
the valey Gerar & dwelt there. And Ifaac dyged
agayne, the welles of water which they dyged in the
dayes of Abraha his father which the Philéftians had
stopt after ý deth of Abraha & gaue the the fame
names which hys father gaue the. As Ifaacs servauntes
dyged in his father Abrahams tyme. Than fayde
Abimelech vnto Ifaac: gett the fro me, for thou art
myghtier then we a greate deale.
15. Than Ifaac departed thenfe & pitched his tente in
the valey Gerar & dwelt there. And Ifaac dyged
agayne, the welles of water which they dyged in the
dayes of Abraha his father which the Philéftians had
stopt after ý deth of Abraha & gaue the the same
names which hys father gaue the. As Ifaacs servauntes
dyged in his father Abrahams tyme. Than fayde
Abimelech vnto Ifaac: gett the fro me, for thou art
myghtier then we a greate deale.
17. Than Ifaac departed thenfe & pitched his tente in
the valey Gerar & dwelt there. And Ifaac dyged
agayne, the welles of water which they dyged in the
dayes of Abraha his father which the Philéftians had
stopt after ý deth of Abraha & gaue the the same
names which hys father gaue the. As Ifaacs servauntes
dyged in his father Abrahams tyme. Than fayde
Abimelech vnto Ifaac: gett the fro me, for thou art
myghtier then we a greate deale.
18. Than Ifaac departed thense & pitched his tente in
the valey Gerar & dwelt there. And Ifaac dyged
agayne, the welles of water which they dyged in the
dayes of Abraha his father which the Philéftians had
stopt after ý deth of Abraha & gaue the the same
names which hys father gaue the. As Ifaacs servauntes
dyged in his father Abrahams tyme. Than fayde
Abimelech vnto Ifaac: gett the fro me, for thou art
myghtier then we a greate deale.
19. Than Ifaac departed thense & pitched his tente in
the valey Gerar & dwelt there. And Ifaac dyged
agayne, the welles of water which they dyged in the
dayes of Abraha his father which the Philéftians had
stopt after ý deth of Abraha & gaue the the same
names which hys father gaue the. As Ifaacs servauntes
dyged in his father Abrahams tyme. Than fayde
Abimelech vnto Ifaac: gett the fro me, for thou art
myghtier then we a greate deale.
20. Than Ifaac departed thense & pitched his tente in
the valey Gerar & dwelt there. And Ifaac dyged
agayne, the welles of water which they dyged in the
dayes of Abraha his father which the Philéftians had
stopt after ý deth of Abraha & gaue the the same
names which hys father gaue the. As Ifaacs servauntes
dyged in his father Abrahams tyme. Than fayde
Abimelech vnto Ifaac: gett the fro me, for thou art
myghtier then we a greate deale.
creased vpō the erth. Afterward departed he thēce & came to Berfeba

And the LORde apered vnto hī the same nyghte & sayde. I am the God of Abrahā thy father, feare not for I am with the & will blesse [Fo. XXXVI.] the & multiplye thy fede for my feruaute Abrahams fake.

And than he buylde an aulter there and called vpō the name of the LORde, & there pitched his tente. And there Iṣaacs fervante(s) dygged a well.

Than came Abimelech to him frō Gerar & Ħufath

his frenede and Phicol his chefe captayne. And Iṣaac sayde vnto thē: wherefore come ye to me, feigne ye hate me & haue put me awaye frō you? Than sayde they: we sawe that the LORde was with the, and thercfo we sayde that thē shulde be an ootte be-twixte vs ād thē, & that we wolde make a bonde with thē: ē thou shuldeste do vs no hurte, as we haue not touched the and haue done vnto the nothinge but good, and fēd the away in peace: for thou art now the bleffed of the LORde. And he made thē a feast, and they ate ēd drōke. And they rose vp by tymes in the mornynge and fware one to another. And Iṣaac sent thē awaye. And they departed from him in peace.

And ē fame daye came Iṣaac's fervante(s) & tolde hī of a well which they had dygged: & sayde vnto hī, that thei had founde water. And he called it Seba, wherof the name of the cyte is called Berfeba vnto this daye.

Ἄ. 32 that fame daye

V. 29 nec fecimus quod te lederet 33 Vnde appellauit eum Abundantiam:

Ἄ. 28 Wyr fehen mit sehenden augen 29 vid wie wyr dyr nichts denn alles gutt than haben.

Ἄ. Μ. Ν. 22 Encreafed: as yf he shulde faye, after so great paynes & laboures, God hath geuen vs peace & quyetnes. For quyetnes doth open & increase the hert, & fadnes refrayneth it: as in Gen. ix, d. Ps. iiiii, a.

Ἄ. Μ. Ν. 33 Seba heyft eyn, Eyd, oder schwur Ber aber heyft eyn brun.
WHEN Esau was XL. yere olde, he toke to wyfe Judith the daughter of Bery an Heth-ite, and Basmath the daughter of Elon an Hethite also, which were dishobedient vnto Isaac and Rebecca.

And it came to passe that Isaac waxed olde & his eyes were dymme, so that he coude nat see. Thâ called he Esau his eldest sonne & sayde vnto him: mi sonne. And he sayde vnto hym: heare am I. And he sayde: beholde, I am olde ad knowe not the daye of mi deth: Now therfore take thi weapes, thy quiver & thi bowe, & gett the to the feldes & take me some venyfon & make me meate such as I loue, & brynge it me & let me eat that my foull may bleffe the before that I dye:

But Rebecca hard whe Isaac spoke to Esau his sonne. And as soone as Esau was gone to the felde to catche venyfon & to brige it, she spake vnto Iacob his sonne sainge? Behold I haue herde thi father talk-inge with Esau thy brother & saynge: bringe me venyfon & make me meate that I maye eate & bleffe the before the LORde yer I dye. Now therfore my sonne heare my voyce in that which I cõmaunde the: gett the to the flocke, & bringe me thêce .ii. good kiddes, & I will make meate of thê for thi father, soch as he loueth. And thou shalt brîge it to thi father & he shal eate, û he maye blysse the before his deth

Than sayde Iacob to Rebecca his mother. Beholde Efau mi brother is rugh & I am smooth. Mi father shal peraduêture fele me, âd I shal feme vnto hi as though
I wet aboute to begyle hi, & so shall he brige a curse 13 vpó me & not a bleffige: & his mother saide vnto him.  
Vppó me be thi curfe my sone, 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 fethed,  
goodly rayment of hir eldest sone Efau which she had 16 in the hous with hir, and put them vpon Iacob hir yong-  
eft sone, âd she put the skynnes vpon his hâdes & apon 17 the smooth of his necke. And she put ñ meate & brede 18 which she had made in the hode of hir sone Iacob.  
And he went in to his father faynge: my father, 19 And he âswered: here am I, who art thou my sone?  
And Iacob saide vnto his father: I am Efau thy eldest 20 sone, I haue done acordinge as thou baddest me, vp  
and fytt and eate of my venysion, that thi foule maye 21 bleffe me. But Isaac sayde vnto his sone. How 22 cõmeth it that thou haft fownde it so quicy my  
sonne? He answered: The LORde thy god brought 23 it to my hande. Than sayde Isaac vnto Iacob: come 24 nere and let me fele the my sone, whether thou be 25 my sone Efau or not. Than went Iacob to Isaac his 26 father, & he felt him & sayde the voyce is Iacob's 27 voyce, but the hâdes ar ñ hâdes of Efau. And he 28 knewe him not, becaufe his handes were rough as his 29 brother Efaus handes? And so he blessed him.  
And he axed him, art thou my sone Efau? And 30 he sayde: that I am. Than sayde he: bryng me and 31 let me eate of my sones venysion, that my foule maye 32 bleffe the. And he broughte him, & he ate. And he 33 broughte him wyne .P. alfo, and he dranke. And his 34 father Isaac sayde vnto him: come nere and kyffe me 35 my sone. And he wet to him & kiffed him. And  

V. 20 Voluntas del fuit vt cito occurreret mihi quod volebâ 31 L. 20 der Herr deyn Gott bescheret myrs  
Mt. Mt. N. 13 Curfe: There are two maner of curfes vfed in 32 the scripture. The one is in the foule, that pertayneth to the  
fole, & fynne & wyckednes. And the other to the bodye, as all 33 têporall misery and wretchednes, as in Gen. iii, e. & Deut. xxiii, a.
he smelléd ñ fauoure of his raymêt & blessed hi & sayde See, ñ smell of my fône is as ñ smell of a feld which the lorde hath blessed. God geue the of ñ dewe of heavê & of the fatnesse of the erth and plêtie of corne & wyne. People be thy servauntes & natiôs bowe vnto the. Be lorde ouer thy brethre, and thy mothers children &oupe vnto the. Cursed be he ñ curseth the, & blessed be he that blesseth the.

As soone as İsaac had made an end of blesṣig, Iacob & Iacob was fçace gone out fro the presense of İsaac his father: then came Esau his brother fro his huntynge: And had made also meate, and brought it in vnto his father & sayde vnto him: Aryste my father & eate of thy sonnes venyfon, that thy foule maye bless me. Thâ his father İsaac sayde vnto him. Who art thou? he answered I am thy eldest fônne Esau.

And İsaac was greatly afoilned out of mesure and sayde: Where is he then that hath hûtéd venyfon and broughte it me, and I haue eaten of all before thou camest, and haue blessed him, âd he shall be blessed systl. Whë Esaũ herde the worde of his father, he cryed out greatly & bitterly aboue mesure, and sayde vnto his father; blessë me âlso my father. And he sayde thy brother came with subtîlte, âd hath takë awaye thy blesṣyng. Than sayde he: He maye [Fo. XXXX,] well be called Iacob, for he hath vndermyned me now ii. tymes, fyrst

M. 30 blesṣing, Iacob was 31 brought it vnto hys Ê. 27 fenst vellimentorum illius fragrantiam. 33 Expauit İsaac flupore vehementi: & vltra quam credi potest admirans

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

M. M. N. 28 Êwe; By this worde dewe is vnderfond of the Hebrews al that is in the fyrmentament, that cóûrtheth the erth, as the fônne, the mone, rayne, & temperatnes of wether, as by the fatnes of the erth they vnderfonde all that is brought forth the beneth in the erth, as Ex. xvi, d, and Numeri xi, b. Corne; By corne and wyne is vnderfonde abondance of all têporall thynges.

L. M. N. 36 Vntertreten; Ekeb heyst fyn fûs fôl, da her kompt Iakob oder Iacob eyn vntertreter odder der mit fussen tritt, vnd bedeuët alle gleubigen, die durch das Euangelion die wellt vnd das fleyfich vnd den teuffel mit fund und todt vnter fîch tretten.
he toke awaye my byrthrighte: and fe, now hath he taken awaye my blesseynge alfo. And he sayde, haft thou kepte neuer a blesseynge for me?

37 Isaac anfwered and sayde vnto Efau: beholde I haue made him thi LORde & all his mothers childern haue I made his seruantes. Moreover wyth corne ad wyne haue I stabelesshed him, what cæ I do vnto the now my fonne? And Efau sayde vnto his father: haft thou but ý one blesseynge my father? blesse me alfo my father: fo lyfted vp Efau his voyce & wepte Thà Isaac his father anfwered & sayde vnto him Beholde thy dwellynge place shall haue of the fatnesse of the erth, & of the dewe of heauen frø aboute. And wyth thy fwerde shalt thou lyue and shalt be thy brothers seruaunte But the tyme will come, when thou shalt gett the maftrye, and lowe his yocke from of thy necke.

39 And Efau hated Iacob because of the blesseynge ý his father bleffed him with all, & sayde in his harte: The dayes of my fathers sorowe are at hâde, for I will fley my brother Iacob. And these wordes of Efau hir eldeft fonne, were told to Rebecca. And she fente ad called Iacob hir yongest fonne, and sayde vnto hi: beholde thy brother Efau threatneth to kyll the: Now thersore my fone heare my voyce, make the redie & flee to Labâ my brother at Haran. And tarie with him a while, vntill thy. P. brothers fearfnes be swaged, and vntill thy brothers wrath turne awaye from the, and he forgett that which thou haft done to him. Thà will I fende and fett the awaye from thence. Why shulde I lofe you both in one daye.

42 And Rebecca fpake to Isaac: I am very of my life, for feare of the daughters of Heth. Yf Iacob take a wife of the daughters of Heth, scoth one as thefe are, or of the daughters of the lande, what luft shulde I haue to lyue.

45 feyn zorn wyddyer dich von dyr wende 46 waffol myr das leben?
HAN Isaac called Iacob his sonne and blessed him, and charged him and sayde vnto him: se thou take not a wife 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 thi mothers brother. And God allmightie bleffe the, increafe the and multiplie the that thou mayft be a nombre of people, and geue the the bleffynge of Abraham: both to the and to thy seed with the that thou mayft possesse the lade (wherein thou art a strangere) which God gaue vnto Abraham. Thus Ifaac sent forth Iacob, to goo to Mesopotamia vnto Laban, sonne of Bethuel the Sirien, and brother to Rebecca Iacobs & Esaus mother.

When Efau 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 daughters of Canaan: and that Iacob had obeyed his father and mother, & was gone vnto Mesopotamia: and saynge also that the daughters of Canaan pleased not Ifaac his father: Then went he vnto Ifmael, and toke vnto the wiues which he had, Mahala the daughter of Ifmael Abrahams sonne, the sister of Nabaioth to be his wife.

Iacob departed from Berfeba and went toward 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 tuae, quam polllicitus est auo tuo. 6 quod post benedictionem praecip. 11 tuli de lapidibus qui iacebant

\[ L. \] 2 deyner mutter bruder 3 eyn hauffen volcker 5 feyn vnd Efau mutter 6 ynn dem er yhn legenet, yhm gepot 9 nam vber die weyber, die er zuuor hadde 11 eynen feyn des orts
layde him down in the same place to sleepe. And he dreamed: and beholde there stood a ladder apon the erth, and the topp of it reached vpp to heauë. And se, the angells of God went vpp and downe apon it, yee ad the LORde stood apon it and sayde.

I am the LORde God of Abraham thi father and the God of Ifaac: The londe which thou sleepest apon will I geue the and thy seed. And thy seed shalbe as the duft of the erth: And thou shalt spreade abrode: west, eafte, north and south. And thorow the and thy seed shal all the kynreddes of the erth be blessed. 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 promoysed the .

When Iacob was awaked out of his sleepe, he sayde: surely the LORde is in this place, ad I was not aware. And he was a faynde & sayde how fearfull is this place? it is none other, but euen the house of God and the gate of heauë. And Iacob stode vp early in the mornynge and toke the stone that he had layde vnder his heade, and pitched it vp an ende and vp an ende, poured oyle on the topp of it. And he uprigh called the name of the place Bethel, for in dede the name of the citie was called Lus before tyme.

And Iacob vowed a vowe saynge: Yf God will be with me and wyl kepe me in this iourney which I goo and will geue me bread to eate and cloothes to put on,
fo that I come agayne vnnto my fathers houfe in fastie:
then shall the LORde be my God, and this ftone which
I haue fett vp an ende, halfe godes houfe, And of all
that thou haft geue me, will I geue the tenth vnnto the.

\[ The .XXIX. Chapter. \]

HEN Iacob lyfte vp his fete & wet toward the east countre.
And as he loked aboute, beholde there was a well in the
feld, and iii. flockes of shepe laye therby (for at that well were the flockes watered)
& there laye a great ftone at the well mouth And the maner was to brynge
the flockes thytber, & to rolle the ftone frø the welles mouth and to water the
shepe, and to put the ftone a- [Fo. XLII.]
gayne vppon the wells mouth vnnto his place.

And Iacob sayde vnnto thè: brethren, whèce be ye ?
and they sayde: of Haran ar we. And he sayde vnnto thè: Knowe ye Laban the fonne of Nahor. And they
sayde: We knowe him. And he sayde vnnto thè: is he in
good health? And they sayde: he is in good health: and boholde, his daughter Rahel cometh with ý shepe.

And he sayde: lo, it is yet a great whyle to nyghte, nether is it tymè ý the catell fhulde be gathered
together: water the shepe and goo and fede thè.

V. 3 Morifique erat ... deoulerent lapidem, & refectis 7 vt
reducantur ad caulas greges ... & fìc eas ad paflum reducìte
L. 3 vnd fìc pflegten ... an feyne flett 7 es fìt noch viel	ages (corrected into: hoch tag)
M. M. N. 22 Tythes: By tythes the auncyent fathers meât
all great rewardes as in Gen. xiii. d.
L. M. N. 21 Mein Gott seyn; Nicht das er vorhyn nicht feyn
Got gewefen fey, fondern er gelobd eyn gottis dient auff zu richten,
do man predigen/vnd betten folt, Da will er den zehenden zu-
geben, den predigern, wie Abraham dem Melchisdeek den ze-
henden gab.
And they sayde: we may not, vntill all sheeke be brought together & the fwayne be roulled fro the wells mouth, and so we water oure shepe.

Whyle he yet talked with the, Rahel came with hir fathers shepe, for she kepte them. As soone As Iacob sawe Rahel, the daughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he went and rowled the fwayne fro the wells mouth, and watered the shepe of Laban his mothers brother. And Iacob kyssed Rahel, and lyfte vp his voyce and wepte: and tolde hir also ¥ he was hir fathers brother and Rebeccas sonne. Thë Rahel ranne and tolde hir father. When Laban herd tell of Iacob his sisters sonne, he ranne agaynft him and embraced hi & kyssed him ad broughte him in to his house. And thë Iacob told Laban all ¥ matter. And thë Laban sayde: well, thou art my bone & my fleshe. Abyde with me the space of a moneth. And afterward Laban sayd vnto Iacob: though thou be my brother, shuldest thou therefore serue me for nought? tell me what shal thi wages be? And Laban had ii. doughters, the eldest called Lea and the yongest Rahel. Lea was tender eyed: But Rahel was bewtifiull ad well fauored. And Iacob loued her well, and sayde: I will serue the vii. yere for Rahel thy yongest daughter. And Laban anfwered: it is better ¥ I geue her the, than to another man? byde therfore with me.

And Iacob serued vii. yeres for Rahel, and they semed vnto him but a fewe dayes, for the loue he had to her. And Iacob sayde vnto Laban, geue me my wife, that I maye lye with hir For the tyme appoynted me is come.

**Nota.** 9 for she kepte the 13 he raie to mete him... brought him to his house.

**V.** 10 Quam cum vid. Iac. & sciret confobrinam suam 13 Auditis autem causis itineris 17 Lia, lippis erat oculis: Rachel decorae facie & venufio aspectu. 18 præ amoris magnitudine

**L.** 8 zu sammern bracht werden... vnd alzo die schaff 10 die schaff... feyner muter bruder. 13 all dis gefchicht 14 Wolan du bilt 17 eyn blode gefchicht 20 vnd dachten yhn als werens eyntzele tage 21 denn die zeyt ift hie, das ich bei lige
Than Laban bade all the men of that place, and made a feast. And when euë was come, he toke Lea his daughter and broughte her to him and he went in vnto her. And Laban gaue vnto his daughter Lea, Zilpha his mayde, to be hir feruaunte.

And when the mornynge was come, beholde it was Lea. Than sayde he to Laban: wherfore haft thou played thus with me? dyd not I ferue the for Rahel, wherfore than haft thou begyled me? Laban answered: it is not the maner of this place, to marie the yongest before the eldrest. Paffe out this weke, & thà thall this also be geven the for ÿ feruyce which thou shalt [Fo. XLI.] ferue me yet .vii. yeres more. And Iacob dyd euë so, and passèd out that weke, & than he gaue hi Rahel his daughter to wyse alfo. And Laban gaue to Rahel his daughter, Bilha his handmayde to be hir servaute. So laye he by Rahel alfo, and loved Rahel more than Lea, and ferued him yet .vii. yeres more.

When the LORDe fawe that Lea was despised, he made her frutefull: but Rahel was baren. And Lea conceaued and bare a sonne, ad called his name Rubê, for the sayde :: the LORDe hath loked apon my tribulation. And now my hufbonde will loue me. And she conceaued agayne and bare a sonne, and sayde: the LORDe hath herde that I am despised, ad hath therserue geuen me this sonne alfo, and she calleth him Simeon.

And she conceaued yet and bare a sonne, ad sayde: now this once will my hufbonde kepe me company, because I haue borne him .iii. sonnes: and therserue she calleth his name Levi. And she conceaued yet agayne, and bare a sonne saynge: Now will I praye the LORDe: therserue she calleth his name Iuda, and left bearynge.

V. 24 Ad quam cum ex more, Iac. f. ingreffus 27 Iply hepdo-
madam dierum huius copulæ 30 Tandemque potitus optatis nup-
tijis, amorem frequentis priori prætulit 32 humilitatem meam
L. 25 denn betrogen 26 die iungif aufgebe 27 halft dîe woch-
en 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 gehaffet 34 nu . . . , widder zu myr thu
L. M. N. 32 Ruben heýft eyn sehefon. 33 Simeon heýft eyn ho-
er. 34 Levi heýft zuthat. 35 Iuda heýft eyn bekener odder danck fager. Dan heýft eyn richter. [xxx, 6]
HEN Rahel fawe that she bare
Iacob no childern, she enuied
hir sister & sayde vnto Iacob:
geue me childern, or ells I am
but deed. Than was Iacob wrooth with
Rahel saynge: Am I in godes steade which
kepeth fro the the frute of thi wobe? Then
she sayde: here is my mayde Bilha: go in
vnto . her, that she maye beare vpö my
lappe, that I maye be encreased by her.
And she gaue him Bilha hir hâdmayde to
wife. And Iacob wêt in vnto her, And
Bilha conceaued and bare Iacob a sonne. Than sayde
Rahel. God hath geuen sentece on my fyde, and hath
also herde my voyce, and hath geuen me a sonne.
Therfore called she him Dan. And Bilha Rahels
mayde conceaued agayne and bare Iacob a nother
sonne. And Rahel sayde. God is turned, and I haue
made a chaunge with my sister, & haue goté yü vpper
hâde. And she called his nam: Nephthali.
Whë Lea fawe that she had left bearinge, she toke
Silpha hir mayde and gaue her Iacob to wiffe. And
Silpha Leas made bare Iacob a sonne. Than sayde
Lea: good lucke: and called his name Gad. And
Silpha Leas mayde bare Iacob an other sonne. Thå
sayd Lea: happy am I, for the doughters will call me
blessed. And called his name Affer.
And Rubë wêt out in the wheatharuest & soude
mandragoras in the feldes, and brought thê vnto his mother Lea. Than sayde Rahel to Lea geue me of thy sônnes mâdragoras. And Lea answered: is it not ynough, y thou haft take awaye my houfbôde, but woldest take awaye my sôn mandragoras also? Than sayde Rahel well, let him flepe with the this nyghte, for thy sônnes mandragoras. And whê Iacob came from the feldes at euен, Lea went out to mete him, & sayde: come in to me, for I haue bought [Fo. XLII.] the with my sônnes mandragoras.

And he slepte with her that nyghte. And God herde Lea, y she coceaued and bare vnto Iacob y. v sônne. Than sayde Lea. God hath geue me my rewarde, because I gaue my mayde to my houfbod, and she called him Ifachar. And Lea coceaued yet agayne and bare Iacob the sexte sônne. Than sayde she: God hath endewed me with a good dowry, dowry, gift. Now will my houfbond dwell with me, because I haue borne him .vi. sônnes: and called his name Zabulô. After that she bare a daughte and called her Dina. And God remébred Rahel, herde her, and made her frutefull: so that she coceaued and bare a sônne and sayde God hath take awaye my rebuke. And she called his name Ioseph faynge The lorde geue me yet a nother sônne. As soone as Rahel had borne Ioseph, Iacob sayde to Laban: Sesde me awaye y I may goo vnto myne awne place and cûtre, geue me my wyves and my childern for whom I haue serued the, and let me goo: for thou knowest what seruyce I

15 houfband (also vv. 19, 20.)

15 quod präripueris 16 mercede cûnduxi te pro mandragoras 20 Dotauit me deus dote bona 25 Nato autem Ioseph 14 der alrun deyns eyn teyl 15 wohtan, lafs yhn

14 Mandragoras; The Hebrews call it an erbe or rather a rote that beareth the fimylitude of manes bodye. Other call it an apple wych being eatë wyth meate caueth concepciô. Saynt Auflen thynketh that it pleafeth women because it hath a pleafant fauoure, or rather for dayntines, because there was not many of them to get.

18 Ifachar heyft lohn, 20 Sebulon, heyft beywo- nung 21 Dina heyft eyn sach oder gericht 24 Ioseph heyft, zuthun, odder fort mehr thun.
haue done the. Than sayde Laban vnto hym: If I haue fownde faoure in thy fyghte (for I supposé ÿ the LORde hath blessed me for thy fake) appoynte what thy rewarde shalbe and I will geue it ÿ. But he sayde vnto hym, thou knowest what feruye I haue done ÿ & in what takynge thy catell haue bene vnder me: For it was but little that thou haddest before I came, and now it is encreased in to a multitude, and the LORDE hath blessed the for my fake. But now when shall I make provyson for myne awne house also? And he sayde: what shall I geue the? And Iacob answered: thou shalt geue me nothinge at all, ÿf thou wilt do this one thinge for me: And then will I turne agayne & fede thy shepe and kepe them.

I will go aboute all thy shepe this daye, and separate fro the all the shepe that are spotted and of dy-versfe coloure, and all blacke shepe amonge the lambe and the partie and spotted amonge the kyddes: And then such shalbe my rewarde. So shall my rightwernes answere for me: when the tyme commeth that I shal receaue my rewarde of the: So that what focuer is not speckeld and partie amonge the goats

M. 31 shal I then geue the? 32 and the spotted 33 & the same shalbe
V. 27 experiméto didici quia bened. 30 nác diues effectus es . . . deus ad introitu meú 33 Respóndebitque mihi cras iustitia mea . . . furti me argues
L. 29 was für eynen dienst ich dyr gethan habe
M. M. N. 33 Rytgheoufnes fýgniíyth ehere true and faythfull feruyce.
L. M. N. 32 Zigen. Du muß hie dich nicht yrren, das Mosis, das kleyne viech, ìtt zigà, ìtt lemmer, ìtt bocke hefft, wie dífer sprach art ìt. Denn er will so viel fagen, ìz Iacob hab alles weys einférbig viehe behalten vnd alles bundte vnd Schawtiz Laban gethan, was nu bund von dem einférbig Viehe keme, das folte eyn lohn eyn, des wart Laban froh, vnd hatte die natur für sich, das vó eynferbigen nicht viel bundte natürich komen, Aber Iacob halff der natur mit kunft, das die eynferbigen viel bundte trügen.

Durch die geschichte ìt bedeut, das durchs Euangelion werde die ffe ñ von den gefetz treybern vnd werck heyligen abgefurt, darynnen ìe bund, ìfrincklícht vnd flecket, ìz ìt, mit mancherley gaben des gefyt getzert werden Rom. 12. vnd 1 Cor. 12. das vnter dem gefetz vnd wercken nur die vntuchtigen bleyben, denn Laban hefft, weys odder gleyfend, vnd bedeut, der gleyfener hauffen ynn den schonen wercken auch gotlíchs gefetz.
and blacke amonge the lambes, let that be theft with me.

34 Than sayde Laban: loo, I am conteite, that it be acordinge as thou haft sayde. And he toke out that same daye the he gootes that were partie & of dyuerse colours, & all the gootes that were fpotted and partie coloured, & all that had whyte in the, & all the blacke amonge the lambes: ad put the in the kepinge of his fonnes, & sett thre dayes iourney betwixte hiselfe & Iacob. And so Iacob kepte ÿ rest of Labâ's shepe.

35 Iacob toke roddes of grene popular, hassell, & of cheffnottrees, & pilled whyte strakes in the & made the white aperse in the stâues: And he put the stâues which he had pilled, euë before ÿ she- [Fo. XLIII.] pe, in the gutters & watrynge troughes, ÿhe the shepe came to drynke: ÿ they shulde coceauë whë they came to drynke. And the shepe coceaued before the stâues & brought forth straked, fpotted & partie. ÿhe Iacob parted the labes, & turned the faces of the shepe tow- ard spotted thinges, & toward all maner of blacke thinges thorow out the flockes of Labâ. And he made him flockes of his owne by the selfe, which he put not vnto the flockes of Labâ. And allwaye in the first buckinge tyme of the shepe, Iacob put the stâues before the shepe in the gutters, ÿ they myghte conceaue before the stâues, But in the latter buck- ynge tyme, he put them not there: ÿo the laft brode was Labâ's and the first Iacob's. And the man be- came excedynghe ryche & had many shepe, mayde- feruauentes, menferuantes, camels & assës.

Ψ. 37 ex parte decorticauit eas: detractiisque corticibus in his quæ spoliata fuerant, cädor apparuit: illa vero quæ integra fuerant viridia permanuerunt: atque in hunc modum color ef- fectus est varius. 42 Quâdo vero ferotina admifura erat, & co- ceptus extremus

☃. 33 das fey eyn diebital bey myr. 36 vnd macht rawm
AND Iacob herde the wordes of Laban onnes how they sayde: Iacob hath takè awaye all that was oure fathers, and of oure fathers goodes, hath he gotè all this honoure. And Iacob behelde the countenaunce 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 lade of thy fathers & to thy kynred, & I wilbe with ý. Thà Iacob sent & called Rahel & Lea to the felde vnto his shepe & sayde vnto thè: I se youre fathers countenaunce ý it is not toward me as in tymes past. Morouer, ý God of my father hath bene with me. And ye knowe how that I haue ferued youre father with all my myghte. And youre father hath diſceaued me & chaunged my wages. But God suffred him not to hurte me. When he sayde the spotted shalbe thy wages, thà all the shepe bare spotted. Yf he sayde the straked shalbe thi rewarde, thà bare all the shepe straked: thus hath God takè awaye youre fathers catell & geue thè me. For in buckyngge 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 saynge: Iacob. And I anwered: here am I. And he sayde: lyfte vp thyne eyes âd see how all the rammes that leape vpon the shepe are straked, spotted and partie: for I haue fene all that Laban doth vnto ý. I am ý god of Bethell where thou anoyneddest the stone âd where thou vowdeft a vowe vnto me. Now aryfe and
called Genesis.

get the out of this countre, ad returne vnto the laide where thou waft borne. Than answered Rahel & Lea & sayde vnto him: we haue no parte nor enheritauncce in oure fathers houfe he coumte h vs euë as atmungers, for he hath solde vs, and hath euë eaten vp the price of vs. Moreouer all the riches which God hath takë from oure father, that is oures and oure childerns. Now thenere what foeuer God hath sayde vnto the, that doe. Tha Iacob rofe vp & sette his sones and wiuies vp vpon camels, & caried away all [Fo. XLIII.] his catell & all his substace which he had gottë in Meopotamia, for to goo to Isaac his father vnto the laide of Canaan. Labë was gone to thare his shepe, & Rahel had stollë hir fathers ymages. And Iacob went awaye vnknowynge to Laban the Sirië, & tolde him not y he feld. So feld he & all y he had, & made him self redy, & pasied ouer the ryuers, and fette his face streyght towarde the mounte Gilead.

Apô the thirde day after, was it tolde Labë y Iacob was feld. Tha he toke his brethren with him and folowed after him vii. dayes iourney and ouer toke him at the mounte Gilead.

And God came to Labë the Sirië in a dreame by nyghte, and sayde unto him: take hede to thi selfe, that thou speake not to Iacob oughte fave good.

And Labë ouer toke Iacob: and Iacob had pitched his tete in y mounte. And Laban with his brethren pitched their tete also apon the mounte Gilead. Than sayde Labë to Iacob: why haft thou this done vnknowynge to me? and haft caried awaye my daughters

**M.** 20 And Iacob, fiale awaye the hert of Laban the Syrië, in y he tolde hym 22 y Iacob feld 25 tete in y moûte. 26 done to fiale awaye my hert, and carye awaye . . . the fwerde?

**V.** 14 in facultatibus & haereditate 15 & vendidit, comedique pretium noârum 21 amne tranensâ pergeret 24 contra Iacob.

25 Iamque Iacob extenderat 26 clam me ahigeres

**L.** 13 zeuch widder ynn das landt deynner fruntschafft 15 vnder lohn vertzehret 20 alo slâ Iacob dem Laban zu Syrien das hertz (v. 28) 21 fur vber das waffer 23 erwûffeht ynn

**L. M. N.** 20 Stal das hertz; hertz felen ist Ebreifch geredt, fo viel, als etwas thun hynder eyns andern wifen, bedeult aber, das die gleubigen den rechten kern Gottis wort fassen, des die werck heyligen nymer gewar worden.
as though they had bene také captyue with fwerde?

27 Wherfore wenteft thou awaye secretly vknowne to
me & didest not tell me, ſy I myghte haue broughte
yn on the waye with myrth, fyngynge, tymrells and
harppes, and haſt not suffred me to kyffe my childern
& my daughterſ. Thou waſt a folé to do it, for I am
able to do you evell. But the God of youre faſher
spake vnto me yesterdaſe faynge take hede that .?.
28 thou fpeake not to Iacob oughte faue goode. And
now though thou weteft thi waye because thou logeſt
after thi faſthers houſe, yet wherfore haſt thou ftoUen
my goddes?

30 Iacob anſwered & fayde to Laba: becauſe I was
afrayed, & thought that thou woldeſt haue take
thy daughterſ fro me. But with whomſe foeuer thou
fyndeſt thy goddeſs, let him dye here before oure
brerhe. Seke that thine is by me, & take it to the:
31 for Iacob wifſt not that Rahel had ftoUe thē. Tha
wet Laba in to Iacob's tête, & in to Leas tête, & in
to .ii. maydens tentes: but fownde thē not. Tha wêt
32 he out of Leas tête, & entred in to Rahels tête. And
Rahel toke the ymageſ, & put them in the camels
ftraue & fate doune apō thē. And Laba fercaed all
the tête: but fownde thē not. Tha fayde fhe to hir
father: my lorde, be not angrie ſy I cā not ryſe vp
before the, for the diſeafe of wemē is come apon me.
So fercaed he, but foude thē not.

35 Iacob was wrooth & chode with Laba: Iacob alſo
anſwered and fayde to him: what haue I trespassed or
what haue I offendeſt, that thou foloweddeſt after me?
36 Thou haſt fercaed all my fŜufſe, and what haſt thou
founde of all thy houſholde ſuſſe? put it here before
thi brethren & myne, & let thē iudge betwyxte vs
both. This .xx. yere ſy I haue bene wyth the, thy
ſhepe and thy gooteſ haue not bene baren, and the

F. 28 ftulte operatus es 31 Quod incicio te profectus fum 32
Quod autem furti me arguis 33 Cumque intraffett t. Rachelis 35 hic
delufa folicitude quærentis eff. 37 fūppellectilem
L. 29 vnd ich hette, gottlob, wofi fo viel macht das ich euch
kund vberes thun 35 vnd fand die bilder nicht
rammes of thi flocke haue I not eatē. What soever was torne of beastes I broughte it not vnto Ʒ, [Fo. XLV.] but made it good my filf: of my hāde dydest thou requyre it, whether it was ftofflen by daye or nyghte. Moreouer by daye the hete confumed me, and the colde by nyghte, and my ſhepe departed from myne eyes. Thus haue I bene .xx. yere in thi howfe, and fered the .xiii. yeres for thī .ii. doughters, and vi. yere for thi ſhepe, and thou haft changed my rewarde x. tymes. And excepte the God of my father, the God of Abrahā and the God whome Ifaac feareth, had bene with me: surely thou haddeft sent me awaye now all emptie. But God behelde my tribulation, and the laboure of my handes: and rebuked the yefter daye.

Laban anſwered ad fayde vnto Iacob: the doughters are my doughters, and the childern are my childern, and the ſhepe are my ſhepe, ad all that thou feiſt is myne. And what can I do this daye vnto these my doughters, or vnto their childern which they haue borne? Now therfore come on, let us make a bonde, I and thou together, and let it be a wytnesſe betwene the & me. Than toke Iacob a ftone and sett it vp an ende, ad fayde vnto his brethern, gather vp an ende, ftoones And they toke ftoones ad made upright an heape, and they ate there, vpo the heape. And Labā called it Zegar Sahadutha, but Jacob called it Gylead.

Than fayde Laban: this heape be wytnesſe betwene the and me this daye (therefore is it called Gylead) and this totehill which the lorde .ʃ. feiſh (fayde he) be wytnesſe betwene me and the when we are departed one from a
nother: that thou shalt not vexe my daughters neither shalt take other wyves vnto them. Here is no man with vs: beholde, God is wytnesse betwixte the
and me. And Laban sayde moreouer to Iacob: beholde, this heape & this marke which I haue sett 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 ad this marke, to do any harme. The God of Abraham, the God of Nahor and the God of theyr fathers, be iudge betwixte vs.

And Iacob sware by him that his father Iaac feared.

Then Iacob dyd sacrificye vp on the mounte, and called his brethern to eate breed. And they ate breed and taried all nyghte in the hyll. And early in the mornynge Laban rose vp and kyssed his childern and his daughters, and bleffed the and departed and wet vnto XXXII, i his place agayne. But Iacob went forth on his iourney. And the angells of God came & mett him. And when Iacob sawe them, he sayde: this is godes hoofft: and called the name of that fame place Mahanaim.

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The XXXII. Chapter.

ACOB fente messengers before him to Efau his brother, vnto the lande of Seir and the felde of Edom. And he commaundeth them saynge: fe that ye speake after [Fo. XLVI.] this maner to my lorde Efau: thy sereuaunte Iacob sayth thus. I haue made of meo

...
fogerned ad bene a straunger with La-
ban vnfo this tyme: & haue gotten oxen, 
asfes and shepe, menfervauntes & wemanferuauntes, 
& haue sent to shewe it mi lorde, that I may fynde 
grace in thy fyghte.

And the messengers came agayne to Iacob saigne: 
we came vnfo thi brother Efau, and he cometh ageynft 
the and .iii. hundred men with hi. Than was Iacob 
greatlye afraide, and wiift not which waye to turne 
him selfe, and devyded the people that was with him 
& the shepe, oxen and camels, in to .ii. companies, 
and fayde: yf Efau come to the one parte and fmyte it, 
the other may faue it selfe.

And Iacob fayde: O god of my fa-
ther Abraham, and God of my father 
Iaac: LORDe which faydeft vnto me, re-
turne vnfo thy cuntre and to thy kynrede, 
and I will de all wel with the. I am 
not worthy of the leafte of all the mercyes 
and treuth which thou haft shewed vnfo 
thy feruaunte. For with my staf came I 
over this Iordane, and now haue I goten 
ii. droves. Delyver me from the handes 
of my brother Efau, for I feare him: left 
he will come and fmyte the mother with the childern.

Thou faydeft that thou woldeft surely do me good, 
and woldeft make mi feed as the fonde of the fee which 
can not be nombred for multitude.

And he taried there that fame nyghte, & toke of 
that which came to hande, a preasent, 'P. vnfo Efau his 
brother: .ii. hundred she gootes ad .xx. he gootes: .ii 
hundred shepe and .xx. rammes: thynty mylch camels 
with their coltes: .xl. kyne ad .x. bulles: .xx. she asses
16 åd.x.foles and deluyed them vnto his seruauntes, every drooue by them selues, åd sayde vnto them: goo forth before me and put a space betwyxte every drooue.  
17 And he comanded the formeft saynge Whē Efau my brother meteth the åd axeth the saynge: whose seruaute art thou & whither goost thou, & whose ar thefe that goo before ÿ: thou shalt say, they be thy seruaunte Jacbs, & ar a present sent vnto my lorde Efau, and beholde, he him selue cometh after vs. And so comanded he the seconde, åd euen so the thirde, and lykewyse all that followed the drooues saigne, of this manner ëe that ye speake vnto Efau whē ye mete him, åd fayde more over. Beholde thy seruaunte Iacob cometh after vs, for he sayde. I will pease his wrath with the present ÿ goth before me and afterward I will see him myself, so peradventure he will receaue me to grace.  
21 So went the preñet before him åd he taried all that nyghte in the tente, åd rose vp the same nyghte åd toke his ii. wyves and his ii. maydens & his.xi. fones, & went ouer the foorde Iabok. And he toke them åd sent the ouer the ryuer, åd sent ouer that he had åd taried behinde him selue alone.  
25 And there wraflled a man with him vnto the [Fo. XLVII.] breakyng of the daye. And when he fawe that he coude not prevayle agaynst him, he smote hi vnder the thye, and the feneowe of Iacobs thy shranke as he wraflled with him. And he sayde: let me goo, for the daye breaketh. And he sayde: I will not lett the goo, excepte thou blesse me. And he sayde vnto him: what is thy name? He anfwered: Iacob. And he sayde: thou shalt be called Iacob nomore, but Irael.

V. 17 ëta quaæ sequeðis? 20 fürtan propitiabïtur mihi 23 Transductïque omnibus quoæ ad ë pertinebât, manfi 25 tetigit neruum femoris . . . emarcuit. 26 alcendit aurora.  
2. 20 Ich will yhn verführen mit dem geïchenck . . . vielleicht wirt er mich annehmen. 21 ym lager 25 rüret er das geläenck feynern hûfet an  
3. M. X. 28 ërael kompt von Sara, das heyl këmpfen oder vber wëldigen, da her auch ëar eyn fûrft oder herr, vnd Sara eyn fûrflyn oder fraw heyl, vnd ërael eyn fûrft oder këmpfër Gottis, das ëft, der mit Gott ringet vnd angewynnet, wilchs geschicht durch den glauben, der so ëft an Gottis wort helt bis Gottis zorn vber windet vnd Gott zu eygen erlanget zum gnedigen vatter.
For thou hast wrestled with God and with men and hast prevailed.

29 And Jacob asked him, saith, tell me thy name. And he said, wherefore dost thou ask after my name? and he blessed him there. And Jacob called the name of the place Peniel, for I have seen God face to face, and yet is my life reserved. And as he went over Peniel, the stone rose upon him, and he halted upon his thigh: wherefore the children of Israel eat not of the seed that shrank under the thyme, unto this day: because that he smote Jacob under the thyme in the seed that shrankce.

The .XXXIII. Chapter.

ACOB lyfte vp his eyes and saw his brother Esau come, & with him iii. hundred men. And he deuyded the children vnto Lea and vnto Rahel and vnto ly. maydens.

2 And he put the maydens & their children foremost, &d Lea and hir children after, and Rahel &d Joseph hindermost. And he went before them and fell on the grownde .vii. tymes, vntill he came vnto his brother.

3 Esau ranne agaynft him and enbraced hym and fell on his necke and kyssed him, and they wepte. And he lifte vp his eyes and sawe the wyves and their children,
and sayde: what are these which thou there hast? And he sayde: they are the childern which God hath geuen thy feruaunte. Than came the maydens forth, ad dyd their obayfaunce. Lea also and hir childern came and dyd their obayfaunce. And last of all came Ioseph and Rahel and dyd theyr obayfaunce. And he sayde: what meanyst thou with all thy drooues which I mett. And he answered: to fynde grace in the fyghte of my lorde. And Efau sayde: I haue ynough my brother, kepe that thou haft vnto thy filf. Jacob anfwered: oh nay but yf I haue founde grace in thy fyghte, receaue my preafet of my hade: for I haue fene thy face as though I had fene y-face of God: wherfore receaue me to grace and take my bleffynge that I haue brought the, for God hath geuen it me frely. And I haue ynough of all thynges. And fo he compelled him to take it. And he sayde: let vs take our iourney and goo, and I will goo in thy copany. 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.] Let my lorde therfore goo before his servaunte and I will dryue fayre and softly, accordynge softly, at a gentle pace childern, be able to endure: vntil I come to mi lorde vnto Seir. And Efau sayde: let me yet leaue some of my folke with the. And he sayde: what neadeth it? let me
16 fynde grace in the syghte of my lorde. So Esau went his wyre agayn the same day vnto Seir.
17 And Iacob toke his journey toward Socoth, and bylt him an hous, and made bothe for his catell: wherof the name of the place is called Socoth.
18 And Iacob went to Salem to the cite of Sichem in the lande of Canaâ, after that he was come from Mesopotamia, and pitched before the cyte, and bought a parcell of ground where he pitched his tent, of the chilbern of Hemor Sichem's father, for an hundred lambes. And he made there an aulter, and there called vpon the myghtie God of Israell.

The .XXXIII. Chapter.

D

INA the daughter of Lea which she bare vnto Iacob, went out to see the daughters of the lande. And Sichê the sonne of Hemor the Heuite lorde of the countre, fawe her, & toke her, and laye with her, and forced her: & his harte laye vnto Dina ã daughter of Iacob. And he loved ã damfell & spake kidly vnto her, & spake vnto his father Hemor saynge, gett me this mayde vnto my wyfe.

M. 18 And Iacob came peafably in to the cite of Sichem. xxxiv, 3 laye vn Dina P. 17 Socoth, id est tabernacula 20 inuocuit super illud forte sthum deum Israel. xxxiv, 1 Dina filia Lie, vt videret 2 adama uit eam: & rapuit . . . vi opprimès virginem. 3 Et conglutinata est anima eius cum ea, triflemque deliniuit blanditis.

L. 19 Sichem, vmb hundert groschen. Da selb richtet er feyne hutten auff, 2o vnd richtet daffelbs eyn alltar zu. xxxiv, 2 schwecht fie, 3 vnd feyn hertz hieng an yhr, vnd hatte die dyrne lieb, vnd redet freuntlich mit yhr

M. L. N. 2 To lye with yyr, looke in Gen. xix, g.
L. L. N. 1 Tochter des lands; was man außer Gottis wort, bey der vernunfft vnd menfchlicher weyffheyt fucht, das verterbet gewiflich den geyff und glauben, darumb foll keyn zufatz menfchlicher lere vnd werck zu Gottis wort gethan werden.
5. And Jacob 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
were come. Then Hemor the father of Sichem went
out vnto Jacob, to come with him. And the sonnes
of Jacob came out of the felde as soone as they herde
it, for it greued them, and they were not a little
wrooth, because he had wrought folie in Ifraell, in
that he had lyen with Iacobs doughter, which thinge
oughte not to be done.

8. And Hemor comened with the saigne? the soule of
my sonne Siche lōgeth for your doughter geue her
him to wyfe, and make mariages with vs: geue your
daughters vnto vs, ād take ourse doughters vnto you,
and dwell with vs, & the lande shall be at your pleaf-
ure, dwell and do youre bufynes, and haue youre
posseffions there in. And Sichem sayde vnto hyr
father and hir brethren: let me fynde grace in youre
eyes, and what foeuer ye apoynte me, that will I geue.
Axe frely of me both the dowry & gyftes, and I will
acordynge as ye faye vnto me, and geue me the damfell to wyfe.

13. Then the sonnes of Jacob anfwered to Sichem ād
Hemor his father deceitfully, becaufe he had defyled
Dina their fyfter. And they sayde vnto them, we can
not do this thinge, ý we shulde geue ourse fyfter to one
that is vncircumcyfed, for that were a shame vnto vs.
Only in this will we consent unto you? Yf ye will
[Fo. XLIX.] be as we be, that all the men chil\n
 damned rem operator...rem illicitam perpetraffet. 11
dabo: 12 augete dotē 13 fauientes ob ftuprum fororis, 14. Non posfu-
mus...quod illicitum & nepharium

4. 7 das er eyn narreyi ynn Ifrael begangen 10 wonet vnd
werbet vnd erbet drynnen 12 foddert nur getroft yon mvr mor-
gengab vnd gefchenck
And their wordes pleased Hemor and Sichem his sonne. And the yonge man deferde not for to do the thinge, because he had a luft to Iacobs daughter: he was also moost sett by of all that were in his fathers houfe.

Thâ Hemor and Sichem went vnto the gate of their cyte, and comened with the men of their cyte saynege. These men ar peafable with vs, & will dwell in the lade and do their occupatiö therin And in the land is rowme ynough for the, let vs take their daughters to wyues and geue them oures: only herin will they confent vnto vs for to dwell with vs and to be one people: yf all the men childern that are amonge vs be circumcyfed as they are. Their goodes & their subftance and all their catell are oures, only let vs confente vnto them, that they maye dwell with vs.

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 at the gates of his cyte. And the third daye when it was paynefull to them, .i. of the fonnes of Iacob Simeon & Leui .i. Dinas brethren, toke ether of them his fwerde & went in to the cyte boldly, and slewe all y was male, and slewe also Hemor and Sichem his sonne with the edge of the fwerde, âd toke Dina their sister out of Sichems houfe, and went their waye.

Than came the fonnes of Iacob vpon the deede, and spoyled the cyte, because they had defyled their sister: and toke their shepe, oxen, asfes and what so euer was in the cyte and also in y feldes. And all their goodes, all their childern and their wyues toke they captyue, and made havock of all that was in the houfes.
And Jacob said to Simeon and Levi: you have troubled me, and made me flyncke vnto the inhabita-
tours of the lande, both to the Canaanites and also vnto the Pherezites. And I am fewe in nombre. Wherfore they shall gather them selves together agaynst me & sley me, and so shall I and my house be dyftroyed. And they anfwered: shuld they deal withoure sister as wyth an whoore?

The XXXV. Chapter.

And God sayd vnto Jacob, aryfe & ad get the vp to Bethell, & dwell there. And make there an aulter vnto God that appeared vnto the, when thou fleddest from Esau thy brother. Than sayd Jacob vnto his [Fo. L.] householde & to all ye were with him, put away the strange goddes that are amonge you & make yourse felues cleane, & chaunge youre garmetes, & let vs aryse & goo vp to Bethell, y I maye make an aulter there, vnto God which herde me in the daye of my tribulatiō & was wyth me in the waye which I went.

And they gaue vnto Jacob all the strange goddes which were vnder their handes, ad all their earynges which were in their eares, and Jacob hyd them vnder an ooke at Sichem.

And they departed. And the seare of God fell

V. 30 Quibus perpetratis audacter, Iacob dixit......odiofū......Nos pauci fumus 31 vt scorto abuti......forere nosfīra? xxxv, 3 Sur-
gite, & ascendamus 4 infodit eas subter terebinthum......post vrbem I. 30 das ich flincke für den eynonern 31 mit vnfr schwefelde......handelin? xxxv, 2 endert ewr kleyder 4 vergrub sie vnfr eyne eychē

M. M. 2 Strangge goddes; The scripture calleth all maner of ydolles or ymages strange goddes, becaufe the worhypers of them esteme them as goddes.
vpon the cyties that were rounde aboute them, that
6 they durst not folowe after the sonnes of Iacob. So
came Iacob to Lus in the lande of Canaan, otherwise
called Bethell, with all the people that was with him.
7 And he buylded there an aultere, and called the place
Elbethell: because that God appered vnto him there,
when he fled from his brother.
8 Than dyed Debora Rebeccas norfe, and was 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 Mefopotamia, & blessed him and sayde
vnto him: thy name is Iacob. Notwithstanding thou
shalt be no more called Iacob, but Israel shalbe thy
name. And so was his name called Israel.
11 And God sayde vnto him: I am God allmightie,
growe and multiplye: for people and a multitude of
people shall springe of thee, yee ad kynges shall come
out of thy loynes. And the lande which I gaue Abra-
ha & Isaac, will I geue vnto the & vnto thi seed after
the will I geue it also. And god departed fro him
in the place where he talked with him. And Iacob
set vp a marke in the place where he talked with him:
euen a pilloure of stone, & powred drynkeoffringe
theron & powred alfo 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 traulue.
And in travelynge she was in perell. And as she was
in paynes of hir labourue, the mydwysse sayde vnto her:
feare not, for thou shalt haue this sonne alfo. Then
as hir soule was a departinge, that she must dye: she
called his name Ben Oni. But his father called him
Ben Iamin. And thus dyed Rahel ad was buryed in
the waye to Ephrath which now is called Bethlehem.
And Iacob sett vp a piller apon hir graue, which is
called Rahels graue piller vnto this daye. And Irael
went thèce and pitched vp his tent beyonde the toure
of Eder.
And it chaunced as Israel dwelt in that lande, that
Ruben went & laye with Bilha his fathers concubyne,
& it came to Israels eare. [Fo. LI].
The fones of Iacob were .xii. in nombre.
The fones of Lea. Ruben, Jacobs eldeft sonne,
& Simeo, Leui, Iuda, Isschar, & Zabulon. The fones
of Rahel: Ioseph & Ben Iamin. The fones of Bilha
Rahels mayde: Dan & Nepthali. The fones of Zilpha
Leas mayde Gad & Afer. Thes are the fones of Iacob
which were borne him in Meopotamia.
Then Iacob went vnto Ifaac his father to Mamre
principall cyte, otherwise called Hebron: where Abraha
& Ifaac sogeorned as ftraungers. And the dayes of
Ifaac were an hundred & .lxxx. yeres: & than felle
he feke & dyed, ad was put vnto his people: beynge
olde and full of dayes. And his fones Esau ad Iacob
buried him.

V. 18 Ben-oni, id est filius doloris mei . . . Beniamin, id est
filius dextre. 20 hic est titulus monumenti Rachel, vique 21
trans turrem gregis. 22 quod illù minime latuit. 26 Meopotama-
Syrice. 27 Mambre ciuitatem Arbee 29 Confumptuque zetate
. . appositus
I. 21 richtet eyne hutten auff linsyddem turn Eder. 27 Mamre
ynn die hewbt flad, 29 ward krank . . . alt vnd des lebens fett
M. M. N. 18 Ben Iamin; that is the fonne of the ryght häd,
And right hande is taken for good fortune. 29 To be put
vnto his people looke in Gen. xxv, a.
L. M. N. 18 Ben Oni heyft meyns schmertzen fon Ben Iamin
heyft, der rechtten fon.
HESE are the generations of Esau which is called Edom.

2 Esau toke his wyues of the daughters of Canaan Ada the daughter of Elon an Hethite, and Ahalibama the daughter of Ana, which Ana was the fonne of Zibeon an heyte, And Basmath Ismaels daughter & sister of Nebaioth. And Ada bare vnto Esau, Eliphas: 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.

6 And Esau toke his wyues, his fones and doughters and all the foules of his house: his .P. goodes and all his catell and all his substance which he had gott in the land of Canaan, ad went in to a countre awaye from his brother Iacob: for their ryches was so moch, that they coude not dwell together, and that the land where in they were strangers, coude not receaue the: because of their catell.

8 Thus dwelt Esau in mounte Seir, which Esau is called Edom.

9 These are the generations of Esau father of the Edomytes in mounte Seir, & these are the names of Esaus sonnes: Eliphas the fonne of Ada the wife of Esau, ad Reguel the fonne of Basmath the wife of Esau also. And the sonnes of Eliphas were. Theman, Omar, 12 Zepho, Gaetham and Kenas. And thimna was concu- byne to Eliphas Esaus fonne, and bare vnto Eliphas, Amalech. And these be the sonnes of Ada Esaus wyfe.

13 And these are the sonnes of Reguel: Nahath, Serah,

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M. 6 catell and all his
V. 6 & cæta quæ habere poterat . . abit in alteram regio-

eum, recefiique 8 mœte Seir, ipse eft Edom.
L. 2 Ana die neff Zib. 6 ynn eyn land von feynem bruder
7 nicht ertragen fur yhren guttern
M. M. N. 4 Basmath, other wyfe called Maheleth and so in other places is there dyuers names geue to one perfon.
Samma and Mifa: these were the sons of Bafmath Efaus wyfe. And these were the sons of Ahalibama Efaus wyfe the daughter of Ana sonne of Zebeô, which she bare vnto Efaus: Ieus, Iealam and Korah.

These were dukes of the sons of Efaus. The children of Eliphas the first sonne of Efaus were these: duke Themian, duke Omar, duke Zepho, duke Kenas, duke Korah, duke Gaetham & duke Amalech: these are ý dukes that came of Eliphas in the lande of Edom, âd these were the sons of Ada. [Fo. LII.]

These were the children 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, âd these were the sons of Bafmath Efaus wyfe.

These were the children of Ahalibama Efaus wyfe: duke Ieus, duke Iealam, duke Korah these dukes came of Ahalibama ý daughter of Ana Efaus wyfe. These are the children of Efaus, and these are the dukes of them: which Efaus is called Edom:

These are the children of Seir the Horite, the inhabitoure of the lande: Lothan, Sobal, Zibeon, Ana, Difon, Efer and Difan. These are the dukes of ý horites the children of Seir in the lande of Edom. And the children of Lothan were: Hori and Hemam. And Lothans sister was called Thimna.

The children of Sobal were these: Alvan, Manahath, Ebal, Sepho & Onam. These were the children of Zibeô. Aia & ana, this was ý Ana ý foüde ý mules in ý wildernes, as he fed his father Zibeons asses. The children of Ana were these. Difon and Ahalibama ý daughter of Ana.

These are the children of Difon. Hemdan Elban, Iethran, & Cherâ. The children of Ezer were these, Bilhan, Seavan & Akan. The children of Difan were: Vz and Aran.

\[14\] Iealam and Roah 17 Mifa
\[16\] L. 14 Ana der neffe 15 furften [and so throughout this chapter]
29. These are the dukes that came of Hori: duke Lothan,
duke Sobal, duke Zibeô, duke Ana, duke Difon, duke Ezer, duke Difan. These be the dukes that came of Hory in their dukedos in the lande of Seir.

30. These are the kynges that reigned in the lande of Edom before there reigned any kynge amongst the children of Israel. Bela the sonne of Beor reigned in Edomea, and the name of his cyte was Dinhaba. And when Bela dyed, Iobab the sonne of Serah out of Bezara, reigned in his steade. When Iobab was dead, Hufam of the lande of Themany reigned in his steade.

31. And after the deth of Hufam, Hadad the sonne of Bedad which flewe the Madianytes in the feld of the Moabytes, reigned in his steade, and the name of his cyte was Avith.

32. Whë Hadad was dead, Samla of Mafreka reigned in his steade. Whë Samla was dead, Saul of the ryver Rehoboth reigned in his steade. When Saul was dead, Baal hanan the sonne of Achbor reigned in his steade.

33. And after the deth of Baal Hanan the sonne of Achbor, Hadad reigned in his steade, and the name of his cyte was Pagu. And his wifes name Methetabeel the daughter of matred the daughter of Mefaab.

34. These are the names of the dukes that came of Esau, in their kynredds, places and names: Duke Thimma, duke Alua, duke Ietheth, duke Ahalibama, duke Eia, duke Pinon, duke Kenas, duke Themian, duke Mibzar, duke Magdiel, duke Iram. These be the dukes of Edomea in their habitations, in the lande of their possessions. This Esau is the father of the Edomytes.
The XXXVII. Chapter.

And Jacob dwelt in the land wherein his father was a stranger, that is to faye in the land of Canaan.

And these are the generations of Jacob: when Joseph was xvii. yere olde, he kepe shepe with his brethren, and the lad was with the sons of Bilha & of Zilpha his fathers wyues. And he brought vnto their father an euyll faynge that was of them. And Israel loued Joseph more than all his childe, because he begat hym in his olde age, and he made him a coote of many colours.

When his brethren swe that their father loued him more than all his brethren, they hated him and coude not speke one kynde worde vnto him. Moreover Joseph dreamed a dreame and tolde it his brethren: wherfore they hated him yet the more. And he fayde vnto them heare I praye yow this dreame which I haue dreamed: Beholde we were makynge sheues in the feld: and loo, my shefe arose and stode vp right, and yours stode rounde aboute and made obeyfaunce to my shefe. Than fayde his brethren vnto him: what, shalt thou be oure kynge or shalt thou reigne ouer us? And they hated hi yet the more, because of his dreame and of his wordes.

And he dreamed yet another dreame & told it his brethren faynge: behold, I haue had one dreame more: me thought the sonne and the moone and .xi. starres made obeyfaunce to me. And when he had told it vnto his father and his brethren, his father rebuked him and fayde:

\[ \text{V. 2 fedecim . suis adhuc puer: & erat 3 polymitam 4 quicquam pacifice loqui. 5 maioris odii feminarium & subiciemur dicti- oni tuae? Hac ergo caufa fomiorum atque fermonum, inuidiae & odorum sometem minifrauit.} \]

\[ \text{L. 4 keyn freuntlich wort zufprechen} \]

\[ \text{L. \& N. 3 Der bundte rock Iosephs war von mancherley farben faden gewebt, vnd bedeut die mancherley gnade vnd gaben des eynigen geyfs ynn Christo vnd feynen Chriftien.} \]
unto him: what meaneth this dreame which thou haft dreamed: shall I and thy mother and thy brethren come and fall on the grounde before the? And his brethren hated him, but his father noted the saynge.

His brethren went to kepe their fathers shepe in Sichem, and Ifraell sayde vnto Ioseph: do not thy brethren kepe in Sichem? come that I may fend y to thè. And he anwered here am I. And he sayde vnto him: goo and fee whether it be well with thy brethren and the shepe, and brynge me worde agayne: And sent him out of the vale of Hebron, for to go to Sichem. And a certayne man founde him wandrynge out of his waye in the feld, ad axed him what he foughte. And he anwered: I seke my brethren, tell me I praye the where they kepe shepe. And the man sayde, they are departed hece, for I herde them say, let vs goo vnto Dothan. Thus went Ioseph after his brethren, and founde them in Dothan. And whe they fawe him a farr of before he came at them, they toke counsell agaynst him, for to fley him, and sayde one to another, Beholde this dreamer cometh, come now and let [Fo. LIII.] us fley him and caft him in to some pyt, and let vs faye that some wiked beast hath deuoured him, and let us fee what his drames wyll come to. When Ruben herde that, he wet aboute to ryd him out of their handes and sayde, let vs not kyll him. And Ruben sayde moreouer vnto them, ifed not his bloude, but caft him in to this pyt that is in the wildernes, and laye no handes vpon him: for he wolde haue rydd him out of their handes and deleyuered him to his father agayne. And as soone as Ioseph was come vnto his brethren, they ftrypete him out of his gay coote that was vpon him, and they toke him and caft him in to a pyt. But the pyt was emptie and had no water

V. 11 Inuidebant ei igitur . . . rem tacitus conyderabat. 14 renundia mihi quid agatur, 18 antequam accederet ad eos 20 cifernam veterem 22 animam eius . . . manuique veftras feruare innoxias. 23 nudauerunt eum tunica talari & polymita 24 cifernam veterem, quæ non habebat aquam.

I. 11 neydeten yhn 14 fage mir widder wie sichs hellt
25 therein. And they fatt them doune to eate brede. And as they lyft vp their eyes and loked aboute, there came a companye of Ifmaelites from Gilead, and their camels ladè with spicerie, baulme, and myrre, and were goynge doune in to Egipte.

26 Than saide Iuda to his brethre, what avayleth it that we sley our brother, and kepe his bloude secrêt? come on, let vs fell him to the Ismaelites, and let not our handes be defyled vpon him: for he is our brother and our flesh. And his brethren were content. Than as the Madianites marchaunt men passey by, they drewe Ioseph out of the pytt and fold him vnto the Ismaelites for xx. peces of syluer.

27 And they brought him into Egipte. And when Ruben came agayne vnto the pytt and founde not Ioseph there, he rent his cloothes and went agayne vnto his brethren sazznge: the lad is not yonder, and whether shall I goo? And they tooke Iosephs coote ad kyllèd a goote, & dypped the coote in the bloud. And they fent that gay coote & caused it to be brought vnto their father and sazz: This haue we founde: se, whether it be thy fones coote or no. And he knewe it sazznge: it is my fones coote a wicked beast hath deuoured him, and Ioseph is rent in peces.

28 And Iacob rent his cloothes, ad put facke clothe aboute his lyones, and forowde for his fone a longe feason. Than came all his fones ad all his doughters to comforte him. And he wold not be comforted, but sazz: I will go doune in to y grave vnto my fone, mornyngge. And thus his father wepte for him. And the Madianytes solde him in Egipte vnto Putiphar a lorde of Pharaos: and his chefe marshall.

°F. 30 Puer non cóparet 33 fera pelíma . beftia deuoratit 35 vt lenirent dolorem patris, noluit consolacionem accipere . lugens in infernum. 36 Phutiphari eunucho Pharaonis magítró militum. 2. 33 Eyn bofes thier hat yhn freffen, Eyn reyffend thier . Ioseph zuríffen 34 fack vmf fyne lenden . lange zeyt. 35 ynn die helle. 36 Pharao hoffenemýfter.

M. M. N. 34 Rent kys clothes: it was specially vfed amonge the hebrewes to rent their clothes whè the glorie of God was co- tæpned as here, where they feared God so lytle as to kyll their awne brother.

ND it fortuned at that tyme
that Iudas went from his
brethren & gatt him to a
man called Hira of Odollam,
and there he fawe the daughter of a man
called Sua a Canaanite. And he toke
her ad went in vnto her. And she concea-
used and bare a fonne and called his
name Er. And she conceaved agayne
and bare a fonne and called him [Fo.
LV.] Onan. And she conceaved the
thyrde tyme & bare a fonne, whom she called Sela:
& he was at Chefyb when she bare hem.
And Iudas gaue Er his eldeft fonne, a wife whose
name was Thamar. But this Er Iudas eldeft fonne
was wicked in the syghte of the LORde, wherfore the
LORde flewe him. Then sayde Iudas vnto Onan: goo
in to thi brothers wyfe and Marie her, and styrrre vp
feed vnto thy brother. And when Onan perceaved
that the seed shulde not be his: therfore when he went
in to his brothers wyfe, he spyllèd it on the grounde,
becaufe he wold not geue feed vnto his brother. And
the thinge whoch he dyd, displeased the LORde, where-
fore he flew him alfo. Than sayde Iudas to Thamar
his daughter in lawe: remayne a wydow at thi fathers
houfe, tyll Sela my fonne be growne: for he feared left
he shulde haue dyed alfo, as his brethren did. Thus
went Thamar & dwelt in hir fathers houfe.
And in proceffe of tyme, the daughter of Sua Iudas
wife dyed. Than Iudas when he had left mornynge,
went vnto his thepe sheres to Thimmath with his

F. 2 & accepta vxore 5 Sela. quo nato, parere ultra cessauit.
9 non sibi nasci filios to et idcirco percussit eum dominus, eo quod
rem detestabilem faceret. 12 Eulotis autem multis diebus
1. 8 famen erweckift 10 gefel dem Herrn vbeli
M. M. N. 7 To be wycked in the sght of the lorde, is to walke
in wyckedednes: knowinge that the lorde theeth vs and yet we wyll
not repêt.
frente Hira of Odollam. And one told Thamar faynege: beholde, thy father in lawe goth vp to Thimmnath, to there his shepe. And she put hyr wydows garmetes of from her and couered her with a clooke, and disguised herself: And fat her downe at the entrynge of Enaim which is by the hye- P. wayes fynde to Thimnath, for becaufe she fyned that Selaw was growne, and she was not fyned vnto him to wife.

When Iuda fyned her he thought it had bene an hoore, becaufe she had couered hyr face. And turned to her vnto the waye and sayde, come I praye the, let me lye with the, for he knewe not that it was his daughter in lawe. And she sayde what wylt thou gyue me, for to lye with me? Tha sayde he, I will fyned the a kydd fro the flocke. She answered, Than geue me a pledge till thou fyned it. Than sayd he, what pledge shall I geue the? And she sayde: thy fynnett, thy nekke lace, and thy faffe that is in thy hande. And he gaue it her and lay by her, and she was with child by him. And she gatt her vp and went and put her mantell from her, ad put on hir widowes rayment agayne.

And Iudas sent the kydd by his neybure of Odollam, for to fetch out his pledge agayne from the wifes hande. But he fownded her not. Than asked he the men of the same place fynge: where is the whoore that fatt at Enaim in the waye? And they sayde: there was no whoore here. And he came to Iuda agayne fynge: I can not fyned her, and alfo the men of the place sayde: that there was no whoore there. And Iuda sayde: let her take it to her, left we be shamed: for I fent the kydd & thou coudeft not fyned her.

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

13 18 thy fynnett, thy bracelet, and  
14 12 Hiras opilio gregis Odollamites 14 assumptit theriitrum  
15 in biuo itineris 15 vultum suum ne agnoscetur. 17 Piatar quod vis, si dederis mihi arabone 20 per pastorem suum Odoll.  
22 23 certe mendaci argueret nos non poterit  
20 12 mit feynem hiriten Hira von Odollam. 14 fur die thur eraus an dem wege gen Thimm. 18 deyn fechel 23 Sie habs yhr,  
21 das wyrt nicht vifelich zu schanden werden  

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Chapter LVI.] thes one tolde Iuda faynge: Thamar thy dough-
ter in lawe hath played the whoor, and with playnge
the whoor is become great with childe. And Iuda
25 sayde: brynge her forth ad let her be brente. And
when they brought her forth, she fent to her father
in lawe faynge: by the m̀ vnto whome these things
pertayne, am I with childe. And sayd alfo: loke whose
are this feall necklace, and staffe. And Iuda knewe them
faynge: she is more rightwys thà I, because I gaue her
not to Sela my fone. But he laye with her no more.

When tyme was come that she fhulde be deluyered,
beholde there was .ii. twynnes in hyr wobe. And as she
traveled, the one put out his hande and the mydwife toke
and bownde a reed threde aboute it faynge: this will
come out fyrst. But he plucked his hande backe agayne,
and his brother came out. And she sayde: wherfore
haft thou rent a rent vppon the , and called him Pharez.

And afterward came out his brother that had the reade
threde about his håde, which was called Zarah.

The XXXIX. Chapter.

OSEPH was broughte vnto Egipte, ad Putiphar a lorde
of Pharaos: ad his chefe mar-
shall an Egyptian, bought him
of ÿ Ismaelites which brought hi thither
And the LORDe was with Iseph,
luckie, pro-
and he was a luckie felowe
perous
and continued in the house
of his master the Egyptian. And his master saw that
the LORde was with him and that the LORde made all
that he dyd proper in his hande: Wherfore he founde
grace in his masters syghte, and serued him. And his
master made him ruelar of his house, and put all that
he had in his hande. And as soone as he had made
him ruelar ouer his house àd ouer all that he had, the
LORde bleffed this Egyptians house for Iofephs fake,
and the blesyng of the LORde was vpon all that he
had: both in the house and also in the feldes. And
therefore he left all that he had in Iofephs hande, and
loked vpon nothinge that was with him, faue only on
the bread which he ate. And Iofeph was a goodly
perfone & well favored

And it fortuned after this, that his masters wife caft
hir eyes vpon Iofeph and sayde come lye with me.
But he denied and sayde to her: Beholde, my master
woteth not what he hath in the house with me, but
hath commytted all that he hath to my hande. He
him selle is not greater in the house than I, àd hath
kepte nothige frô me, but only the becaufe thou art
his wife. How than can I do this great wykydnes,
for to synne agaynft God? And after this maner
spake she to Iofeph daye by daye: but he harkened
not vnto her, to flepe nere her or to be in her com-
pany. [Fo. LVII.] And it fortuned aboute the same
feason, that Iofeph entred in to the house, to do his
bufynes: and there was none of the houfhold by, in
the house. And she caught him by the garment fa-
ynge: come flepe with me. And he left his garment
in hir hande àd fleed and gott him out. When she
sawe that he had left his garmet in hir hande, and
was fled out, she called vnto the men of the house,
and tolde them faynge: Se, he hath brought in an
Hebrewe vnto vs to do vs shame. for he came in to

V. 8 nequaquà acqüiesçens operi nèphario 10 et mulier mo-
lefla erat adulæcënti . . . recusabat flumprum. 11 operis quipiam
abique arbitris 12 lacinia veîlimenti 13 & se efe còtemptam 14 vt
illuderet nobis

1. 9 Vnd hat nichts io gros ynn dem haus io das er neben
yhr schleff, noch vmb fi e were. 12 erwüëftcht yhn bey feynem cleid
14 das er vns zu schanden mache (v. 17)
me, for to haue slept wyth me. But I cried with a lowde voyce.

And when he harde, that I lyfte vp my voyce and cryed, he left his garment with me and fled awaye and got him out.

And she layed vp his garment by her, vntill hir lorde came home. And she told him acordynge to these wordes faynge. This Hebrues servante which thou haft brought vnto vs came in to me to do me shame. But as foone as I lyft vp my voyce and cryed, he left his garment with me and fled out. When his master herde the wordes of his wyfe which she told him faynge: after this maner dyd thy servante to me, he waxed wrooth.

And he toke Ioseph and put him in pryson: euen in the place where the kynges prifoners laye bounde. And there contynued he in prefon. But the LORde was with Ioseph adshewed him mercie, and gott him fauoure in the fyghte of the keper of y prefon which com-. mytted to Iosephs hade all the prifoners that were in the prefon houfe. And what胜负 was done there, y dyd he. And the keper of the prefō loked vnto nothinge that was vnder his hande, becaufε the LORde was with him, & becaufe that what fœuer he dyd, the LORde made it come luckily to paffe.

The XL. Chapter.

And it chaunced after this, that the chefe butlar of the kyngge of Egipte and his chefe baker had offended there lord the kyngge of Egipte. And Pharao was angrie with them and put thē in warde in his chefe marshals houfe: euen
in the prefon where Ioephe was bownd. And the chefe
marshall gaue Ioephe a charge with them, & he ferued
them. And they contynued a seafon in warde.

And they dreamed ether of them in one nyghte:
both the butlar and the baker of the kynge of Egypye
which were bownde in the prefon houfe, ether of
them his dreame, and eche mannes dreame of a fon-
drie interpretation When Ioephe came fondrie, dif-
in vnto them in the mornynge, and loked

apen them: beholde, they were fadd. And he asked
them faynge, wherfore loke ye so fadly to daye? They
anwered him, we haue dreamed a dreame, and haue

no man to declare it. And Ioephe fay- [Fo. LVIII.] de vnto

the. Interpretyngne belongeth to God but tel me yet.

And the chefe butlar tolde his dreame to Ioephe
and fayde vnto him: In my dreame me thought there
ftode a vyne before me, and in the vyne were .iii
braunches, and it was as though it budded, & her

blossos shott forth: & .vy 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.

And Ioephe fayde vnto him, this is the interpreta-
tion of it. The .iii. braunches 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 hade, after the old maner,
even as thou dydest when thou waft his butlar. But
thinke on me with the, when thou art in good cafe,
and shewe mercie vnto me. And make mencion of
me to Pharao, and helpe to brynge me out of this
houfe: for I was ftollen 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.

F. 5 iuxta interpretationem congruam fibi. 7 triflor . . hodie
folito facies 8 referte mihi quid videritis. 13 recordabitur Pharaoh
ministerii tui . iuxta officium tuum, sciet ante

L. 5 hatte seyne bedeutung 8 Auslegen gehoret Gott zu,
erzelet myrs doch. 11 zudruckt sie ynn den becher 13 deyn heubt
erheben . . nach der vorigen weylze 15 das sie mich eyngefetzt
haben.
When the chefe baker sawe that he had well interpretate it, he sayde vnto Ioseph, me thought also in my dreame, y I had wyker baskettes on my heade:

And in y vppermost basket, of all maner bakemeates for Pharao. And the byrdes ate them out of the basket apon my heade.

Ioseph anwered and sayde: this is the interpretation thereof. The iii. baskettes are dayes, for this daye.iii. dayes shall Pharao take thy heade from the, and shall hange the on a tree, and the byrdes shall eate thy flesh from of the.

And it came to passe the thyrde daye which was Pharaos byrth daye, that he made a feast vnto all his servauntes. And he lyfted vpp the head of the chefe buttelar and of the chefe baker amonge his servauntes.

And restored the chefe buttelar vnto his buttelarship agayne, and he reched the cuppe in to Pharaos hande, ad hanged the chefe baker: euæ as Ioseph had interpretated vnto the. Notwithstanding the chefe buttelar remembred not Ioseph, but forget hym.

The .XLI. Chapter.

ND it fortuned at .ii. yeres end, that Pharao dreamed, and thought that he stode by a ryuers fyde, and that there came out of the ryuer .vii. goodly kyne and fatt fleshe, and seid in a medow. And him thought that .vii. other kyne came vp after them out of the ryver evelfauored and leane fleshe and stode.

Ph. 16 prudenter fomnium dissoluisset ... caniftra farinae 19 auferet Pharao caput tuæ ... in cruce 20 puérus níuis, recordatus est inter epulas magniﬁri pinc. & pilor. prin. 22 suspéndit in patibulo, vt conectoris veritas probaretur. 23 Et tamen succedentibus prosperis, præp. pinc. oblitus est interpretis fui. xli, 2 & pascebantur in ipfa amnis ripa in locis virentibus.

19 deynen kopft erheben 20 vnd erhab das hewbt (bêz), 23 gedacht nicht ... vergafs.
by the other vpon the brynke [Fo. LIX.] of the ryuer.

4 And the evill favored and lenefleshed kyne ate vp the .vii. welfauored and fatt kyne: and he awoke their with.

5 And he flepte agayne and dreamed the second tyme, that .vii. eares of corne grewe apon one flake rancke and goodly. And that .vii. thynne eares blasted with the wynde, spronge vp after them: and that the .vii. thynne eares deuowerd the .vii. rancke and full eares. And then Pharao awaked: and se, here is his
dreame. When the mornynge came, his fprete was troubled And he sent and called for all the syth-

fayers of Egypte and all the wyfe men there of, and told them his dreame: but there was none of them that coude interpretate it vnto Pharao.

9 Than fpake the chefe buttelar vnto Pharao faynge.

10 I do remembre my fawte this daye. Pharao was an-
grie with his servauntes, and put in warde in the chefe

marshals house both me and the chefe baker. And we dreamed both of vs in one nyght and ech mannes dreame of a fondrye interpretation.

12 And there was with vs a yonge man, an Hebrue borne, servaunte vnto the chefe marshall. And we
told him, and he declaredoure dreames to vs acord-
ynge to ether of oure dreames. And as he declared them vnto vs, euenn to it came to pasie. I was refrored to myne office agayne, and he was hanged.

14 Than Pharao fent and called Ioseph. And they
made him hafte out of preson. And he shaued him self and chaunged his rayment, & went in to Pharao.

15 And Pharao sayde vnto Ioseph: I haue dreamed a
dreame and no man ca interpretate it, but I haue
herde faye of the .v as foone as thou heareft a dreame,
thou doft interpretate it. And Ioseph anfwered Pharao

\[ \text{\textit{V. 6 percuiffe vredine 7 omnem priorum pulchritudinem.}} \]
\[ \ldots \text{poft quietem 8 cœictores 9 Tunc demum reminiscens pincer-} \]
\[ \text{\textit{narubi magifer, ait, Confiteor 11 somniu, praefagium futurorù.} 13} \]
\[ \text{\textit{audiu. quicquid postea rei probauit eventus.} 14 Ioseph totonderunt} \]
\[ \ldots \text{der fie} \ldots \text{deutten kund.} \]
\[ \text{\textit{Ich gedeneck heut an meyn funde 11 des deutung yhn betraff 14 vnd ließen yhn aus dem loch,} \]
faynge: God shall geue Pharao an answere of peace without me.

17 Pharao sayde vnto Ioseph: in my dreame me thought
18 I stode by a ryvers fyde, and there came out of the
ryver .vii. fatt fleshed ad well fauored kyne, and fedd
in the medowe. And then .vii. other kyne came vp
after them, poore and very euell fauored ad leane
fleshed: so that I never fawe their lyke in all the lande
of Egipte in euell fauordnesse. And the .vii. leane and
euell fauored kyne ate vp the firft .vii. fatt kyne And
when they had eaten them vp, a man cowde not per-
ceau that they had eatethe them: for they were ftil as
evyll fauored as they were at the begynnynge. And
I awoke.

21 And I sawe agayne in my dreame .vii. eares fpynge
out of one stalk full and good, and .vii. other eares
wytherd, thinne and blafted with wynde, fpynge vp
after them. And the thynne eares deuowred the .vii
good eares. And I haue tolde it vnto the foth-

25 Then Ioseph sayde vnto Pharao: both Pharaos
dreames are one. And god doth shewe Pharao what
he is aboute to do. The .vii. good kyne are .vii.
yers: & the .vii. good eares are .vii. yere also, and
is but one dreame. Lykewyfe, the .vii. thynne and
euell fauored kyne that came out after them, are .vii
yeraes: and the .vii. emptie and blafted eares shalbe
vii. yeraes of hunger. This is that which I sayde vnto
Pharao, that God doth shewe Pharao what he is aboute
do.

Beholde there shall come .vii. yere of great plen-
teousnes through out all the lande of Egypte. And
there shall aryfe after them .vii. yeres of hunger. So
that all the plenteousnes shalbe forgotten in the lande of Egipte. And the hunger shal confuse the lande: so that the plenteousnes shal not be once afene in the land by reason of that hun- ger that shal come after, for it shal be exceding great. And as concernyng that the dreame was doubled vnto Pharao the second tyme, it betoken- eth that the thynge is certanly prepared of God, ad that God will shortly brynge it to passe.

Now therfore let Pharao provyde for a man of vnderftondynge and wyfdome, and sett him over the lande of Egipte. And let .P. Pharao make officers over the lande, and take vp the fyfte parte of the land 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 Pharao: that there may be foode in the cities, and there let them kepte it: that there may be foode in store in the lande, agaynft the .vii. yeres of hunger which shal come in the lande of Egipte, and that the lande perishe not thorow hunger.

And the saynge pleased Pharao ad all his seruauntes. Than sayde Pharao vnto his seruauntes: where shal we fynde foch a ma as this is, that hath the fprete of God in him? wherfore Pharao sayde vnto Ioseph: for as moch as God hath shewed the all this, there is no man of vnderftondyng nor of wyfdome lyke vnto the Thou therfore shalt be ouer my house, and acordinge to thy worde shal all my people obey: only in the kynges seate will I be aboue the. And he sayde vnto Ioseph: beholde, I haue sett the ouer all the lande of Egipte. And he toke off his ryngge from his fynge, and put it vpon Iosephs fynge, and arayed him in ray- met of biffe, and put a golden cheyne aboute his

"M. 39 or of wyfdome
V. 30 vt oblivion tractatur 31 & vber tatis magnitudinem perditura efl inopie magnitudo. 32 firmitatis indicium . fermo dei, & velocius impleatur. 35 sub Phar. potestate condatur 39 sapi- entiorem & fimilis tui inuenire potero? 41 rurium 22 flola byfina.
X. 32 folch ding von Gott gefertiget . dasselbs eylend thun
necke and fet him vpon the beft charrett that he had faue one. And they cryed before him Abrech, ad that Pharao had made him ruelar ouer all the lande of Egipte.
And Pharao sayde vnto Iofeph: I am Pharao, without thi will, shal no man lifte vp e- [Fo. LXI.] ther his hande or fote in all the lande of Egipte. And he called Iofephs name Zaphnath Paenea. And he gave him to wyfe Afnath the daughter of Potiphara preeft of On. Than went Iofeph abrode in the Iade of Egipte. And he was.xxx. yere olde whē he ftoode before Pharao kynge of Egipte. And than Iofeph departed from Pharao, and went thorow out all the lande of Egipte.
And in the vii. plenteous yeres they made thieves 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 every cyte: euen in the fame. And Iofeph layde vp corne in floore, lyke vnto the fande of the see in multitude out of mefure, vntyll he left nombrynge: For it was with out nome.
And vnto Iofeph were borne .ii. fonnes before the yeres of hunger came, which Afnath the daughter of Potiphera preeft of On, bare vnto him. And he called the name of the first fonne Manaife, for God (sayde he) hath made me forgett all my labour & all my fathers hufholde. The seconde called he Ephraim, for God (sayde he) hath caused me to growe in the lande of my trouble.

V. 43 currum fuam secundum... genu flecterent 44 non moebeit quisquam manu aut ped. 45 & vocavit eum lingua Egypt. Salutatorem mundi... facer. Heliopoleos. 47 in manipulos... congr. in horrea Egypti. 49 arene maris cosequaretur, & copia menfuram excederet. 52 terra paupertatis.
4. 43 auff dem andern wagen faren,.. knye für yhm beugen 49 alfo das er auffhoret zu zelen, denn man kunds nicht zelen.
51. 43. 45. 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 faye: As a man to whomse secreet thynges are opened. 46 When he ftoode before Pharao: that is whē he was admytted of Pharao into hiss office, as in 1 Reg. xvi. d.
50. 43. 45. 50 Zaphnath paena ift Egyptifch geredt, vnd noch vnbewußt was es fey, on das fo viel man fpuren kan, heyst es wie man auff deutfch fpricht, der heymliche neßtler radt. 51 Manaife heyst vergeffen. 52 Ephraim heyst, die gewachen.
And when the vii. yeres of plenteousnes that was in the lande of Egypte were ended, than came the vii. yeres of derth, acordynge as JHoses, xu. 53-xLii. 6

And when the derth was in all landes: but in the lade 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 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 Egiptias. And hunger waxed 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.

HEN Iacob sawe that there was corne to be folde in Egipte, he sayde vnto his sones: why haue hearde that there is corne to be folde in Egipte. Gete you thither and bye vs corne frõ thèce, that we maye lyue and not dye. So went Iosephs ten brethren doune to bye corne in Egipte, for Ben Iamin Iosephs brother wold not Iacob sende with his other brethren: for he sayde: some myffortune myght happen him

And the sones of Israel came to bye corne amongst other that came, for there was derth also in the lande of Canaan. And Ioseph was gouerner in the londe, and folde corne to all the people of the londe. And his brethren came, and

The .XLII. Chapter.

1 When Iacob sawe that there was corne to be folde in Egipte, he sayde vnto his sones: why are ye negligent? beholde, I haue hearde that there is corne to be folde in Egipte. Gete you thither and bye vs corne frõ thèce, that we maye lyue and not dye. So went Iosephs ten brethren doune to bye corne in Egipte, for Ben Iamin Iosephs brother wold not Iacob sende with his other brethren: for he sayde: some myffortune myght happen him

And the sones of Israel came to bye corne amongst other that came, for there was derth also in the lande of Canaan. And Ioseph was gouerner in the londe, and folde corne to all the people of the londe. And his brethren came, and
fells flatt on the grounde before him. When Ioseph knewe his brethern, he knewe them: But made strange vnto them, and spake roughly vnto them saynge: Whence come ye? and they sayde: out of the lande of Canaan, to bye vitayle. Ioseph knewe his brethern, but they knewe not him.

And Ioseph remembred his dreames which he dreamed of them, and sayde vnto them: ye are spies, and to se where the lande is weake is your comynge. And they sayde vnto him: nay, my lorde: but to bye vitayle thy servauntes are come. We are all one mans fonnes, and meane truly, and thy servauntes are no spies.

And he sayde vnto them: nay verely, but euen to se where the land is weake is youre comynge. And they sayde: we thi servauntes are .xii. brethern, the fonnes of one man in the lande of Canaan. The yongest is yet with our father, and one no man woteth where he is.

Ioseph sayde vnto them, that is it that I sayde vnto you, that ye are surelye spies. Here by ye shall be proued. For by the lyfe of Pharao, ye shall not goo hence, vntyll youre yongest brother be come hither. Sende therefore one off you and lett him fette youre P. brother, and ye shalbe in preaon in the meane season. And thereby shall youre wordes be proued, whether there be any truth in you: or els by the lyfe of Pharao, ye are but spies. And he put them in warde thre dayes.

And Ioseph sayde vnto the the thryd daye: This doo and lyue, for I feare God Yf ye meane no hurte, let one of youre brethren be bounde in the preaon, and goo ye and brynge the necessarie foode vnto youre
houpholdes, and brynge youre yongeft brother vnto me: that youre wordes maye be beleved, ad that ye dye not. And they did fo.

Than they sayde one to a nother: we haue verely synned agaynft oure brother, in that we sawe the anguyfh of his fould when he besought vs, & wold not heare him: thersore is this troubyll come apon vs.

Ruben anfwered the saynge: sayde I not vnto you that ye shuld not synne agaynft the lad: but ye wolde not heare. And now verely see, his bloude is requyred.

They were not aware that loyseph vnderftode them, for he fpake vnto them by an interpreter. And he turned from them and wepte, and than turned to them agayne, his bloude is requyred.

The lorde of the lade fpake rughly to vs, and toke us for fypes to ferche the countrie. And we fpaye vnto him: we meane truely and are no fypies.
32 We be .xii. bretren fônes 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 countrie sayde vnto us: here by shal I knowe ye ye meane truly: leave one of youre brethern here with me, and take foode necessary for youre houfholdes and get you awaye, and brynge youre yongeft brother vnto me. And thereby shal I knowe that ye are no spyes, but meane truly: So will I delyuer youre brother agayne, and ye shall occupie in the lande.

34 And as they emptied their fackes, beholde: euerymans bundell of money was in his facke And when both they and their father fawe the bundells of money, they were afrayde.

35 .?.. And Iacob their father sayde vnto them: Me haue ye robbed of my children: Ioseph is awaye, and Simeon is awaye, and ye will take Ben Iamin awaye. All these things fall vpon me. Ruben answered his father saynge: Slee my two fonnes, yf I bringe him not to the agayne. Delyuer him therefore to my honde, and I will brynge him to the agayne: And he sayde: my sonne shall not go downe with you. For his brother is dead, and he is left alone. Moreover some myfortune myght happen vpon him by the waye which ye goo. And fo shuld ye brynge my gray head with forowe vnto the graue.

Verse 32: vnus non eft super 34 qui tenetur in vinculis... emendi habeatis licetiam. 35 His dictis cum frumenta... ligatas pecunias 36 non eft super, Simeon tenetur in vinculis... in me... reciderunt. 38 ipse solus remanfit... cum dolore ad inferos.

Verse 36: 32 ift nicht mehr furhanden 34 im land werben, 36 Ioseph ift nit mehr furhanden 38 alleyn vberblieben... mit fchmertzzen zur helle.

Mem. Mem. 38 Brynge me to my graue; that is, ye shal brynge me to my death, as in Esa. xxxviii.
ND the derth waxed fore in the lande. And when they had eatē vp that corne which they brought out of the lande of Egipte, their father sayde vnto them: goo agayne and by vs a little food. Than sayde Iuda vnto him: the man dyd testifie unto vs saynge: loke that ye see not my face excepte youre brother be with you. Therfore yf thou wilt sendeoure brother with 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.

And Israell sayde: wherfore delt ye so cruelly with me, as to tell the man that ye had yet [Fo. LXIII.] another brother? And they sayde: The man aske vnd vns to the kynred saynge: is youre father yet alyue? haue ye not another brother? And we tolde him acordynge to thefe wordes. How cowd we knowe that he wolde byd vs brynge ore brother downe with vs? Than sayde Iuda vnto Israell his father: Send the lad with me, and we wyll ryfe and goo, that we maye lyue and not dye: both we, thou and alfo ore childern. I wilbe suerte for him, and of my handes require him. Yf I brynge him not to the and sett him before thine eyes, than let me bere the blame for euer. For excepte we had made this tariège: by this we had bene there twayne and come agayne.

Than their father Israel sayde vnto the: Yf it must nedes be so now: than do thus, take of the beft frutes

V. 2 pauxillum escarum. 3 Denütiauit nobis... sub atteftatione iurifurandì 4 ememus tibi necessaria. 6 mileriam vt indicaretis 7 per ordinem nofram progeniâ... iuxta id quod fuerat scítìtus 8 ne moriamur nos et paruuli nostrí. 9 fulcipio puerum... re-quire illum... ero peccati reus 2. 6 dem man anfaget 8 wir vnd du vnd vnd vnd vnder kindle 9 burge fur yhn feyn
of the lande in youre vesseles, and brynge the man a
preffent, a curtesie bawlme, and a curtesie curtesie, a
of hony, fpycses and myrre, dates and al- small quantity
monds. And take as moch money more with you.
And the money that was brought agayne in youre
fackes, take it agayne with you in youre handes, per-
aduenture it was some ouerfyghte.
Take alfo youre brother with you, and aryfe 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. The and alfo Be Iamin, and I wilbe as a
mà robhed of his childern.

Thus toke they the preffent and twife fo much more
money with them, and Ben Iamin. And rofe vp, went
downe to Egipte, and presented them felfe to Iofeph.

When Iofeph fawe Ben Iamin with them, he fayde
to the ruelar of his houfe: brynge thefe men home, and
fley and make redie: for they fhall dyne with me at
none. And the man dyd as Iofeph bad, and brought
them in to Iofephs houfe.

When they were brought to Iofephs houfe, they
were afrayde ad fayde: becaufe of the money y came
in our fackes mouthes at the firtt tyme, are we brought,
to pyke a quarell with vs & to laye some thinge to
oure charge: to brynge vs in bondage andoure asfes
also. Therefore came they to the man that was the
ruelar ouer Iofephs houfe, and comened with him at
the doore and fayde:
Sir, we came hither at the firtt tyme to bye foode,
and as we came to an Inne and opened oure fackes:
beholde, every mannes money was in his facke with
full weghte: But we haue broght it agene with us,
& other mony haue we brought alfo in our handes,to
bye foode, but we can not tell who put our money in our 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 money. And he brought Simeon out to them ad led the in to Iofephs house, & gaue them water to wafhe their fete, and gaue their asies prauender: And they made redie their present agaynft Iofeph came at none, for they herde faye that they shulde dyne there.

25 When Iofeph 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.

26 When Iofeph came home, they brought the present in to the houfe to him, which they had in their handes, and fell flat on the grounde.

30 And he lyfte vp his eyes & behelde his brother Ben Iamin his mothers fonne, & sayde: is this youre yongest brother of whome ye tolde me of, in good health? and is he yet alyue? they answered: thy servaunte our father is in good health, and is yet alyue. And they bowed them selves and fell to the grounde.

32 And they prepared for him by himfelfe, and for them by them feluies, and for the Egyptians which ate with him by them feluies, because the Egyptians may not eate bread with the Hebrues, for that is an abhomynacyon vnto the Egyptians. And they fatt before him:
the eldest acordyng vnto his .P. age, and the yongest acordyng vnto his youth. And the mern marveled amonge them selves. And they broughte rewardes vnto them from before him: but Ben Iamins parte was syue tymes so moch as any of theirs. And they ate and they dronke, and were dronke wyth him 

The .XLIII. Chapter.

1 ND he commanded the rueler of his house saynge: fyll the mens fackes with food, as moch as they can carie, and put every mans money in his bagge mouth, and put my fyluer cuppe in the fackes mouth of the yongest and his corne money also. And he dyd as Ioseph had sayde. And in y morynge as soone as it was lighte, the mē were let goo with their asses.

2 And when they were out of the cytie and not yet ferre awaye, Ioseph sayde vnto the ruelar of his house: vp and folowe after the men and ouertake them, and faye vnto them: wherefore haue ye rewarded euell for good? is that not the cuppe of which my lorde drynketh, ād doth he not prophesie therin? prophesie, di-vine ye haue euell done that ye haue done.

3 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfor fayth my lorde foch wordes? God forbydd that thy fer-

4 And when they were out of the cytie and not yet ferre awaye, Ioseph sayde vnto the ruelar of his house: vp and folowe after the men and ouertake them, and faye vnto them: wherefore haue ye rewarded euell for good? is that not the cuppe of which my lorde drynketh, ād doth he not prophesie therin? prophesie, di-vine ye haue euell done that ye haue done.

5 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

6 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

7 And when they were out of the cytie and not yet ferre awaye, Ioseph sayde vnto the ruelar of his house: vp and folowe after the men and ouertake them, and faye vnto them: wherefore haue ye rewarded euell for good? is that not the cuppe of which my lorde drynketh, ād doth he not prophesie therin? prophesie, di-vine ye haue euell done that ye haue done.

8 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

9 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

10 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

11 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

12 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

13 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

14 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

15 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

16 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

17 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

18 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

19 And he ouertoke them and sayde the same wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

20 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

21 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

22 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

23 And he ouertoke them and sayde the same wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

24 And he ouertoke them and sayde the same wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

25 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

26 And he ouertoke them and sayde the same wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

27 And he ouertoke them and sayde the fame wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

28 And he ouertoke them and sayde the same wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

29 And he ouertoke them and sayde the same wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

30 And he ouertoke them and sayde the same wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

31 And he ouertoke them and sayde the same wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

32 And he ouertoke them and sayde the same wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

33 And he ouertoke them and sayde the same wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-

34 And he ouertoke them and sayde the same wordes vnto them. And they anfwered him: wherfore fayth my lorde foch wordes? God forbydd that thy fer-
we steale [Fo. LXVI.] out of my lorde house, ether 9 syluer or golde? with whosoeuer of thy servauntes it 10 be founde let him dye, and let vs also be my lordes 11 bondmen. And he saide: Now therfore acordynge 12 vnto youre worordes, he with whom it is found, shalbe 13 my servaunte: but ye, shalbe harmlesse.

And attonce every man toke downe his face to 14 the grounde, ad every man opened his face. And he 15 ferched, and began at the eldest & left at the yongest. 16 And the cuppe was founde in Ben Iamins face. Then 17 they rent their clothes, and laded every man his affe 18 and went agayne vnto the cytie. And Iuda and his 19 brethre came to Iosephs house, for he was yet there, 20 ad they fell before him on the grounde. And Ioseph 21 saide vnto the: what dede is this which ye haue done? 22 wift ye not that soch a man as I can prophesie?

Then saide Iuda: what shal we faye vnto my lorde, 23 what shal we speake or what excufe can we make? 24 God hath founde out sh reden of thy servauntes. 25 Beholde, both we and he with whom the cuppe is 26 founde, are thy servauntes. And he answered: God 27 forbyd sh I shulde do so, the man with whom the cuppe 28 is founde, he shalbe my servaunte: but goo ye in peace 29 vnto youre father.

Then Iuda went vnto him and saide: oh my lorde, 30 let thy servaunte speake a worde in my lordes audy- 31 ence, and be not wrooth with .? thi servaunte: for 32 thou art euen as Pharao. My lorde axed his servaunte 33 saigne: haue ye a father or a brother? And we an- 34 wered my lord, we haue a father that is old, and a 35 yonge lad which he begat in his age: ad the brother of 36 the saide lad is dead, & he is all that is left of that 37 mother. And his father loueth him.


d. 18 my lorde eare, and

V. 14 Primusque Iudas cum fratibus . . . omneque . . . pa-
riter in terram correrunt. 15 similis mei in augur. scientia ? 16 aut
iuue poterimus obtendere? 17 Abist a me . . . abite liberi 18 propius
Iudas . . . tu es enim poit Pharaonem dominus meus. 20 plum
solum habet mater fua

\[\times\] 15 erradten kunde? 16 fur wenden 17 mit friden 18 fur
deinen oren 20 alleyn vberblieben von seyner mutter

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Then sayde my lorde vnto his servauntes, brynge him vnto me, that I maye fett myne eyes apon him. And we answered my lorde, that the lad coude not goo from his father, for if he thulde leaue his father, he were but a deed man. Then saydest thou vnto thy servauntes: excepte youre yongest brother come with you, loke that ye fe my face no moare.

And when we came vnto thy servaunt oore father, we shewed him what my lorde had sayde. And when oore father sayde vnto vs, goo agayne and bye vs a litel fode: we fayd, ÿ we coude not goo. Neverthelesse if ooure youenge brother go with vs then will we goo, for we maye not see the mannes face, excepte oore yongest brother be with vs. Then sayde thy servaunt oore father vnto vs. Ye knowe that my wyfe bare me ii. sonnes. And the one went out from me and it is sayde of a fuertie that he is torne in peaces of wyld beastes, and I fawe him not fenece. Yf ye shalle take this also awaye fro me and some myffortune happen apon him, then shalle ye brynge my gray heed with forow vnto the grave.

[Fo. LXVII.] Now therfore whe I come to thy seruaunt my father, yf the lad be not with me: feinge that his lyfe hageth by the ladders lyfe, then as soone as he seeth that the lad is not come, he will dye. So shalle we thy servaütes brynge the gray hedde of thy seruaunt oore father with sorow vnto the grave. For I thy seruaunt became fuertie for the lad vnto my father & sayde: yf I bringe him not vnto the agayne. I will bере the blame all my lyfe lôme. Now therfore let me thy seruaunt byde here for þ lad, & be my lorde bondman: & let the lad goo home with his brethren. For how can I goo vnto my father, and the lad not wyth me: left I thulde see the wretchednes that shalle come on my father.

V. 21 ponam oculos 26 non audemus videre 28 Egresus est 29 vnum cum maerore ad inferos. 30 anima illius ex huius anima dependeat 32 recepi sidem, & fpopondi 34 Non enim possit ne calamitatis . . . teius aspiflam. 2. 28 Eyner gieng hyaunus von myr 29 hyunuter in die hell 30 weyl feyn feel an dikes feel hanget 32 burge worden 34 iamer fehen, der meynem vatter begegen wurde.
The .XLV. Chapter.

And Joseph could no longer re-
frayne before all them that
fonde aboute him, but com-
manded that they shuld goo
all out from him, and that there shuld be
no man with him, whyle he vttred him selfe vnto his
brethren. And he wepte alowde, fo
that the Egip-
tians and the houfe of Pharao herde it. And he sayde
vnto his brethren: I am Ioseph: doth my father yet
lyue? But his brethren coude not anfwere him, for
they were abaffhed at his preffence.

And Ioseph sayde vnto his brethren: come
nere to me, and they came nere. And he .P. sayde: I am
Ioseph youre brother whom ye fold in to Egipte. And
now be not greued therwith, nether let it feme a cruel
thinge in youre eyes, that ye folde me hither. For God
dyd send me before you to faue lyfe. For this is the
seconde yere of derth in the lande, and fyue moo are
behynde in which there shal nether be earynge nor
herveft.

Wherfore God fent me before you to make prouision,
that ye myghte continue in the erth and to fave youre
lyues by a greate deleyuance. So now it was not ye
that fent me hither, but God: and he hath made me
father vnto Pharao and lord ouer all his houfe, and
rueler in all the land of Egipte. Haft you ad goo to
my father and tell him, this fayeth thy fonne Ioseph:
God hath made me lorde ouer all Egipte. Come downe
vnto me and tarye not, And thou shalt dwell in the
londe of Gofan & be by me: both thou and thi chil-

P. 1 interesset . . . agnitioni mutuae. 3 nimio terrore perterriti.
5 pro salute enim vestra 6 nec arari . . . nec meti 7 & efcas ad vi-
uédom habere poſitis.
2. 1 mit feynen brudern bekenette 5 vnd denckt nicht das
zorn fey . . . vmb ewers lebenbs willen 6 pflugen . . . erndten 7 durch
eyn groffe errettunge
3. R. X. 4 zu myr: Das sind die fuffen wort des Evangeli,
alfo redet Christus mit der feelen im glawben, nach dem fie durchs
gefetd vnd gewiffen der fund, woll gedemutiget vnd geengflet ifi.

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called Genesis.

dern, and thi childerns childern: and thy shepe, and
11 beaftes and all that thou haft. There will I make
provision for the: for there remayne yet .v. yeres of
derth, left thou and thi housholde 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 Therfore tell my father of all my honoure which I
haue in Egipte and of all that ye haue fene, ad make
haft and brynge mi [Fo. Lxviii.] father hither.
14 And he fell on his brother Ben Iamins necke &
15 wepte, & Ben Iamin wepte on his necke. Moreover
he kyffed all his brethern and wepte apon them. And
after that, his brethern talked with him. And when
the tidynge was come vnto Pharaos houffe that Jo-
sephes brethern were come, it pleafed Pharao well and
all his feruauntes.
17 And Pharao fpake vnto Iofeph: faye vnto thy breth-
ern, this do ye: lade youre beeftes ad get you hence,
18 And when ye be come vnto the londe of Canaan, take
youre father and youre housholdes and come vnto me,
and I will geue you the beste of the lande of Egipte,
and ye shal eate the fatt of the londe.
19 And commaunded alfo. This do ye: take charrettes
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 Ifraell dyd euen fo, And Iofeph
gau them charrettes at the commaundment of Pharao,
and gau them vitayle alfo to fpende by the waye.
22 And he gau vnto eche of them chaung of rayment:
but vnto Ben Iamin he gau .iii. hundred peces of
fyluer and .v. chaung of rayment. And vnto his fa-
ther he fent after the fame maner: x. he affes laden
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 bretheren awaye, and they depa- rted. And he sayde vnto them: se that ye fall not out by the waye.

24 And they departed from Egipte and came in to the land of Canaan vnto Iacob their father, and told him saynge. Ioseph is yet a lyue and is gouernor ouer all the land of Egipte. And Iacobs hert waured, for he be- lieued the 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, then his prites reviued. And Ifrael sayde. prites, I haue ynough, yf Ioseph my sonne be yet alyue: I will goo and se him, yer that I dye. yer, before

The XLVI. Chapter.

SRAEL. toke his journey with all that he had, and came vnto Berfeba and offred of- frynges vnto the God of his father Iaac. And God sayde vnto Israel in a vision by nyghte, and called vnto him: Iacob Iacob. And he anwered: here am I. And he sayde; I am that mightie God of thy father, feare not to goo downe in to Egipte. For I will make of the there a great people. I will goe downe with y in to Egipte, & I will also bringe the vp agayne, & Ioseph shal put his hand uppon thine eyes.

V. 23... addens... triticum in itinere, panesque portates. 24 Ne iracemini in via. 26 Quo audito Iacob, quasi de graui fomo euirgillans 27 reuixit spiritus eius, & ait xlvi, puteum iuramenti (v. 5)... mactatis ibi victimis 2 audiiuit eum

A.C.S. Ia- cob with all his houholde goeth to Jo- seph in to Egypt. The genealogie of Iacob. Ioseph meteth hys fa- ther.

R. 24 zancket nicht auff dem wege. 26 seyn hertz schlorugs ynn wind 28 Ich hab gnug. xlvi, 1 oppfft er oppfer

A. N. 3 I will make the a great people: that is Iwyll multiplye thy feede, that many people shal come therof 4 To put hys hande uppon his eyes is to be present at hys death and to burye him, as in Tob. xiii, 6.
5 And Jacob rose vp from Berfeba. And his sones of Israel caried Jacob their father, ad [Fo. LXIX.] their children and their wyues in the charrettes which Pharao had sent to carie him. And they toke their catell ad the goodes which they had gotten in the land of Canaan, and came in to Egipte: both Jacob and all his seed with him, his sones and his sones sones with him: his daughters and his sones daughters and all his seed brought he with him in to Egipte.

8 These are the names of the children of Israel which came in to Egipte, both Jacob and his sones: Rubë Jacobs first sone. The children of Ruben: Hanoch, Pallu, Hezron and Charmi. The children of Simeon: Iemuel, Jamin, Ohad, Iachin, Zohar and Saul the sone of a Cananitish woman The children of Leui: Gerfon, Kahath and Merari. The children of Iuda: Er, Onan, Sela, Pharez and Zerah, but Er and Onan dyed in the lande of Canaan. The children of Pharez, Hezrô, & Hamul. The children of Ifachar: Tola, Phuva Job and Semnon. The children of Sebulon: Sered, Eion and Iaheeleel. These be the children of Lea which she bare vnto Jacob in Mefopotamia with his daughter Dina. All these soulles of his sones and daughters make .xxx. and .vi.

16 The children of Gad: Ziphion, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The children of Affer: Iemna, Iefua, Iefui, Brya and Se- .?.; rah their sister. And the children of Brya were Heber and Malchiel. These are the children of Silpha whom Labâ gaue to Lea his daughter. And these she bare vnto Jacob in nombre xvi. soules.

19 The children of Rahel Jacob's wife: Ioseph and ben Iamin. And vnto Ioseph in the lode of Egipte were borne: Manaffes and Ephraim which Afnath the doughter of Potipharà preaft of On bare vnto him. The chil-
The childern of Ben Iamin: Bela, Becher, Asbel, Gera, Naem-
man, Ehi Ros Mupim, Hupim and Ard. These are
the childern of Rahel which were borne vnto Iacob:
xiii. soules all to gether.

The childern of Dan: Hufim. The childern of
Nepthali: Iahezeel, Guni, Iezer and Sillem. These
are the sonnes of Bilha which Laban gaue vnto Rahel
his daughter, and she bare these vnto Iacob, all to-
gether vii. soules. All the soules that came with
Iacob in to Egipte which came out of his loyns (be-
syde his sonnes wifes) were all togethers. Lx. and vi
soules. And the sonnes of Ioseph, which were borne
him in egipte were: ii. soules. So that all the soules
of the houle of Iacob which came in to Egipte are Lxx
And he sent Iuda before him vnto Ioseph that the
waye myghte be shewed him vnto Gofan, and they came
in to the lande of Gofan. And Ioseph made redie his
charett and went agaynst Israel his father vnto Gofan,
ad pre-[Fo. LXX.] fented him selfe vnto him, and fell
on his necke and wepte vpon his necke a goode whyle.
And Israel sayd vnto Ioseph: Now I am cōtē to dye,
in so moch I haue fene the, that thou art yet alyue.

And Ioseph sayde vnto his brethre and vnto his fathers
houfe: I will goo & shewe Pharao and tell him: that my
brethren and my fathers houfe which were in the lade of
Canaan are come vnto me, and how they are shepardes
(for they were men of catell) and they have brought their
shepe and their oxen and all that they haue with them.

Yf Pharao call you and axe you what youre occupa-
tion is, faye: thi feruauntes haue bene occupayd aboute
catell, frōoure chillode vnto this tyme: both we and oure
fathers, that ye mayedwell in the lande of Gofan. For an
abominacyon vnto the Egiptians are all that feade shepe.

Al. 29 and wē to mete Israel 34 For the Egiptiūs abhore all
shepardes.

V. 27 in Aegyptum 28 vt nuntiaret ei, et ille occurreret in
Geffen. 29 ad eudem locum... & inter amplexus fleuit. 32 cu-
ramque habent alendorum gregum: omnia quae habere pe-
tuerunt 34 repondebitis, Viri paiores fumus... Hae autum
dicetis.

L. 26 die aus feynen landen komen waren 29 Vnd da er yn
fahe 32 leute die mit vich vmbgehen (v. 34) 34 Denn was vich
hirten find, das ift den Egiptern ein grewel.
ND Ioseph wet and told Pharao and sayde: my father and my brethern their shepe and their beastes and all that they haue, are come out of the lade of Canaan and are in the lande of Gofan. And Ioseph toke a parte of his brethern: euen foyue of them, and presented them vnto Pharao. And Pharao sayde vnto his brethern: what is your occupation? And they sayde vnto Pharao: sheepefeyders of shepe are thie feruauntes, both we ad also oure fathers. They sayde moreover vnto Pharaoh: for to fogetorne in the lande are we come, for thy feruauntes haue no pastur for their shepe so fore is the famishment in the lande of Canaan. Now therefore let thy feruauntes dwell in the lande of Gofan.

And Pharao sayde vnto Ioseph: thy father and thy 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 brethren dwell. And euern in the londe of Gofan let them dwell. Moreover if thou knowe any men of actiuyte amonge them, men of actiuyte, ablemen Ioseph brought in Iacob his father and sett him before Pharao. And Iacob bleffed Pharao. And Pharao axed Iacob, how old art thou? And Iacob sayde vnto Pharao: the dayes of my pilgrimage 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 pilgramages. And Iacob bleffed Pharao and went out from

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The .XLVII. Chapter.

AND Ioseph wet and told Pharao and sayde: my father and my brethern their shepe and their beastes and all that they haue, are come out of the lade of Canaan and are in the lande of Gofan. And Ioseph toke a parte of his brethern: euen foyue of them, and presented them vnto Pharao. And Pharao sayde vnto his brethern: what is your occupation? And they sayde vnto Pharao: sheepefeyders of shepe are thie feruauntes, both we ad also oure fathers. They sayde moreover vnto Pharaoh: for to fogetorne in the lande are we come, for thy feruauntes haue no pastur for their shepe so fore is the famishment in the lande of Canaan. Now therefore let thy feruauntes dwell in the lande of Gofan.

And Pharao sayde vnto Ioseph: thy father and thy 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 brethren dwell. And euern in the londe of Gofan let them dwell. Moreover if thou knowe any men of actiuyte amonge them, men of actiuyte, ablemen Ioseph brought in Iacob his father and sett him before Pharao. And Iacob bleffed Pharao. And Pharao axed Iacob, how old art thou? And Iacob sayde vnto Pharao: the dayes of my pilgrimage 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 pilgramages. And Iacob bleffed Pharao and went out from
him. And Ioseph prepared dwellinges for his father and his brethren, and gaue them possession in the londe of Egipte, in the best of the londe: eue in the lande of Raemfes, as Pharao commaunded. And Ioseph made provyfion for his father, his brethren and all his fathers housholde, as yonge children are fedd with bread.

There was no bread in all the londe, for the derth was excedeinge fore: s Dortmund sing by derth was founde in y lode of Egipte & y lode of Canaan, were fameshyd by derth. And Ioseph brought together all money which they boughte: & he layde vp the money in Pharaos houffe.

When money fayled in the lode of Egipte & of Canaan, all the Egiptians came vnto Ioseph and sayde: geue us suftenaunce: wherfore suffreft thou vs to dye before the, for oure money is spent. Then sayde Ioseph: brynge youre catell, and I will geue youw for youre catell, yf ye be without money. And they brought their catell vnto Ioseph. And he gaue them bread for horfes and stepe, and oxen and affes: so he fed them with bread for all their catell that yere.

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, but euenoure bodies and ourlondes. Wherfore lateste thou vs dye before thyneye eyes, and the londe to goo to noughte? bye vs and oure landes for bread: and let both vs and ourelondes be bonde to Pharao. Geue vs feed, that we may lyue & not dye, & that the londe goo not to waft.

And Ioseph boughte all the lande of Egipte for
Pharao. For the Egiptians folde every man his londe because the derth was fore apò them: and so the londe became Pharao. And he appoynted the people vnto the cities, from one syde of Egipte vnto the other: only the londe of the Preftes bought he not. For there .Þ. was an ordinauce made by Pharao for þ * preafes, that they shulde eate that which was appoynted vnto them: which Pharao had geuen them wherfore they folde not their londes.

Then Ioseph sayde vnto the folke: beholde I haue boughte you this daye ad your landes for Pharao. Take there seed and goo sowe the londe. And of the encreafe, ye shal geue the fyfte parte vnto Pharao, and .iii. partes shalbe youre awne, for seed to sowe the feld: and for you, and them of youre housholdes, and for youre childern, to eate. And they answered: Thou haft fauèd oure lyves Let vs fynde grace in the fyghte of my lorde, and let us be Pharaos servautes.

And Ioseph made it a lawe ouer the lade of Egipte vnto this daye: that men mutt geue Pharao the fyfte part, excepte the londe of the preaftes only, which was not bond vnto Pharao.

And Israell dwelt in Egipte: euen in the countre of Gofan. And they had their possesions therein, and they grewe and multi-plied exceedingly. Moreover Iacob lyued in the lande of Egipte xvii. yeres, so that the hole age of Iacob was an hundred and xlvii. yere.

* The blode gydes gelt privileges frô bearige with their brethren contrarye to Christes lawe of love. And of these prefes of idolles did our copaf- sige ynetrees lerne to crepe up by litle & to copafe fy greate tress of world with hypocrye, ad to thruf ÿ rotes of idolatrypoetrye supern- fition in to the & to fuch out ÿ iuce of the with their poetrye, till all be feer bowes and no thinge gerne fawe their owne comewelth.
When the tyme drewe nye, that Israel muft dye: he sent for his sone Iofeph and sayde vnto him: Ye I haue founde grace in thy fyghte, put thy hande vnder my thye and deale mercifully ad truely with me, that thou burie me not in Egypte: but let me lye by my fathers, and ca- [Fo. LXXII.] rie me out of Egypte, and burie me in their buryall. And he answered: I will do as thou haft sayde. And he sayde: vwere vnto me: ad he fware vnto him. And than Israel bowed him vnto the beddes head.

The .XLVIII. Chapter.

After thefe deades, tydiges were brought vnto Iofeph, that his father was seke. And he toke with him his .ii. sones, Manaf- fes and Ephraim. Then was it sayde vnto Iacob: beholde, thy sone Iofeph commeth vnto the. And Israel toke his strength vnto him, and fett vp on the bedd, and sayde vnto Iofeph: God all mightie appeared vnto me at lus in the lande of Ca- naan, ad bleffed me, and sayde vnto me: beholde, I will make the growe and will multiplye the, and will make a great nombre of people of the, and will geue this lande vnto the and vnto thy feed after y vnto an euerlaftinge poffefTion. Now therfore thy .ii. sones Manaffes ad Ephraim which were borne vnto the be- fore I came to the, in to Egypte, shalbe myne: eu- en as Ruben and Simeon shall they be vnto me. And the

29 To put his hand vnder his thye, loke in Gen. xxiii, 1. 31 Nieget: Er lag im bette kranck, richtet fich doch auf, nieget fich zum heubten, vnd bettet, die weil thut Iofeph den eid.

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children which thou geteft after them, shalbe thyne awne: but shalbe called with the names of their breth-ern in their enheritaunces.

7 And after I came from Mesopotamia, Rahel dyed upon my hande in the lande of Canaâ, by the waye: when I had but a feldes bre-. ð. de to goo vnto Ephrat. And I buried her there in ë waye to Ephrat which is now called Bethlehem.

8 And Israel behelde Iofephes sonnes & fayde: what are thefe? And Iofeph fayde vnto his father: they are my foonnes, which God hath geuen me here. And he fayde: brynge them to me, and let me bleffe them. And the eyes of Israel were dymme for age, so that he coude not see. And he brought them to him, &d he kyffed the and embraced them. And Israel fayde vnto Iofeph: I had not thoughte to haue sene thy face, and yet loo, God hath shewed it me and alfo thy seed. And Iofeph toke them awaye from his lappe, and they fell on the grounde before him.

10 Than toke Iofeph them both: Ephraim in his ryghte hande towards Israel left hande ad Manassies in his left hande, towarde Israelys ryghte hande, and brought them vnto him. And Israel stretched out his righte hande and layde it apone Ephraims head which was the younger, and his lyft hâde apone Manassies heed, croffinge his handes, for Manassies was the elder. And he bleffe Iofeph faynge: God before whome my fathers Abraham and Isaac dyd walke, and the God which hath fedd me all my life longe vnto this daye, And the angell which hath delyuered me frâ all euyl, bleffe these laddes: ë they maye be called after my name,

V. 7 ipfo itinere, eratque vernum tempus: & ingred. 12 de gremio patris, adoravit 14 commutans manus. 15 Benedixitque lac. filii Ios., & ait, Deus . . . qui pacit me 16 et invocetur super eos nomen

L. 6 folle generet fein mit jrer brûder namen 7 Ephrath, die jm Bethelehem heißt. 8 Wer find die? 10 tunkel. für alter . . wol fehen . . hertzet fie, 11 vnd ißprach 12 von feinem schos, vnd er nieget sich 14 Vnd thet wiffend alfo mit feinen henden 15 erneeret hat . . dieifen tag, 16 das fie nach meinem

M. A. X. 14 The putting on of hades was comenly vëd of the Hebrews, whè they comended or ofred any thynge to God, as Leuit. i, b.
and after my father Abraham and Isaac, and that they maye growe ad multiplie apò [Fo. LXXIII.] the erth.

17 When Ioseph sawe that his father layd his ryghte hande apon the heade of Ephraim, it displeased him. And he lifte vpp his fathers hade, to haue removed it from Ephraims head vnto Manasses head, and sayde vnto his father: Not so my father, for this is the eldest.

18 Put thy right hand apon 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 feed shalbe full of people. And he blessed them fainge. At the enample of these, the Israellites shal be blesse and saye: God make the as Ephraim and as Manasses. Thus sett he Ephraim before Manasses.

19 And Irael layde vnto Ioseph: beholde, I dye. And god shalbe with you and bringe you agayne vnto the land of youre fathers. Moreouer I geue vnto the, a porcyon of lande aboue thy brethern, which I gatt out of the handes of the Amorites wyth my swerde and my bowe.

20 Gather you together and heare ye sones of Iacob, and herken vnto Israel youre father.

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The .XLIX. Chapter.

1 AND Iacob called for his sones ad sayde: come together, that I maye tell you what shall happen you in the laft dayes.

2 Gather you together and heare ye sones of Iacob, and herken vnto Israel youre father.

* A curious typographical error, waschen (to wash) being put for wachsen (to grow).
3. Ruben, thou art myne eldeft sonne, my myghte and the begynnynge of my strenght, chefe in receau-
ynge and chefe in power. As unfaile as water waft thou: thou shalt therfore not be the cheffe, for thou wentft vp vpö thy fathers bedd, and than defeylededeft thou my couche with goyng vppe.

The brethern Simeon and Leui, weked instrumentes are their wepö. In to their secrettes come not my soule, and vnto their congregation be my honoure not coupled: for in their wrath they flewe a man, and in their selfewill they houghed an aaxe. Curfed be their wrath for it was stronge, and their fearines for it was cruel. I will therfore deuyde them in Iacob, & scater them in Israel.

8. Iuda, thy brethern shall pranye the, & and thine hande shalbe in the necke of thyne enimies, & thy fathers childern shall ftope vnto the. Iuda is a lions whelpe. Frö spoyle my bonne thou art come an hye: he layde him downe and couched himfelfe as a lion, and as a liones. Who dare ftere him vp? The sceptre shal not departe from Iuda, nor a ruelar from

V. 3 principium doloris mei 4 effufus es ficut aqua 6 & in voluntate tua suffoderunt murum 9 quis sufcitabit eum
1. 3uberft jm opier . jm reich § Vnrecht haben fie gehandelt 6 den ochfen verderbt 9 du bift hoch komen . widder yhn auft lehnen?

M. M. N. 6 That is, cut the fenowes on the insyte the knee, or as some call it the hamme, fo that he coulde not goo. 10 Sceptere is here taken for power royall & dignytie. Here is alfo prophesied the comme of Christ, as in Efaye. ix, a. Judge kys people, that is, he shall rule & gouerne them, as Exo. xviii, d.

3. Reuben solt der erste geburte wurde haben, nemlich, das Priestertum vnd konigreich, Nu aber wírs beides von jm genomö vnd Leui das Priestertum, vnd Iuda das konigreich gebé, Hie ift bedeut, die Syund Nagaga, die das bette Iacob, das ift der Schrift befudelt mit falsche lere darüber ift verloren hat Priestertum & ynn konigreich Israel. 10 Scepter; Hie fehet an der fegen von Chrifto, der von Iuda geporn follet werden, vnd heylt yhn Silo, das ift der gluck felig feyn vnd frisch durch dringen folt, mit geyft vnd glauben, das zuuor durch werck faur vnd vnelig ding war, darumb nenn wyr Silo, ynn helt, denn das vorge thyel dis fegens betriffen den konig Davud, vnd ift fonft ynn allen fegen nichts mehr von Chrifto Sondern alles ander ift von zeytlchim heyl, das den kindern Israel geben ift, als das Sebulon am meer wonen bis gen Sidon, vnd Iffachar mitten ym land vom meer wonen, vnd doch zinsbar gewefen ift den konigen von Affryien,

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betwene his legges, vntill Silo come, vnto whome the people shal herken. He shal bynde his fole vnto the vine, and his asses colt vnto the vyne braunche, ad shal wash his garment in wyne and his mantell in the bloud of grapes, his eyes are roudier than roudier, rud-
wyn, ad his teeth whitter then mylke. [Fo. LXXIII.] Zabulon shal dwell in the hauen of the see and in the porte of shippes, & shall reache vnto Sidon. Isachar is a stronge ass, he couched him doune betwene ii. borders, and sawe that rest was good and the lande that it was pleafant, and bowed his shulder to beare, and became a fervaunte vnto trybute. Dan shal judge his people, as one of the trybes of Ifrael. Dan shalbe a ferpent in the waye, and an edder in the path, and byte the horfe heles, fo ẏ his ryder shal fall backwarde. After thy fawynge loke I LORde. Gad, men of warre shal invade him. And he shal turne them to flyght. Off Affer cometh fatt breed, and he shal geue pleaf-
ures for a kyngye. Naphthali is a swyft hynde, ad geueth goodly wordes. That florifhynge childe Iofeph, that florifhing childe and goodly vn to the eye: the daughters come forth

AK. 22 the daughters ran vp on the walle.

V. 10 quia mittebatur eft, et ipse erit expectatio gentium. 11 et ad vitem o hli mi, abhiam 12 Pulchriores sunt oculi 17 mordens ungulas equi, vt cadat aec eius retro. 18 Salutare tuum expectabo 19 accinctus praebabitur 20 praebabit delicias regibus. 21 dans eloquia pulchritudinis. 22 filiae diffcurrunt super murum.

X. 10 noch eyn meyfler von feynen flffen, bis das der Helt komme 14 bynern efel 17 reutter zu ruck falle 18 ich warnte auff deyn heyl 19 vnd widder erumb furen. 20 konigen mündliche sypye 22 holdelige kind . . die tochter treten eyner im regiment

AK. X. 20 Fat brede, is plenteoufnes of the erth as encreafe of corne and other. &c. therwith shall fede kinges, & all the mä of the erth, as ii. Efd. ix. c.

X. 16 Den Segen Dan hat Sampfon erfullet, Judic. xii. 10 Gad hat feyn fegen aufgericht, do fie fur Ifrael her zoglos. i. 20 Affer hat gut getreyde land ynnen gehabt. 21 Naphthali fegen ſt erfullet durch Debra vnd Barac lud. v. 22 Der fegen Iofeph gehet auff das konigreych Ifrael vnd ſt ganz von leybly-
chem regiment gefagt, das die tochter (das ſt die ftedte ym land) wol regirt worden zeytlich, vnd viel propheten vnd gros leut zu eckfleyn hatten, vnd wie wol fie oft angefochté worden, ge-
wonnen fie doch, vnd dis konigrech war im gefchlecht Ephraim, alfo blebyt der geytlich fegen vnd reich auff luda, vnd das leyplych 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 faft, &
his armes and his handes were stronge, by the handes
of the myghtye God of Iacob: out of him shall come
an herde mā a stone in Israel. Thi fathers God shall
helpe the, & the almightye shall blesse the with blesstge
from heaven aboue, and with blesstges of the water
that lieth vnder, & with blesstges of the brestes & of
26 the wombes . The blesstges of thy father were
stronge: even as the blesstges of my elders, after the
defyre of the hiefth in the worlde, and these blesstges
shall fall on the head of Ioseph, and on the toppe of
the head of him y was separat from his brethren.
27 Ben Iamin is a rauehynge wolf. In the mornynge
he shall deouere his praye, ad at nyghte he shall de-
uyde his iploye.
28 All these are the xii. tribes of Israel, & this is that
which their father spake vnto them whe he blesst
them, every man with a severall blesstg. 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,
in the double caue that is in the felde before Mamre
in the lande of Canaan. Which felde Abraham boughte
of Ephron the Hethite for a possession to burye in. There
they buryed Abraha and Sara his wyfe, there they
buryed Isaac and Rebecca his wyfe. And there I
buryed Lea: which felde & the caue that is therin,
was bought of the chilnder of Heth.

xl. 25 womb.
v. 24 diffoluta funt vincula brach. & man. illius per...inde
paflor egreffus eft lapis Israel. 26 patris tui confortatæ funt... patrum eius: donec ven. defyderium collium ætern.,... et in vertice
Nazaranæ 29 ego congregor ad pop. 31 eum, et Saram [v. 32 want-
ing in Latin]
I. 24 die arm feuyn hende... find komen hiriten vnd feyn
25 fegen von der tieffte... an bruften vnd beuchen. 26 nach wundisch
der hohen in der welt... aus Ioseph fallen hewbert werden, vnd
verbiste Naferer 32 ynn dem gut des ackers vnd der hole drynne.
xl. x. 27 Wolfe is here taken in a good fence, and signifi-
eth a fervent preacher of godes worde as was Paule in whom
this text is verified.
I. xl. x. 27 Ben Iamin fegen hat S. Paullus erfullet, onder
der Konig Saul vnd die burger zu Gaba. Iudic. xx.
When Iacob had commaundéd all that he wold vnto his fonnes, he plucked vp his fete apon the bedd and dyed, and was put vnto his people. And Ioseph fell apon his fathers face, and wepte apon him, and kyffed him.

[Fo. LXXV.] The .L. Chapter.

And Ioseph commaundéd his feruauntes that were Phiſicions, to embawme his father, and the Phiſicios ebawmed Iſrael xl. dayes lọge, for fo lọge doth y embawminge laft, & the Egiptians bewepte him .Lxx. dayes.

And when the dayes of wepyenge were ended, Ioseph speake vnto y houfe of Pharao faynge: Yf I haue founde faoure in youre eyes, fpeake vnto Pharao and tell him, how that my father made me swere and fayde: loo, I dye, fe that thou burye me in my graue which I haue made me in the lande of Canaan. Now therfor let me goo and burye my father, ad thà will I come agayne. And Pharao fayde, goo and burye thy father, acordynge as he made the swere.

And Ioseph went vp to burie his father, and with him went all the feruauntes of Pharao that were the elders of his houfe, ad all y elders of Egipte, and all the houfe of Ioseph ad his brethrn & his fathers houfe: only their childern & their shepe and their catell lefte they behinde them in the lande of Gofan. And there went with him alfo Charettes and horfemen: fo that they were an exceedynge great companye.

F. 33 appositisque est . . . l. 1 quod cernens . . . patrem. 2 Quibus iufa 3 explentibus . . . cadauerum conditorum 5 in sepolchro meo quod fodi mihi 7 fenes domus Phar., cunctique maiores natu terrae 9 turba non modica.

L. 33 bette, nam ab. 1, 2 erzen (bis) 5 begrabe . . . grabe . . . graben hab io fecer grosse vnd bittere klag
And when they came to the field of Atad beyond Jordan, there they made great & exceeding lamentation. And he mourned for his father seven days.

When the inhabitants of the land the Canaanites saw the mourning in the field of Atad, they said: this is a great mourning which the Egyptians make. Wherefore the name of the place is called Abel-mizraim, which place lyeth beyond Jordan. And his sons dyed unto him according as he had commanded them.

And his sons carried him into the land of Canaan and buried him in the double cave which Abraha had bought with the field to be a place to bury in, of Ephron the Hethite before Mamre. And Joseph returned to Egypt again and his brethren, and all that went up with him to bury his father, as alone as he had buried him.

Whene Joseph's brethren saw that their father was dead, they said: Joseph might fortune to hate us and reward us agayne all the evil which we dyed unto him. They dyd therfore a commandment unto Joseph saying: thy father charged before his death saying...

This wife sayd unto Joseph, forgive I pray thee thetrespace of thy brethren & their synne, for they rewarded the euell. Now therefore we pray thee, forgive the trespace of the servauntes of thy fathers God. And Joseph wept when they spake unto him.

And his brethren came ad fell before him and said: beholde we be thy servauntes. And [Fo. LXXVI.] Joseph sayde unto them: feare not, for am not I vnder god? Ye thoughte euell unto me: but God turned it unto good to bringe to passe, as it is this daye, euen to faue moch people a lyue. Feare not therfore, for I will...
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, eue 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 suerlie vysett you and bringe you out of this lande, vnto the lande which he sware vnto Abraham, 
25 Isaac and Iacob. And Ioseph toke an ooth of the children of Israel ad sayde:

God will not sayle but vysett you, se there-fore that ye carie my boones hence. And 
26 so Ioseph dyed, when he was an hundred and x. yere olde. 
And they emba-wmed him 
and 
put him in a chest in Egipte.

The end of the first boke of Moses.
Abrech, tender father, or, as some will, bowe the knee.

Arcke, a shippe made flatte as it were a cheft or a cofer.

Biffe: fyne whyte, whether it be silke or linen.

Blesse: godes blessinges are his giftes, as in the firste chapter he blessed them, sayng: growe & multiplye & haue dominion &c. And in the ix. chapter he blessed Noe and his fonnes, & gaue the dominió over all beeftes & authoritye to eate the. And god blessed Abrahâ with catell âd other ryches. And Iacob defyred Esau to receaue ý blessing which he brought him, ý is, the preasent & gifte. God blessed the vii. daye, ý is, gaue it a prchemynence ý men shuld rest therein from bodely laboure & lerne to know the will of god & his lawes & how to worke their workes godly all the weke after. God also blesseth all nations in Abrahams seed, that is, he turneth his loue & favoure unto the and geveth the his fpirite and knowledge of the true waye, âd luft and power to walke therin, and all for christes sake Abrahams sonne.

Cain, so it is written in Hebrue. Notwittfôdinge whether we call him Cain or cain it maketh no matter, so we vnderstond the meaninge. Every lande hath his maner, that we call Ihonn the welchemen call Evan: the douch hace. Soch difference 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.

Curfe: Godes curfe 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 right curfes and signes of the wrath of God vnto the vnbelieueres: but vnto them that knowe Christ,
they are very blessinges and that wholsome croffe & true purgatorye of oure fleshe, thorow which all must go that will lyue godly ad be faued: as thou readeft Matt. v. Blessed are they that suffre persecution for rightewesnes fake. &c. And hebrewes .xi. The lorde chaftyfeth whom he loveth and fcorgeth all the children that he receaveth.

Eden: pleasure
Firmament: The skyes

Faith is the belevinge of goddes promeffes & a fure truft in the goodnesse and truth of god. Which faith iuiftifyeth Abrahâ gen. xv. and was the mother of all his good workes which he afterward did. For faith is the goodnesse of all workes in the sight of God.

Good workes .P. are thinges of godes commaundemeth, wrought in faith. And to low a fhowe at the commaundement of god to do thy neyghbour service withal, with faith to be faued by Chrift (as god promyfeth vs.) is moch better the to bild an abbay of thyne awne imagination, truftinge to be faued by the fayned workes of hypocrites. Iacob robbed Laban his vncle: Mofes robbed the Egiptians: And Abrahâ is aboute to flee and burne his awne fonne: And all are holye workes, becaufe they were wrought in fayth at goddes commaundement. To stele, robbe and murther are no holye workes before worldly people: but vnto them that haue their trufte in god: they are holye when god commaundeth them. What god commaundeth not getteth no reward with god. Holy workes of mens imagination receave their rewarde here, as Chrift teftfyfeth Matt. .vi. How be it of fayth & workes I haue fpoken abundantly in mammon. Let him that defyreth more feke there.

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

Ham and Cam all one.

Iehovah is goddes name, nether is any creature fo called. And it is as moch to faye as one that is of him felf, and dependeth of nothinge. Moreouer as oft
as thou feist LORde in gre- as at letters (excepte there be any errore in the pretinge) it is in hebrewe Iehovah, thou that arte or he that is. Marshall, In hebreue he is called Sar tabaim, as thou woldest faye, lorde of the slaughtermen. And though that Tabaim be takë for cokes in many places, for the cokes did fle the beastes the selues in those dayes: yet it may be taken for them that put men to execution also. And that me thought it shoulde here best signifie in as moch as he had the oversigt of the kingses preson and the kingses presoners were they neuer so great me were vnder his custodye. And therfore I call him cheffe marshall an officer as is the lefetenaunte of the toure, or master of the marshalfye. Slyme was their morter .xi. Chapter, and flyme pittes .xiv. chapter: that flyme was a fatteneffe that fled out of the erth lyke vnto tarre, And thou mayft call it cement, if thou wilt. Siloh after some is as moch to faye as lent; & after some, happie, and after some it signifieth Mesias, ý is to faye annoynted, and that we call Chripte after the greke worde. And it is a prophesie of Chripte: For after ý all ý other tribes were in captiuite & their kyngdom destroyed, yet the tribe of Iuda had a ruler of the famebloud, even vnto the comynge of Chripte. And aboute the comige of Chripte 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 Efau. Testamët here, is an appoyntemët betwene god and mà, and goddes promyfes. And facramët is a signe representinge soch an appoyntement and promes: as the raynebowe representeth the promyse made to Noe, that god will no more drowne the worlde. And circumcision representeth the promyfes of god to Abraham on the one fyde, and that Abrahà and his feed shuld circumcyse and cut off the lustes of their fleshe, on the other fyde, to walke in the wayes of the lorde: As baptyme which is come in the roume therof, now signi-
A table expoundinge

fieth on the one syde, how that all that repent and
believe are washed in Christes bloud: And on the other
syde, how that the same must quench ad droune the
lustes of the fleth, to folow the steppes of Christ.

There were tyrantes in the erth in those dayes, for
the sones of god saw the daughters of men. &c. The
sones of god were the prophets childerne, which
(though they succeded there fathers) fell yet from the
right waye, and thorow falsenod of hypocrtye subdued
the world vnder them, and became tyrantes, As the

Vapor, a dewy miste, as the smoke of a seething pott.

To walke with god is to lyve godly and to walke
in his commaundementes.

Enos walked with god, and was no morefene: 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
hapylye they shuld haue made an Idoll of him, for he
was a great preacher and an holye man.

Zaphnath paenea, wordes of Egipte are they (as I
suppose) and as moch to saye: as a man to whom
secrte thinges be opened, or an expounder of secrte
thinges as some enterprete it.

That Ioseph brought the egiptians in to soch subje-
tion wold feme vnto fome a very cruell deade: how be
it it was a very equal waye. For they payde but the
fifte part of that that grewe on the grounde. And
therwith were they qwytt of all dutyes, both of rent,
custome, tribute & toll. And the kynge therwith founde
them lordes and all ministres and defended them.

We now paye halfe so moch vnto the prestes only,
befyde their other craftye exactions. Then paye we
rent yereely, though there grow never so little on the
grounde, And yet, when the kynge cal-. leth paye we
neuer the leffe. So that if we loke indifferently, their
condition was easiear the oures, and but even, a very
indifferet waye, both for the comen people and the
kynge also.
certeyne worbes

Se therfore that thou loke not on the ensamples of the scripture with worldly eyes: left thou preferre Cain before Abel, Ifmael before Ifaac, Esau before Iacob, Ruben before Iuda, Sarah before Pharez, Manaf

es before Ephraim. And euen the worst before the best, as the maner of the worl-
de is.

Emprented at Malborow in the lan
de of Hesse, by me Hans Luft, the yere of oure Lorde, M.
CCCCC.xxx. the xvii.
dayes of Ianu arij.
A PROLO
GE IN TO THE SECON-
de boke of Mofes called
Exodus.
A PROLOGUE

GE IN THE STORM

at once at the core calme.
If the preface vppó Genesis mayst thou undertonde how to behaue thi self in this boke alsó ad í all other bokes of the scripture.

Cleaue vnto the texte and playne storie and endeoure thi self to ferch out the meaninge of all that is described therin and the true senfe 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 fote allegoryes. And note every thinge ernestly as thinges partayninge vnto thine awne herte and soule. For as god vfed hym self vnto them of the old teftament, even so shal he vnto the worldes ende vfe him self vnto vs which haue receaved his holye scripture ad the teftimonye of his fonne Iefus. As god doeth all thinges here for them that beleve his promifes and herken vnto his commandmentes and with pacience cleaue vnto him and walke with him: euen so shal he do for vs, yf we receaue the witnesse of Chriſt with a stronge faith and endure paciently folowinge his steppes. And on the otherfyde, as they that fell from the promises of god thorow vnbelefife and from his lawe and ordinances thorow impaciencie of their awne luftes, were for faken of god ad so peryshed: even so shal we as many as do lykewyfe and as manye as mock with the doctrine of chriſt and make a cloke of it to lyue flefiyle ad to folow oure luftes.

Note therto how god is founde true at the laſt, and how when all is paſt remedye ad brought into desperacion, he then fulfileth his promifes, and that by an abiecte and a caſtawaye, a despiſed and a refuſed perſon: ye and by awaye impossible to beleue.

The caufe of all captiuitie of goddes people is this. The worlde ever hateth them for their fayth and truſt which they haue in god: but i vayne until they þalle fro 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 luft and pleafure without regard of god or respect of their neyghbour. Then god forfaketh vs and fendeth vs in to captiuite for oure difhonouringe of his name and defpifinge of oure neyghbour. But the world perfecuteth vs for oure faith in chrift only (as the pope now doeth) ad not for oure weked livinge For in his kigdome thou maift quietly ad with licée ad vnder a protectiō doo what

so euer abominatiō thi herte lufteth: but god perfecuteth us because we abufe his holye teftamet, ad because that whē we knowe the truth we folowe it not.

Note alfo the mightye hand of the Lorde, how he playeth with his aduerfaries ad provoketh the ad fthurreth the upp a little ad a little, ad deliuereth not his people in an hooure: that both the paciē of his electe ad alfo the worldly witte ad wilye policye of the weked wherwith they fight agaynft god, might appeare.

Marke the longe oferinge and lofte paciēce of Mofes and how he loveth the people ad is euer betwene the wrath of god ad the ad is readye to lyue ad dye with the ad to be put out of the boke that god had written for their fakes (as Paule for his brethren Roma. ix.) and how he taketh his awne wroges pacientlie ad never avengeth him self. And make not Mofes a figure of Chrift with Rocheftre: but an enffample vnto all princes ad to all that are in authorite, how to rule vnto goddes pleafure ad vnto their neyghbours profette. For there is not a perfecter lyffe in this world both to the honour of god and profytte of his neyghbourne nor yet a greatter croffe, thē to rule chriftenlye. And of Aaron alfo fe that thou make no figure of chrift vntill he come vnto his sacri-

fifinge, but an enffample vnto all preachers of goddes worde, that they adde nothing vnto goddes worde or take ought therfro.

Note alfo how god fendeth his promiffe to .? the people ad Mofes confermeth it with miracles ad the people beleve. But whē tēptacion cometh they falle into vnbeleffe ad few byde fōdinge. Where thou feet that all be not chrifte that wilbe so called,
ad that the crosse trieth the true frô the fayned: 
for yf the crosse were not Chrift shuld haue diffiples 
ynowe. Wherof also thou feest what an excellent gifte 
off god true fayth is, ad impossible to be had without 
the fprete of god. For it is aboue all naturall power 
that a man in tyme of téptation when god scorgeth 
him shuld beleue then ftedfastlye how that god loveth 
him ad careh for hi ad hath prepared all good 
things for him, ad that that fcorginge is as erneft that 
god hath electe and chose him.

Note how oft Mofes fturreth the vpp to beleve ad 
truf in god, puttinge the in remembraunce alwaye in 
tyme of temptation of the miracles and wonders which 
god had wrought before tyme in their eyfighet. How 
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 
syght of the Lorde: that they shuld make no maner image 
to knele doune before it: ye that they shuld make none 
altar of hewed flone for feare off images: P. to flee the 
hethen Idolatres vtterly ad to deftroye their Idolles 
ad cutte doune their groves where they worfhupped: 
And that they shulde not take the doughters of them 
vnto their fonnes, nor geue their doughters to the fonnes 
of them. And that whofoeuer moued any of the to 
worfhuppe falfe goddes, how so ever nye of kynne he 
were, they muft accuse him ad bryng him to deth, ye 
and wherefoeuer they hard of ma, woma or citye that 
worfhupped falfe goddes, they muft flec the ad deftroye 
the citie for ever ad not bilt it agayne. And all be- 
cause they shuld worfhuppe 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, negromâtie ad all craftes of the devell, 
ad of dreamers, sothfayers and of myracledoers to 
deftroye his worde, and that they shulde suffer none 
foch to lyue,

Thou wilt happlye faye, They tell a man the truthe. 
What then? God will that we care not to knowe what 
shall come. He will haue vs care only to kepe his com-
maundmètes and to commyte all chaunfes vnto him
He hath promysed to care for vs and to kepe vs from all evell. All thinges are in his hande, he can remedye all thinges and wil for his truthe fake, yf we praye him. In his promyses only will he haue vs trust and there rest ad to feke. P. no farther.

How also doth he prouoke them to loue, euer reherfynge the benefites of God done to them al-ready and the godly promyses that were to come? And how goodly lawes of loue geveth he? to helpe one another: and that a man shulde not hate his neyghboure in his harte, but loue him as him self, Leuitici. xix. And what a charge geueth he in every place over the poore and needye: over the straunger frendlesse ad wedowe? And when he defyreth to shew mercye, he reherfeth with all, the benefites of God done to them at their neade, that they myght fe a caufe at the left waye in God to shew mercye of very loue vnto their neyghboures at their neade. Also there is no lawe fo simple in apperance thorow all the fiae bokes of Mofes, but that there is a greate reafon of the makyng thereof if a man serch diligently. As that a man is forbyd to feth 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 the yonge both in one daye Leuitici. xxii. For it myght feme a cruell thing in j as moch as his mothers milke is as it were his bloude, wherfore god will not haue him sod therin: but will haue a man shewe cur-. P. fetye vpon the very beastes: As in another place he commandeth that we mosell not the mouth of the oxe that treadeth oute the corne (which maner of threfhinge is vfed in hote contrees) and that becaufe we shuld moch rath-er not grudge to be liberall and kynde vnto me that do vs service. Or haplye God wold have no foch wan-ton meate vfed among hys people. For the kyd of it self is noryfhinge and the gotes milke is restauretyue, and both together myght be to rancke and therfore forbode or some other like caufe therewas.

Of the ceremonies, sacrificies and tabernacle with all his glorie ad Pompe vnderfode, that they were not permittted only, but also commaunded of God to lead the peo-
people in the shadowes of Mofes ad night of the old teftamēt, vntyll the light of chriſt ad daye of the new teftamēt were come: As children are ledde in the phantasies of youth, vntyll the diſcretiō of mās age become vppon them. And all was done to kepe them from idolatrye. The tabernacle was ordered to the entent they might haue a place appoynted them to do their sacrificies openly in the fght of the people ad namelye of the preaftes which wayted therō: that it might be ſene that they dyd all thige accordig to gods word, and not after the Idolatrie of their awne. And the coſtliſfe of the tabernacle ad the bewtye alfo pertayned therevnto, that they ſhuld fe nothinge fo bewtiful amonge the hethe, but that they ſhuld ſe more bewtiful ad wonderfull at home: because they ſhuld not be moued to folowe them. And in like maner the diuers facions of the sacrificies and ceremonies was to occupye their mindes that they ſhuld haue no luft to folow the hethe: ad the multitude of them was, that they ſhuld haue fo moch to do in kepinge the that thei ſhuld haue no leyfure 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- cyons, or tradicyons of mēnes makeyng wyth out Gods word.

Finally God hath two teftamentes: the old and the newe. The old teftament is thoe temporall promyſes which God made the childrē of Ifrael of a good londe and that he wolde defende them, and of welth and prof- peryte ad of temporalli bleſsynges of whiche thou readeft ouer all the lawe of Mofes, But namelye Leüticī xxvi. And Deuteronomii.xxxviii. ad the avoydynges of all threateninges and curfes off which thou readeft lykewyfe everye where, but ſpecyallye in the two places aboue reherfed, .P. and the avoydinge of all punyſhmēt ordered for the tranſgressers of the lawe.

And the old teſtamēt was bilt all to gether vppō the kepinge of the lawe ad ceremonyes and was the reward of kepinge of the in this liffe only, ad reached no further than this liffe and this world, as thou
readest leue. xviii. a mà that doth them shall live there in which texte Paule reherfeth Rom. x. and Gala. iii. That is, he that kepeth them shall have this liffe glorius accordinge to all the promifes and blessinges of the lawe, and shall avoyde both all temporall puniʃment of the lawe, with al the threateninges and curſings also. For nether the lawe, evene of the.x.cõmaund- mentes nor yet the ceremonies iustifiied in the herte before god, or purifiied vnto the life to come. Insomoch 10 that Mofes at his deeth euen.xl. yere after the lawe and ceremonies were geuen complayneth fayenge: God hath not geven you an hart to vnderfonde, nor eyes to fe, nor eares to heare vnto this daye. As who shuld faye, god hath geuen you ceremonies, but ye know not the vfe of them, and hath geue you a lawe, but hath not wryten it in youre hartes.

Wherfore serveth the lawe then, yf it geue vs no power to do the lawe? Paule anfwereth the, that it was geuen to utter fynne onluye and .P. to make it appere. As a coroſye is layde vnto an old fore, not to heale it, but to ftere it vp âd to make the dif- eae a lyve, that a mà might fcale in what ioperdy he is âd how nye deeth âd not aware, âd to make awaye vnto the healinge plaſter. Euë fo fayth 15 Paule Gala. iii. The lawe was geuen because of tranf-greffio (that is, to make the fynne alyve that it might be felt and fene) until the feed came vnto whom it was promiſed: that is to faye, vntil the childern of fayth came, or vntill Chrift that feed in whom god promiſed Abrahâ that all nations of the worlde shuld be bleſsed, came. That is, the lawe was geue to utter fynne, deeth dammation and curfe, âd to drýve vnto Chrift in who forgeueneffe, life, iustifyinge âd blessinges were promiſed, that we might fe fo greate love of god to vs ward in chrift, that we hêce forth overcome with kind- neffe might love againe âd of love kepe the cõmaund- mètes. So now he that goeth aboute to quieyte his cõſciēce âd to iustifiye him filf with the lawe, doth but heale his wondes with freatiſge coreſyes. And he that 20 goeth aboute to purchase grace with ceremonies, doth but fuke the alepope to qwëch his thirſt, in as moch as
the ceremonies were not geve to iuftifie the herte, but
to signifie the iuftifynge: and forgearnesse that is in
chriftes bloude

.PERATURE

Of the ceremonies that they iustifie not, thou read-
5 eft. Ebrues .x. It is impossible that synne shuld be done
awaye with the bloud of oxé ad gootes. And of the
law thou readeft .Gala. iii. Yf there had bene a lawe
gewe that coude haue quykened or geue liffe, then had
righteousnesse or iuftifyinge come by the lawe in dede.
10 Now the lawe not only quykeneth not the harte, but
also woundeth it with confcience of synne and minif-
treth deeth ad damnacio vnto her: ii. Corin. iii. fo that
she muft meades dye ad be damned excepte she finde
other remedy, fo farre it is of that she is iuftified or
holpe by the lawe.

The newe teftament is thofe eueraftinge promyfes
which are made vs in chrift the Lorde thorow all
the scripture. And that teftamet is bylt on faith ad
not on workes. For it is not fayde of that teftament
he that worketh shall lyue: But he that beleueth shall
lyue, as thou readeft .Ioan. iii. God fo loued the worlde
that he gaue his only begote fonne that none which
beleue in hi shuld perifh but haue eueraftinge lyfe.

And when this teftament is preached and be-
15 leued, the sprete entreth the hart and quykeneth
it, and geueth her lyfe and iuftifieth her. The sprete
also maketh the lawe a lyuely thing .P. in the herte,
so that a man bringeth forth good workes of his awne
acord without compulsiō of the lawe, without feare
of threatenings or curfinges: yee and with out all
maner refpecte or loue vnto any temporal pleafure,
But of the very power of the sprete receaved thorow
faith, As thou readeft .Ioan .i. He gaue them power
to be the fonnes of God in that they beleued on his
name. And of that power they worke: fo that he
which hath the sprete of chrift 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 pleaf-
ure of apples, But doth althings of his awne courage

As chrift fayeth .Ioan. vii. He that beleueth on me shal-
hau 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 accord. Thou needest not to wret good workes out of him as a ma wold wringe veriuce out of crabbes: Nay thei flow naturally out of him as springes out off hilles or rockes.

The newe testament was euere, euie from the beginning of the world. For there were alwaye promyfes of Chrift to come by faith in whiche promyfes the electe were then iuftified. Inwardly before God, as outwardly before the world by kepynge of the lawe and ceremonies

And in conclufyon as thou feyft blesfinges or cursynges folow the kepinge or breakyng of the lawe of Mofes: euie so naturally do blesfinges or cursynges folow the breakyng or kepyng of the lawe of nature, out of which spring all oure temporall lawes. So that whè the people kepe the temporall lawes of their lond temporall profperite and all maner of soch teperall blesfynge as thou readeest of in Mofes doo accompanye them and fall vppon them.

And contraryewyfe when they fynne vnpunifhed, ad whè the rulars haue no respecte vnto naturall equyte or honeftye, the God fendeth his curses amongst the, as hunge, derth, moren banynge, pestiléce, warre, oppreffyon with straunge ad wonderfull diseases ad newekyndes of miffortune ad evell lucke,

Yf any ma axe me, feyng that faith iuftifeth me why I worke? I anfwered loue copelleth me.

For as lôge as my foule fealeth what loue god hath fhewed me in Chrifte, I can not but loue god agayne ad his will ad comeudmetes and of loue worke them, nor cæ they feme hard vnto me. I thinke not my felf better for my workynge, nor feke heue nor an hyer place in heue because of it. For a chrifte worketh to ma- ke his weake brother perfecter, ad not to feke an hier place in heue. I copare not my filf vnto him that worketh not: No, he that worketh not to daye shall haue grace to turne ad to worke tomorow, ad in the meane ceafon I pytyle hym ad praye for him. Yf I had wrought the wil of god thefe thoufande yeres, ad
another had wrought the will of the devell as long 
âd this daye turne âd be as well willynge to suffre 
wyth Christ as I, he hath this daye ouertake me âd is 
as farre come as I, and shall haue as moche rewarde as 
5 1. And I enyme him not, but rejoyce moft of all as of 
lofe trezure founde. For yf I be of god, I haue this 
thousand yere souered to wynne him for to come âd 
prayf the name of God with me: this .M. yeres I 
haue prayed sorowed, longed, fyghed âd foughf for that 
whiche I haue this daye founde, âd therfore rejoyfe with 
all my myght and prayfe God for hys grace and mercy.

ALBE, a longe garment of white lynen.
Arcke, a cofer or chefte as oure shrynes faue it 
was flatte, âd the sample of oure shrynes was taken 
thereof.

Booth, an houffe made of bowes.
Breftflappe or breftflappe, is foche a flappe as thou 
feift in the bref of a cope.
Confecrate, to apoynte a thinge to holy vâes.

Dedicate, purifie or sanctifie.
.Ephod, is a garment somwhat like an amyce, 
faue the armes came thorow âd it was gird to.
Geeras, in weyght as it were an englysh halfipenye 
or somwhat more.

25 Heveoffringe, becaufe they were hoven vp before 
the Lorde.
Houfe, he made thâ houfes: that is, he made a 
kynred or a multitude of people to springe out of 
them: as we faye the houfe of Dauid for the kinred 
of Dauid.
Peaceoffringe: offeriges of thakesgeuige of deuotio, âd 
not for cofciice of finne âd trefpace.
Polute, defyle.

Reconcyle, to make at one and to bringe in 
grace or fauoure.
Sanctefhe, to clefâ purife, to apointe a thinge 
vnto holie vâes and to feperate fro vncline âd unh- 
holye vâes.
Sanctuarie, a place halowed and dedicate vnto 
god.
Tabernacle, an house made tentwise, or as a paulion.

Tunicle, moch like the uppermost garment of the deake.

Waweoffringe, because they were wauè in the preaftes hâdes to divers quarters.

Worfhuppe: by worfhuppinge whether it be in the old teftamet or the newe, vnderfôd the bowenge of a mans self vpon the grounde: As wee oftymes as we knele in oure prayers bowe oure selves ad lye on oure armes ad handes with oure face to the grounde.
The fecon

de boke of Moses, cal'd

led Exodus.
THE SECONDE BOKE
OF MOSES CALLED EXODUS.

The first Chapter.

These are the names of the children of Israel, which came to Egypte with Jacob, every man with his household: Rubè, Simeon, Levi, Iuda, Ifachar, Zabulon, Beniamin, Dan, Neptali, Gad ad Afer. All the foules that came out of the loynes of Jacob, were Lxx. and Ioseph was in Egypte all redie. When Ioseph was dead and all his brethren and all that generation: the children of Israel grewe, encreafed, multiplied and waxed enceadinge myghtie: so that the londe was full of them.

Then there rofe vp a new kynge in Egypte which knewe not Ioseph. And he sayde vnto his folke: beholde the people of the childre of Israel are moo ad mightier than we. Come on, let vs playe wilfully with them: left they multiplie, and then (yf there chaunce any warre) they ioyne them selues vnto our enemies and fyghte ageynst vs, and so gete them out of the lande.

And he fette tafkemasters ouer them, to kepe them vnder with burthens. And they bylte vnto Pharao treasurecities: Phiton and Raamfes. But the more they vexed the, the moare they multiplied and grewe: so that they abhorred the childre of Israel.
And the Egyptians held the children of Israel in bondage without mercy, and made their labours bitter unto them with cruel labour in clay and brick, and all manner of work in the fields, and in all manner of service, which they caused them to work cruelly.

And the king of Egypt said unto the midwives, why have ye done this thing, and suffered the menchildren? And the midwives answered Pharaoh, that the children of Israel were not as the children of Egypt: but were strong women, and were delivered yer the midwives came at them.

And God therefore dealt well with the midwives. [Fo. III.] And the people multiplied and waxed very mighty. And because the midwives feared God, he made them houses.

Than Pharaoh charged all his people saying, All the menchildren that are borne, cast in to the river and save the maidchildren a lye.

15 Sephora: Phua: 16 when ye do your office of a midwife to the women 22 people E. 13 & affligebant illudentes eis & inuidetes. 18 Quibus acceritis ad se rex 19 ipse enim obstetricandi habent scientiam 21 edificauit illis domos. 22 feminini, referuane.

2. 13 vnbarmhertzickeyt (v. 14) 14 thon vnd zigelln 16 den Ebr. weyb. helft, vnd auff dem /uel fehet das 18 die kinder leben 19 harte weyber 21 machet er /jn heufer.

M. N. 21 He made them houses: that is, he encreased and multiplied them, & made houholdes of them: geyynge the both husbandes and childrè, as in Gen. vii, a.
The Seconde Chapter.

And there wet a mæ of the house of Leui ad toke a daughter of Leui. And the wife coceaued ad bare a sonne. And whē he sawe that it was a propre child, he hyd him thre monethes longe. And whē he coude no longer hyde him, he toke a basket of bulrushes ad dawbed it with flyme ad pytche, ad layde the childe therin, ad put it in the flagges by the riuers brynke. And his sister stode a ferre of, to wete what wold come of it.

And the daughter of Pharao came doune to the riuer to waſhe her selfe, and hir maydens walked a longe by the riuers fyde. And when she sawe the basket amōge the flagges, she fent one of hir maydes and caufed it to be fet. And whe she had opened it she sawe the childe, and behold, the babe wepte. And she had cōpasiō on it ad fayde: it is one of the Ebrues childern

Then fayde his sister vnto Pharao's daughter: thall I goo and call vnto the a nurfe of the Ebrues wemen, to nurfe the childe? .P. And the mayde ranne and called the childes mother. Thē Pharao's daughter faide vnto her, Take this childe awaye ad nurfe it for me, âd I will rewarde the for thi labour. And the woman toke the childe and nurfed it vp.

And whē the childe was growne, she brought it vnto Pharao's daughter, and it was made hir fonne, and she called it Moses, because (fayde she) I toke him out of the water.
And it happened in these days when Moses was waxed great, that he went out vnto his brethren ad
loked on their burthens, and spied an Egyptian smyte-
ynge one of his brethren an Ebrue. And he looked
round about: and when he sawe that there was no
man by, he flewe the Egyptian and hyd hi in the fonde.
And he went out a nother daye: and beholde, two
Ebrues froue to gether. And he sayde vnto him that
dyd the wronge: wherfore Smyeste thou thine neygh-
boure? And he anwered: who hath made the a ruelar
or a judge ouer vs? intendeft thou to kill me, as thou
killedst the Egyptian? Then Moses feared and sayde:
of a suertie the thinge is knowne. And Pharaoh herde
of it and went aboute to fle to Moses: but he fled from
Pharao ad dwelt in the lade of Madian, and he fatt
doune by a welles fyde.
The præst of Madian had vii. daughters [Fo. III.]
which came ad drew water and yfylld the troughes.
for to water their fathers shepe. And the shepardes
came and drew them awaye: But Moses ftoke vp and
helped them and waterd their shepe. And when they
came to Raguel their father, he sayde: how happeneth
it that ye are come so foone to daye? And they an-
swered: there was an Egiptiâ that deluyuered vs fro
the shepardes, and also drewe vs water & waterd the
shepe. And he sayde vnto his daughters: where is he?
why haue ye lefte the man? Goo call him that he
maye eate bread.
And Moses was content to dwell with the man.

And it happened in these days when Moses was
waxed great, that he went out to his brethren and
looked on their burdens, and spied an Egyptian slay-
ning one of his brethren an Ebrue. And he looked
round about: and when he saw that there was no
man by, he fled the Egyptian and hid him in the fonde.
And he went out another day: and behold, two
Ebrues stood together. And he said unto him that
did the wrong: wherefore smitest thou thine neighbor?
And he answered: who hath made the a ruler
or a judge over us? intendedst thou to kill me, as thou
killedst the Egyptian? Then Moses feared and said:
of a sudden the thing is known. And Pharaoh heard
of it and went about to flee Moses: but he fled from
Pharaoh and dwelt in the land of Midian, and he fatt
drowned by a well's yde.

The priest of Midian had seven daughters [Fo. III.]
which came and drew water and filled the troughs.
for to water their fathers' sheep. And the shepherds
came and drew them away: But Moses took up and
helped them and watered their sheep. And when they
came to Raguel their father, he said: how happeneth
it that you are come so soon to day? And they an-
swered: there was an Egyptian that delivered us from
the shepherds, and also drew us water and watered the
sheep. And he said unto his daughters: where is he?
why have you left the man? Go call him that he
can eat bread.

And Moses was content to dwell with the man.
And he gaue Mojes Zipora his daughter which bare a fonne, ad he called him Gerfon: for he sayde. I haue bene a straunger in a straunge lande. And the bare yet another fonne, whom he called Eliefer sayng: the God of my father is myne helper, and hath rid me out of the handes of Pharao.

And it chaunced in proceffe of tyme, that the kinge of Egipte dyed, and the childern of Ifrael fyghed by the reafon of laboure and cryed. And their complaynt came vp vnto God from the laboure. And God remembred his promife with Abraham, Ifaac ad Iacob. And God looked upon the children of Ifrael and knewe them.
Mofes And he anwered: here am I. And he sayde: come not hither, but put thy shooes off thi fete: for the place whereon thou fttondeft 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 Mofes hyd his face, for he was afryde to loke vpon God.

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 knowe theire forowe and am come downe to delyuer them out of the handes of the Egyptians, and to brynge the out of that londe vnto a good londe and a larde-[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. Now therfore beholde, the complaynt of the children of Israel is come vnto me and I haue alfo sene the oppreflion, wherwith the Egyptians opprefle them. But come, I will sende the vnto Pharao, that thou mayft brynge my people the childern of Israel out of Egipte.

And Mofes sayde vnto God: what am I to goo to Pharao and to brynge the children of Israel out of Egipte? And he sayde: I wilbe with the. And this shalbe a token vnto the that I haue sent the: after that thou haft broughte the people out of Egipte, ye shall ferue God vppon this mountayne.

Than sayde Mofes vnto God: when I come vnto the children of Israel and faye vnto them, the God of youre fathers hath sent me vnto you, ad they faye vnto me, what ys his name, what anfwere shal I geuethem?
called Exodus.

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

15 And God spake further vnto Moses: thus shalt thou saye vnto the children of Israel: Pharaoh the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me vnto you: this is my name for euer, and this is my memoriall thorow out all generacyons. Goo therfore and gather the elders of Israel to gether and saye vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Isaac and the God of Iacob, appeared vnto me and sayde: I haue bene and sene both you and that which is done to you in Egipte. And I haue sayde it, that I will bringe you out of the tribulacio of Egipte vnto the londe of the Canaanites, Hethites, Amorites, Pherezites, Heutes and Iebusites: euen a londe that floweth wyth mylke ad honie.

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 thersore iii. dayes journey in to the wilderneffe, that we maye sacrifice vnto the Lordeoure God. Notwithfondinge I am sure that the kinge of Egipte will not lett you goo, excepte it be with a mightie hande: ye ad I will therfore stretehe out myne honde, and smyte Egipte with all my woders which I wil do therin. And after that he will let you goo.

**Am. 14 vnto you**

**V. 14 Ego fum qui fum . . Qui efl, misit me 15 hoc memoriale meum 16 Visitans visitau 18 vt immolemus 20 in medio eorum**

**L. 14 Ich werde feyn, der ich feyn werde . . Ich wersds feyn, . . gefandt 16 heymgfuch vnd gefehen 18 das wyr opfern 20 wunder die ich drynnen thun werde**

**Am. Am. 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 nothynge that good is, Iohn i. a.**

**L. Am. N. 14 Ich wersds feyn. Der name Gottiich wersds feyn zeygt an, wie man mit glawben zu Gott, vnd er zu vns komen muß, denn der glawbe fagt, was God feyn vnd thun wirt mit vns nemlich gnade vnd hulfe.**
And I will gett this people favoure in the [Fo. VI.] fyghte of the Egiptians: so that when ye goo, ye shal not goo emptie: but euerie wife shal berow of hir neyghbours and of hir that foweorneth in hir house, iewels of syluer ad of gold and rayment. And ye shal put them on youre sones and doughters, and shal robbe the Egiptians.

The .III. Chaptre.

Moses answered and sayde: Se, they wil not beleue me nor herke vnto my voyce: but wil faye, the Lorde hath not apearead vnto the. Then the Lorde faide vnto him: what is that in thine hande? and he sayde, a rodd. And he sayde, cast it on the grounde, and it turned vnto a serpent. And Moses rā awaye from it. And the Lorde sayde vnto Moses: put forth thine hande åd take it by the tayle. And he put forth his hande and caught it, and it became a rodd agayne in his hand, that they may beleue that the Lorde God of their fathers, the God of Abraham, the God of Iaac åd the God of Iacob hath appeared vnto the.

And the Lorde sayde forther more vnto him: thrust thine hande in to thy bofome. And he thrust his hande in to his bofome and toke it out. And beholde, his hand was leporous euon as snowe. And he

V. 22 postulabit mulier a vicina sua & ab hospita sua vafa . spoliabit. iiiii. 4 apprehende caudam eius. 5 Vt credant, inquit L. 22 foddern siberen vnd gulden gefesz . . . entwenden. iiiii, 4 erhafche fe bey dem schwantz.

M. M. N. 22 Robbe the Egytians: here ye maye not note that they flale and therefore ye maye steale: but note that it was done at godes cómaundement & therefore was it a luft & a right-eous thing to be done. For he is not the auctor of euell &c.
III. 7-17.
called Exodus.

7 saide: put thine hande in .P. to thy bofome agayne. And he put his hande in to his bofome agayne, and plucked it out of his bofome, and beholde, it was turned agayn as his other fleshe. Yf they will not beleue the nether heare the voyce of the first token: yet will they beleue the voyce of the seconde toké
8 But and yf they will not beleue the two signes nether herken vnto thoy voyce, then take of the water of the riuer and pour it vpon the drye lond. And the water which thou takeft out of the riuer shall turne to bloude vpon the drie londe.
9 And Moyses sayde vnto the Lorde: oh my Lorde. I am not eloquét, no not in tyymes past and namely fence thou haft spokon vnto thy seruaunte: but I am fowe mouthed and fowe tongued. And the Lorde sayde unto hi: who hath made mäs mouth, or who hath made the domme or the deaff, the seynge or the blynde? haue not I the Lorde? Go therfore and I wilbe with thy mouth and teach the what thou shalt faye.
10 And he sayde: oh my Lorde, send I pray the whome thou wilt. And the Lorde was angre with Moyses and sayde: I knowe Aarô thy brother the leuite that he can speake. And morouer behold, he cometh out agaynft the, ád whé he féyth the, he wilbe glad i his hert. And thou [Fo. VII.] shalt speake vnto hi and put the wordes in his mouth, ád I wilbe with thy mouth ád with his mouth, ád will teach you what ye shal do. And he shall be thy spokeman vnto the people: he shall be thy mouth, ád thou shalt be his God. and take this rodd in thy hâde, wherwith thou shalt do myracles.

 Vul. 14 he cometh to mete the
Æ. 7 retrahé . . sinum tuum . . . et erat similis 8 audier. ser-
monem . . . credé verbo 10 obíecro domine, non fum eloquens
ab heri & nudius tertius 12 eró in ore tuo 15 pone verba mea . . .
quid agere debeat. 16 tu autem eris in his quâ ad deum perti-
inent. 17 facturus es signa.
L. 7 vnd er thet fie wieder 8 horen die fîm . . . glawben der
fîm 10 von gilern vnd ehegiftern her 12 mit deynem mund
14 feer zornig 15 was jr thun solet 16 solet feyn Got feyn 17 zeychen
thun folt.
Æ. Æ. N. 16 He shalbe thy mouth: that is, he shall speake for
the as in Job xxix, c.
And Moses went ad returned to Iethro his father in lawe agayne ad sayde vnto hi: let me goo (I prive thee) ad turne agayne vnto my brethren which are in Egipte, that I may fe whether they be yet aluye. And Iethro sayde to Moses: goo in peace. And the Lorde sayde vnto Moses in Madiâ: returne agayne in to Egipte for they are dead which wet aboute to kyll the. And Moses toke his wife and his sonnes and put them on an ass, and went agayne to Egipte, and toke the rodd of God in his hande.

And the Lorde sayde vnto Moses: when thou art come in to Egipte agayne, fe that thou doo all the wondres before Pharaoh which I haue put in thy hande: but I will harden his herte, so that he shall not let the people goo. And tell Pharaoh, thus sayth the Lorde: Israel is mine eldest onne, and therfore sayth vnto the: let my onne goo, that he may serue me. Yf thou wilt not let hi goo: beholde, I will flee thi.-.e eldest onne.

And it chaunced by the waye in the yonne, that the Lorde mett him and wolde haue kylled him. Than Zepora toke a stone ad circumcised hyr onne, and felle at hys sette, and sayde: a bloudy hufband art thou vnto me. And he lett him goo. She sayde a bloudy hufbonde, becaufe of the circumcision.

Than sayde the Lorde vnto Aaron: go mete Moses in the wilderwennes. And he went and mett him in the mounte of God and kiffed hi. And Moses told Aaron all the wordes of the Lorde which he had sent by him, ad all the tokens which he had charged him with all. So went Moses and Aaron and gathered all the elders of the childern of Israel. And Aaro told all the wordes

T. 19 quaererebant animam tuam. 25 tetigitque pedes eius 26 postquam dixerat, Sponsus 28 pro quibus miferat eum 29 & fecit signa 1. 19 nach deynem leben ftunden. 25 ruret jim feyn fufse an 28 zeychen . . befollen hatte
L. 25 Blutbreutgam, das ist fe ward zornig vnd sprachke, Es koffe blut, das du mein man biff vnd mus mein kind bechneytten, wilches fe vngerne thet, als das ein fichant war vnter de heyde. Bedeut aber des gefetz vollch wilchs gern wollt Gott haben, aber es will du kreutz nicht leyden noch den alten Adam bechneytten laffen biff es thun mus.
which the Lorde had spake vnto Moses, and dyd the 31 myrracles in the fyght of the people, and the people beleued. And whé they herde that the Lorde had visited the children of Israel and had loked vpon their tribulacion, they bowed them seules, and worshipped

The .V. Chapter.

HEN Moses ad Aaró wēt and told Pharao, thus fayth the Lorde God of Israel. Let my people goo, that they may kepe holye [Fo. VIII.] daye vnto me in the wilderneffe. And Pharaoanswered: what selowe is the Lord, that I shulde heare his voyce for to let Israel goo? I knowe not the Lorde, nether will let Israel goo.

And they sayde: the God of the Ebraues hath mett with vs: let vs goo (we praye the) .iii. dayes journey in to the deferte, that we maye sacrifice vnto the Lorde oure God: left he smyte vs ether with pestilence or with swerde. Then sayde the kinge of Egipte vnto them: wherfore do ye, Moses and Aaron, let the people fro their worke, gett you vnto youre laboure.

And Pharao sayde further more: beholde, there is moch people in the londe, and ye make them playe and let their worke stonde.

V. 2 nefcio dominum 3 Deus Hebr. vocauit nos. . . accidat nobis pelis 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 Linne 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.

I. 1 feyre in der würfen 2 weyz nichts von dem H. 3 der Ebrüer Got hat vns geruffen . . . widerfare pelilents oder schward. M. M. X. 31 They bowed the selues, that is, gav thackes & prayfed 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.
And Pharao commanded the same daye vnto the tafskaemasters ouer the people and vnto the officers fa-
ynge: fe that ye geue the people no moare strawe to
make brycke with all as ye dyd in tyme passed: let
goo and gather them strawe them felues, and
the nombre of brickes 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
God. They muß haue more worke layed vpon them,
that they maye laboure theryn, and than will they
not tune them felues to fal.-fe wordes.

Than went the tafskaemasters of the people and the
officers out and tolde the people saynge: thus sayeth
Pharao: I will geue you no moare strawe, but goo
youre felues ad gather you strawe where ye can fynde
it, yet shal none of youre laboure be minyshed. Than
the people factered abrode thorowe all the lande of
Egipte for to gather them strubyll to be in stead of strawe.

And the tafskaemasters haftied the forward sayng: ful-
fill youre werke daye by daye, euše as when strawe
was geuen you. And the officers of thechildern of
Israel which Pharaos tafskaemasters had sett ouer them,
were beaten. And it was sayde vnto them:"wherfore
haue ye not fulfilled youre tafke in makinge brycke,
both yesterdaye and to daye, as well as in tymes past.

Than went the officers of the childern of Israel ad
complayned vnto Pharao saynge: wherfore dealeft thou
thus with thy servauntes? there is no strawe geuen
vnto thy servauntes, and yet they saye vnto vs: make
brycke. And loo, thy servauntes ar beaten, and thy
people is soule intreated. And he anwered: ydill ar
ye ydill and therfore ye saye: let vs goo ad do fac-

\[\text{V. } 8 \text{ imponetis super eos, nec minuetis quicquam } 9 \text{ Oppri-
mandur oper.}, & \text{ explent ea } 12 \text{ colligendas paleas. } 13 \text{ Praejecti}
14 \text{ Flagellatique sunt . . . ab exactoribus Pharaonis . . . fictur prius,
nec heri nec hodie } 16 \text{ lateres similitur imperantur . . inlufe agitur}
17 \text{ Vacatis oto}

\[\text{2. } 7 \text{ famlen vnd geben } 8 \text{ aufflegen vnd nichts myndern } 14 \text{ wur-
den geschlagen . . heut noch gefllern . . wie gefllern vnd ehegeft-
ern? } 16 \text{ man fündiget an deynem volck. } 17 \text{ Ir feit müßig, müßig feit jr}
18. therefore and worke, for [Fo. IX.] there shall no strawe be geuen you, and yet see that ye delayuer the hole tale of braycke.

19. when the officers of the childern of Israel sawe them fille in throde cafee (in that he sayde throde, evil ye shall minysh nothinge of youre dalye makige of braycke) than they mett Mofes and Aaro flondinge in there waye as they came out fro Phraeo, and sayde vnto them: The Lorde loke vnto you and iudge, for ye haue made the favoure of vs flincke in the fighte of Phraeo and of his servauntes, and haue put a swerde in to their handes to flee vs.

20. Mofes returned vnto the Lorde and sayde: Lorde wherfore dealefl thou cruellly with this people: and wherfore haft thou sent me? For fence I came to Phraeo to speke in thy name, he hath fared foull with this folke, ad yet thou hast not delyuered thy people at all. Then the Lorde sayde vnto Mofes. Now shalt thou see what I will doo vnto Phraeo, 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. AND God spake vnto Moses saying vnto him: I am the Lorde, and I appeared vnto Abraham, Isaac and Iacob an allmightie God: but in my name Ichouah was I not

5. Videbantque fe ... in malum 20 Occurreruntque Moyfi et Aaron, qui flabant ex aduerfo 21 coram Pharaone ... ei gladium 23 afflixit populum tuum & non liberafti eos. vi, 1 eiicit illos 3 in deo omnipotente ... nomen meum Adonai

19. das nicht beffer ward 20 traten sie dahin, das sie in begegneten 21 vor Phraeo. vi, 1 von sich treiben 3 zum almechtigen got ... meinen name HERRE.

21. Ye have made vs flincke in the fight of Phraeo, that is, by your wordes & meanes: all the wrath & dypleasure of Phraeo is brought vpon vs, that he ytterly hateth & abhorreth vs. vi, 3 Ichouah 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 And covenant, an appoyntment with them

to geue them the londe of Canaan: the
londe of their pilgrimage wherein they were straungers.

5 And I haue also herde the gronyng of the childern of
Israel, because the Egyptians kepe them in bondage,
and haue remembred my promyse

6 wherfore faye vnto the childern of
Israel: I am the Lorde, and will brynge you out from
vnder the burdens of the Egyptians, and wyll rydd you
out of their bondage, and wyll de lyuer you wyth a
stretched out arme and wythe the great judgemenes. And
I will take you for my people and wilbe to you a God.
And ye shal knowe that I am the Lorde youre God
which bringe you out from vnder the burthens of the
Egyptians. And I wyll brynge you vnto the londe
ouer the which I dyd lyfte vpp my hande to geue it
vnto Abraham, Ifaac and Iacob, and will geue it vnto
you for a pouffyson: euë I the Lorde, And Mofes
tolde the children of Israel euë so: But they harkened
not vnto Mofes for anguyfhe of fprete and fprete, fspirit
for cruell bondage.

7 And the Lorde spake vnto Mofes faynge Goo and
bydd Pharao kynge of Egipte, that he let the childern
of Israel goo out of his londe. And Mofes spake before
the Lorde fa-[Fo. X.] ynge: beholde, the childern of
Islaell herken not vnto me, how than shal Pharao
heare me: feynge that I haue vnccircumcised lippes.

8 gie of Ruben,
Simeon and
Leui.

9 And the Lorde spake of their childern
in Egipte: he saide to Mofes: I am the Lorde:
and I heare the cry of my people, and
I wilde wyth them and out of Egipte.

10 And the Lorde spake vnto Mofes in the mount:
I am the Lorde.

11 And the Lorde spake vnto Mofes in the mount:
I am the Lorde:
and I heare the Crye of my people,
and I wilde wyth them and out of Egipte.

12 And the Lorde spake vnto Mofes in the mount:
I am the Lorde:
and I heare the Crye of my people,
and I wilde wyth them and out of Egipte.

T. 4 Pepigique faddus 5 audiui gemitum . . pacti mei. 6 erga-
fiulo Aegypt., . . iudiciis magnis. 8 super quam leauui manum
mea 9 propter angufliam spiritus, & opus duriffimum.
L. 4 bund., aufgericht die wehlage . . bund gedacht. 6 laßten
in E e., grosse gerichte 8 darüber ich habe meine hand gehabem
9 vor keychen des geylts und vor harter arbeit.
GI. A. N. 5 A promyse or a teflament. 6 Judgemètes are
taken for the woderfull dedes of God: as here for his woderfull
plages as Pfl. xxx, d. & cxviii. 8 To lyfte vp the hande is to
promyse by an othe, as in Gen. xiii, d. of Abraham.—12 To be
of vnccircumcised lippes, is to haue a tonge that lacketh good
vtterance & lacketh eloquence to set out his matter with all.
L. A. N. 3 Nicht kundt gethan: Die Patriarchen haben Gott
wol erkand, aber ein solche öffentliche gemeyne predig war zu
der zeyte von Gott noch nicht auff gangen, wie durch Mofe vnd
Chrißtû gefchehen ift.
And the Lorde spake vnto Moyses 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.

These be the heedes of their fathers houffes. The childern of Ruben the eldefte sonne of Israel are these: Hanoh, Pallu, Hezron, Charmi, these be the householders of Ruben. The childern of Symeon ar these: Gemuel, Item, Ohad, Iachin. Zohar, and Saul the sonne of a Cananyteh wife: these are the kynreddes of Symeon

These are the names of the childern of Leui in their generations: Gerfon, Kahath and Merari. And Leui lyued an hundred and xxxvii. yere. The sones of Gerfon: Libni ad Semei in their kynreddes. The childern of Kahath: Amram, Ieare, Hebron and Vfiel. And Kahath lyued an hundred and xxxiii. yere. The childern of Merari are these: Mahely and Mufi: these are the kynreddes of Leui in their generations.

And Amram toke Iochebed his nece to wyfe which bare him Aaron and Moyses. And Amram lyued an hundred and xxxvii. yere. The childern of Iezear: Korah, Nepheg and Sichri. The childern of Vfiel: Mifael, Elzaphan and Sithri.

And Aaron toke Elizaba doughter of Aminadab ad fister of Nahalon, to wyfe: which bare him Nadab, Abehu, Eleazar and Ithamar. The childern of Korah: Asir, Elkana ad Abiaffaph: these are the kynreddes of the Korahites. And Eleazar Aarons fonne toke him one of the daughters of Putuel to wyfe: which bare him Pinehas: these be the principall fathers of the Leuites in their kynreddes.

These are that Aaron and Moyses to whom the Lorde sayde: carie the childern of Israel out of the lond of Egipte, with their armyes. These are that Moyses and Aaron whiche spake to Pharao kyng of Egipte, that they myghte brige the childern of Israel out of Egipte.
The second boke of Moses,  
VI. 28—VII. 8

28 And in the daye whē the Lorde spake vnto Moses in  
the londe of Egipte, he spake vnto him saynge, I am  
the Lorde, se that thou speake vnto Pharao the kinge  
of Egipte all that I saye vnto the. And Moses  
answered before the Lorde: I am of vncircumcised  
rippes, howe shall Pharao than geue me audience?

1 The .VII. Chaptre.

AND the Lorde saide vnto Mo-

ses: beholde, I haue made the  
Pharao's God, and [Fo. XI.]  
Aaron thy brother shal be  
thy prophete. Thou shalt speake all that  
I commaunde the and Aaron thy brother  
shall speake vnto Pharao: that he sende  
the childern of Israel out of his londe.  

But I will harden Pharao hert, that I  
may multiplie my myracles and my wondres in the  
land of Egipte. And yet Pharao shal not herken  
vynto you, that I maye sett myne honde vpon Egipte  
and brynge out myne armyes, euē my people the chil-  
dern of Israel out of the lāde of Egipte, with great  
judgementes. And the Egyptians shal knowe that I  
am the Lorde when I haue stretched forth my hande  
vpō Egipte, and haue brought out the childern of  
Israel from amonge thē.  

6 Moses and Aaron dyd as the Lorde commaunded  
them. And Moses was Lxxx. yere olde and Aaron  
Lxxxi. when they spake vnto Pharao. And the
Lorde spake vnto Moeses and Aaron saynge: when Pharao speakevth vnto you and sayth: shewe a wondre, than shalt thou faye vnto Aaron, take the rodd and caft it before Pharao, and it shal turne to a serpente. Than went Moeses and Aarô in vnto Pharao, and dyd euen as the Lorde had commaunded. And Aaron caft forth his rodd before Pharao and before his fer-

vauntes, and it turned to a serpente. Than Pharao called for the 

wyfe men and enchanters of Egipte dyd yn lyke maner with there forcery. And they caft doune euery mā his rodd, ād they turned to serpêtes: but Aarons rodd ate vp their roddes: and yet for all that Pharaos herte was hardened, so that he herkened not vnto thē, euen as the Lorde had sayde.

Than sayde the Lorde vnto Moeses. Pharaos herte is hardened, and he re-
sufeth to let the people goo. Get the rodd vp Pharao in the mornynge, for he will come vnto the water, and fōde thō thou upon the ryuers brynke agenst he come, and the rodd whiche turned to a serpente take in thine hande. And faye 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 woldeft not heare.

wherfore thus sayth the Lorde: hereby thou shalt knowe that I am the Lord. Behold, I will syme with the staffe that is in myne hand apon the waters that are in the ryuer, and they shal turne to bloude. And the fishe that is in the riuer shall dye, and the riuer shall stinke: so that it shall greue the Egiptias to drinke of the water of the ryuer.

And the Lorde spake vnto Moeses, faye vnto Aaron: take thy staffe and stretch out thyne hande ouer the waters of Egipte, ouer the- [Fo. XII.] ir streams,
ryuers, pondes and all pooles off water, that they maye be bloude, and that there maye be bloude in all the lande of Egipte: both in vessells of wodd and alfo of stone.

And Moses and Aaron dyd euen as the Lorde com-

manded. And he lifte vp the staffe and smote the waters that were in the riuere, in the syghte of Pharao and in the syghte of his servauntes, and all the water that was in the riuere, turned in to bloude. And the fift that was in the riuere dyed, and the riuere flanke: so that the Egyptians coude not drinke of the water of the riuere. And there was bloude thorowe out all the lande of Egipte.

And the Enchaunters of Egipte dyd lyke wyse with their enchauntmentes, so that Pharaos herte was hard-

ened and dyd not regarde them as the Lorde had sayde. And Pharao turned him selfe and went in to his houffe, and set not his herte there vnto. And the Egyptians dygged round aboute the riuere for water to drinke, for they coude not drinke of the water of the riuere. And it continued a weke after that the Lorde had smote the riuere.

The VIII. Chapter.

HE Lorde spake vnto Mofes: Goo vnto Pharao and tell him, thus sayeth the Lorde: let my people goo, that they maye serue me. Yf thou wilt not let them goo: beholde I will smyte all thy londe with frogges. And the riuer shall serale with frogges, ad they shall come vp and goo in to thine housse and in to thy chaumble.

M.T.S. The place of frogges. Moses prayeth for Pharao. The place of flyes.

F. 22 malefici Agyptiorum 23 nec apposuit cor etiam hac vice. 27 or vii, 2 terminos tuos 28 or vii, 3 ebulliet fluuius...
L. 23 vnd keret sein hertz noch nit dran 27 or vii, 2 deyne grentzen 28 or vii, 3 wymmeln...
A. M. N. 23 He set not his heart thereto, that is, the danger moued him nothinge, as is declared in Ef. xlvii, b.
where thou sleepest ad vppō thy bedd, and in to the
houffes of thy fervauentes, and vpon thy people, and
in to thyne ovens, and vpon thy vitels which thou
haft in store. And the frogges shall come vpon the
and on thy people and apon all thy fervauentes.

5 And the Lorde spake vnto Mofes, faye vnto Aaron:
stretche forth thine hande with thy rodd ouer the
streemes, riuers, ad pondes. And bringe vp frogges
apon the londe of Egipte. And Aaron stretched his
hande ouer the water of Egipte, and the frogges came
vp ad couered the londe of Egipte. And the forcerers
dyed likewise with thereire sorcery, and the frogges came
vp apon the lande of Egipte.

8 Then Pharao called for Mofes and Aarō and fayde,
praye ye vnto the Lorde that he maye take awaye
the frogges from me and from my people, and I will let
the people goo, that they maye sacrifice vnto the
Lorde. And Mofes fayde vnto Pharao: Appoynte thou
the tyme [Fo. XIII.] vnto me, when I shall praye for
the and thy fervauentes ad thy people, to dryue awaye
the frogges from the and thy houffe, fo that they shall
remayne but in the riuer only. And he fayde tomorow.
And he fayde: euen as thou haft fayde, that thou may-
ft knowe that there is none like vnto the Lorde oure
God. And the frogges shall departe from the ad from
thyne houfes, and from thy fervauentes and from thy
people, and shall remayne in the riuer only.

12 And Mofes and Aaron went out frō Pharao, and
Moses cryed vnto the Lorde apō the apoyntment of
frogges which he had made vnto Pharao. And the
Lorde dyd accordinge to the faynge of Mofes. And
the frogges dyed out of the houffes, courtes and feldes.

14 And they gathred them to gether vpon heppes:
so that the lande flanke of them.

15 But when Pharao fawe that he had rest geuen

viii. 4–15. called Exodus. 189

...
him, he hardened his herte and herkened not vnto them, as the Lorde had sayde. And the Lord sayde vnto Mofes: Saye vnto Aarón stretch out thy rodd and smyte the dũst of the lande that it may turne to lyfe in all the londe of Egipte. And they dyd so. And Aaron stretched out his hande with his rodd and smote the dũst of the erth. ‘ad it turned to lyfe both in man and beeft, so that all the dũst of the lande. Then turned to lyfe, thowre out all the lande of Egipte.

And the enchanters assayde lykewyse with their enchantmentes to brynge forth lyfe, but they could not. And the lyfe were both apon man and beeft. Then sayde the enchanters vnto Pharaoh: it is the fingre of God. Neuerthelater Pharaoh herte was hardened and he regarded them not, as the Lorde had sayde. And the Lorde sayde vnto Mofes: ryfe vp early in the mornynge and vconde before Pharaoh, for he will come vnto the water: and faye vnto him, thus sayth the Lorde: let my people goo, that they maye serue me. Yf thou wilt not let my people goo: beholde, I will sende all maner flies both apon the and thy senvaunte ad thy people and into thy houffes. And the houffes of the Egiptians shalbe full of flies, and the grounde where on they are. But I will seperate the same daye the londe of Gofan where my people are, so that there shal no flies be there: that thou mayf knowe that I am the Lorde vpon the erth. And I will put a deuision betwene my people and thine. And euen tommorow shal this myracle be done.

And the Lorde dyd euen so: and there came noy-fom flies in to the houffe of Pharaoh [Fo. XIII.] and in to his senvaunte houffes and in to all the lode of Egipte: so that the londe was marred with flies.

V. 16 et sint cyniphes 
21 omne genus muscarum . . . muscas diueri generis 22 Faciamque mirabilem in die illa terram Gessen in qua populus meus est, 21 non sint ibi muscae 23 signum illud 24 musca grauisima . . . corruptaque eft terra . . . 16 das leufe werden 18 erauf brechten 22 vnd wil des tages ein sonders thun 23 erlösung fetzen . . . zeichen 24 böfe würm . . . land ward verderbet.

Mt.Μ.Ν. 19 What the synger of God doth signifie is expounded in Luke xi, c.
Then Pharao sent for Moses and Aaron and said:

26. And Moses answered: it is not meet so to do, for we must offer vnto the Lorde our God, that which is an abominatyon vnto the Egypians: beholde shall we sacrifice that which is an abominacion vnto the Egypians before their eyes, and shall they not stone vs? we will therfore goo .iii. dayes yournay in to the deserte and sacrifice vnto the Lorde our God as he hath commaunded vs.

27. And Pharao sayde: I will late you goo, that ye maye sacrifice vnto the Lorde your God in the wil- dernes: only goo not ferre awaye, âd fe that ye praye for me. And Moses sayde: beholde, I will goo out from the and praye vnto the Lorde, and the flyes shall departe fro Pharao and from his servauntes and from his people tomorow. But let Pharao from hence forth defeuare no moare, that he wolde not lett the people goo to sacrifice vnto the Lorde.

28. And Moses went out from Pharao and prayed vnto the Lorde. And the Lorde dyd as Moses had faide: âd toke awaye the flies fro Pharao and from his servauntes âd 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,

ND the Lorde sayde vnto Moses, goo vnto Pharao and tell him, thus sayeth the Lorde God of the Ebrues: sende out my peo- ple that they maye serue me. Yf thou wilt not let them goo but wilt holde them styll: beholde, the hande of the Lorde M.C.S. The moren of bestes. The plagae of bot- ches andfores. The horryble hayle, thonder S* lyghten- ynge.

25 in terra hac. 28 longius ne abeatis 29 noli ultra fallere
31 non superfuit ne vna quidem
2. 28 nicht ferner zihet 29 alleyn theusche mich nicht mehr
shalbe apō thy catell which thou haft in the feld apon horfes afes, camels, oxen, and thepe, with a mightye great morrayne. But the Lorde shal make a deuyision betwene the beeftes of the Ifrahelites, ad the beeftes of the Egiptiās: so that there shal nothing dye of all that perteyneth to the children of Ifrael. And the Lorde appoynted a tyme saynge: to morrow the Lorde shal do this thinge in the londe.

And the Lorde dyd the thinge on the morow, and all the catell of Egipte dyed: but of the catell of the childern of Ifrael dyed not one. And Pharao sent to wete: but ther was not one of the catell wete, know of the Ifrahelites dead. Notwithffondinge the hert of Pharao hardened, and he wolde not let the people goo.

And the Lorde sayde vnto Mofes and Aaron: take youre handes full of afhes out of the [Fo. XV.] fornace, and let Mofes sprynkel it vp into the ayre in the fyghte of Pharao, and it shal turne to duft in all the londe of Egipte, and shal make swellynge foores with blaynes both on mā and beeft in all the londe of Egipte. And they toke afhes out of the fornace, and ftode before Pharao, ad Mofes sprynkeld it vp into the ayre: And there brake out foores with blaynes both in mā and beeft: so that the forcerers coude not ftonde before Mofes, by the reafon of botches on the enchaunters and botches, fwel"lings, blotches apon all the Egiptians, But the Lorde hardened the herte of Pharao, that he herkened not vnto them, as the Lorde had sayde vnto Mofes.

And the Lorde sayde vnto Mofes: ryse vp early in the mornynge and ftonde before Pharao and tell him,
called Exodus.

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 apone thine herte and apone thy servauntes and on 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 periisse from the erth. Yet in very dede for this cause haue I sterrer 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 wilt not let them goo: beholde, tommorow this tyme I will send doun a mightie great hayle: euë soch one as was not in Egipte: fenche it was grounded vnto this tyme. Sende therefore and set home thy beeftes and al that thou haft in the feldes, For apone all the men and beeftes which are founde in the feldes ad not broughte home, shall the hayle fall, ad they shall dye. And as many as feared the worde of the Lorde among the servauntes of Pharaos made their servauntes ad their beeftes fleer to house: and they that regarded not the worde of the Lorde, left their servauntes and their beeftes in the feldes. And the Lorde sayde vnto Mofes: stretche forth thine hande vnto heauen, that there may be hayle in all the lande of Egipte: apô mà ad beeft, ad apô all the herbes of the feldes in the feld of Egipte. And Mofes stretched out his rodd vnto heauen, and the Lorde thondered and hayled so that the fyre ran a longe vpon the grounde. And the Lorde so hayled in the lode of Egipte, that there was hayle ad fyre meglid with the hayle, so greuous, that there was none foch in all the londe of Egipte, fence people inhabited it. 25 And the hayle smote in the londe of Egip-
XVI.] te all that was in the feld: both man and beast
And the hayle smote all the herbes of the feld and
broke all the trees of the feld: only in the lande of
Goan where the childern of Israell were, was there
no hayle. And Pharao sent ad called for Mofes and
Aaron, and sayde vnto the: I haue now synned, the
Lorde is rightwes and I and my people are weked.
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.

And Mofes sayde vnto him: afoone as I am out of
the citie, I will sprede abrode my handes vnto the
Lorde, and the thonder shall cease, nether shall there
be any moare hayle: that thou mayst knowe, howe that
the erth ys the Lordes, But I knowe that thou and
thy servauntes yet feare not the Lord God. The flaxe
ad the barly were smytte, for the barly was shott vp
ad the flaxe was boulléd: but the whete boulléd, and the rye
were not smeten, for they were late fowne.

And Mofes went out of the citie fro Pharao ad
sprede abrode his handes vnto the Lorde, and the
thunder and hayle ceased, nether rayned it any moare
vppon the erth. whè Pharao sawe that the raine and
the hayle and thonder were ceased, he synned agayn
ad hardened : his herte: both he and his servauntes.

So was the herte of Pharao hardened, that he wolde
not let the childern of Israel goo, as the Lord had
sayde by Mofes.
HE Lorde sayde vnto Moses: goo vnto Pharao, neuerthelesse I haue hardened his harte and the hertes of his senvauntes, that I mighteshewe these my sfignes amongst the and that thou tell in the audience of thy sone and of thy sones sone, the pagiantes which I haue played in Egipte ad the miracles which I haue done amongeth ye may knowe how that I am the Lorde.

Than Moses ad Aaron went in vnto Pharao and sayde vnto hym: thus sayth the Lorde God of the Hebrues: how longe shal it be, or thou wilt submyt thy selfe vnto me? Let my people goo that they maye serue me. Yf thou wilt not let my people goo: beholde, tomorrow will I brynge greboppers in to thy lande, and they shall coner the face of the erth that it can not be sene, ad they shall eate the residuue which remayneth vnto you and escaped the hayle and they shall eate all your grene trees vpon the felde, and they (shall fill thy houfes and all thy senvauntes houfes, and the houfes of all the Egiptias after soch a maner: as nether thy fathers nor thy fathers fathers haue sene, fence the tyme they were apon the erthe vnto thyds daye. And he turned him selfe aboute, ad went out from Pharao.

And Pharaos senvauntes sayde vnto hym: Howe longe shal this felowe thus plague 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
Aaron were brought agayn vnto Pharaoh, and he sayde vnto them: Goo and ferue the Lorde youre God but 9 who are they that shall goo? And Mofes answered: we must goo with yonge and olde: ye and with our sonnes and with our daughters, ad with our shepe and oxes 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 children also? Take heede, for ye haue fome myschefe in honde. Nay not so: but goo ye that are men and ferue the Lorde, for that was youre defyre. And they thuntu the out of Pharaos presence. 11 And the Lorde sayde vnto Mofes: Stretch out thine hande ouer the lande of Egipte for grethoppers, that they come upon the lande of Egipte and eate all the herbes of the londe, ad all that the hayle left vn-touched. And Mofes stretched forth his rodd ouer the londe off Egipte, ad the Lorde brought an east wynde vppo the lande, all that daye and all nyghte. And in the mornynge the east wynde broughte the grethoppers, ad the grethoppers wet vp ouer all the lande of Egipte and lighted in all quarters off Egipte verye greuoufly: so that before them were there no foch grethoppers, 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.

Then Pharaoh called for Mofes and Aaró in haffe and sayde: I haue fynned agaynft the Lorde youre God

\[9\] we wyll go to vnto them: let it be so?
\[9\] eft enim folennitas domini 10 Sic dominus fit ... cui dubium eft quod pensime cogitatis? 13 induxit ventum vrentem 14 innumerables 16 Quam ob rem
\[9\] denn wyr haben eyn feft des Herrn. 10 A we ia, der Herr fey mit euch ... Sehet da, ob yr nicht bokes fur habt? 13 treyb eynen Ofwind 14 fo feer viel 16 Da foddert
\[9\] Dife hawchrechen heyllen hie nicht Hagab auff Ebreifch, wie an etlichen orten, fondern Arbe, Es find aber vier-fuhlige fliegende thier vnd reyn zu effen, wie Hagab Leuit. xi. aber vnd vnbekand, on dz fie den hewchrechen glaych find.
and agaynft you. Forfeue me yet my synne only this once, and pray vt to the Lorde youre God that he maye take awaye fra me this deth only. And he wêt out fra Pharao ad prayd vt to the Lorde, ad the Lord turned the wynde in to a myghtie stronge weft wynde, and it take awaye the grefhoppers and caft the in to the reed see: fo that there was not one grefhopper left in all the coffes of Egipte. But the Lorde hardened Pharaos herte, fo that he wold not let the childern of Israel goo.

[Fo. XVII.] And the Lorde sayde vtto Mofes: Stretch out thy hond vtto heaué ad let there be darcknesse vpon the londe of Egipte: euë that thei maye seale the darcknesse. And Mofes fiértched forth his hande vtto heaué, ad there was a darke myft vppo all the lande off Egipte. iii. dayes longe so that no mā fawe another nether rofe vp fra the place where he was by the space of .iii. dayes, but all the childrē of Israel had lighte where they dwelled.

Then Pharao called for Mofes and sayde: goo and ferue the Lorde, only let youre thepe, and youre oxen abyde, but let youre childern go with you. And Mofes anfwered: thou muft geue vs alfo offringes and burnt-offringes for to sacrifice vtto the Lord oure God, Oure catell therfore shal goo with vs, and there shal not one hoofe be left behinde, for therof muft we take to ferue the Lorde oure God. Moreover we cá not knowe wherwith we shal ferue the Lorde, vntyl we come thither.

But the Lorde hardened Pharaos herte, fo that he
28 wold not let the goo. And Pharao sayde vnto him: get the fro me ad take heade to thy selfe that thou fee my face no moare, For wherde thou comest in my syghte, thou shalt dye. And Mofes saide: let it be as thou haft saide: I will see thy face no moare.

. The .XI. Chapter.

AND the Lorde sayde vnto Mofes: yet wil I brynge one place moare vppon Pharao and vppon Egipte, and after that he wyll lett you goo hence. And when he letteth you goo, he shall vterly dryue you hence. But byd the people that euery man borowe of his neigbour and euery woman of hir neigbouresse:iewels off syluer and iewels of golde.

And the Lorde gatt the people fauoure in the syghte of the Egiptians. Moreouer Mofes was very great in the lande of Egipte: both in the syghte of Pharao, and also in the syghte of the people.

And Mofes sayde: thus sayth the Lorde. About mydnyghte will I goo out amonfte the Egiptians, and all the firstborne in the lande of Egipte shal dye: euon from the firstborne off Pharao that sitteth on his seate, vnto the firstborne of the mayndefervaunte that is in the mylle, and all the firstborne of the catell. And there shal be a great crye thorow out all the lande off Egipte: so that there was neuer none lyke nor shal be. And among
all the children of Israel shall not a dogg move his
tongue, nor yet man or beast: that ye may knowe,
how the Lorde puttheth a difference betwene the Egip-
tias and Israel. And all these thy servauntes shal
come downe vnto me, and fall before me a\d saye [Fo. XVIII.] get the out and all the people that are
vnder the, and than will I departe. And he went out
from Pharao in a great anger.

And the Lorde fayde vnto Mofes: Pharao shall not
regarde you, that many wondres maye be wrought in
the lande of Egipte, And Mofes a\d Arö dyd all
these wondres before Pharao. But the Lorde hardened
Pharaos herte, fo that he wolde not let the childern
of Israel goo out of his londe.

The XII. Chapter.

ND the Lorde spake vnto Mofes
and Aaron in the londe of
Egipte faynge: This moneth
shall be youre chefe moneth:

eue the first moneth of the yere shal it be

Spake ye vnto all the felow-
shipe of Israel faynge: that they take the

daye of this moneth to euery house
holde, a shepe. Yf the house
holde be to few for a shepe,
then lett him and his neig-
bour that is neste vnto his
houfe, take acordinge to the

M. 8 And these thy seruautes xii, 2 euen of the syrfl moneth
V. 7 non mutie canis ab homine vque ad pecus; . quanto
miraculo diuidat 10 signa et offenta quæ scripta sunt. xii, 3 prin-
cipium menium . . cetur 3 agnum 4 animarum quæ sufficere
poffunt ad efum agni

2. 7 hund mit feynere zungen lippern . . wie . . E\g, vnd Israel
scheyde xii. 3 eyn schaff 4 vnd rechnets aus, was eyn iglicher eisen
muge

N. M. N. 8 A foudayne chaunge of speakyng to dyuerse per-
sonnes, as in the Psal. xv, a. and thys is referred to the ende of
the chapter that goeth before. xii, 3 That is here called a shepe
is in Ebrew a worde indifferente to be takë ether for shepe or gote.
nombre of foules, and counte vnto a shepe acordinge
to euery mans eatinge. A shepe with out spott and
a male of one yere olde shal it be, and from amonge
the lambes ad the gootes shal it take it.

6 And ye shal kepe him in warde, vntyll in ward, in
the xiii. daye of the same moneth. And
euery mā of the multitude of Israel shal
7 kyll him aboute. P. te euē. And they shal take of the
bloud ad strike on the .ii. fyde poftes ad on the vpper
dorpost of the houeses, wher i they eate hi. And thei
shall eate the fiesh the fame nyght, rost with fyre, 
ad with vnleueded bread, ad with fowre fowre, bitter
herbes they shall eate it. Se that ye eate not therof
fode in water, but rost with fyre: both head fete, ad
purtenance together. And se that ye let nothinge
of it remayne vnto the mornynge: ye oughte remayne
burne it with fyre.

11 Off this maner shal it eate it: with youre loines
girded, ad shoes on youre fete, ad youre albes
in youre handes. And ye shal eate it in hafte, for it
is the Lordes *passeouer, for I will go
aboute i the lade of Egipte this fame
nyghte, ad will fmyte all the firftborne
in the lande off Egipte: both of mā
ad beeft, ad apō al the goddes off
Egipte will I the Lorde do execution.

12 And the bloude shal be vnto you a

† M. 6 shall kepe hym in, vntyll 9 therof rawe ner foden in
water, but rost with fyre: both the head

V. 5 luxta quem ritum toletis & hædum 6 vniuerfa multitudo
8 affas agni, & azymos panes cum lactucis agrefibus 9 crudum
quid, nec coctum aqua, fed aestum tantum igni: caput cum pe-
dibus eius & internis vorabitis. 11 eft enim phæ, id eft transtius
domini. 12 faciam iudicia, ego dominus.

L. 5 lemmern vnd zigen 8 mit bitter falzen 9 mit feyenen
schenckeln vnd eyngeweyde 12 gerichte vben

† M. N. 12 The lambe was called the passeouer: that the
very name it felle fholde kepe in memorye what was signified
therby, which phrafe & maner of speakenge the scripture vthef
often, callynge the signe by the name of the thynge that it fygny-
fieth, as Gen. xvi, b.

L. M. N. 6 Was das osterlamb bedeut, leret gnugfam. S.
Paulus. 1 Cor. 5. da er spricht, vnter osterlamb is Chrifus der
geopffert iff.
14 And this daye shall be vnto you a remembrance, ad ye shall kepe it holie vnto the Lorde: euen thorow youre generacions after you shall ye kepe it holie daye, that it be a custome for euer.

15 VII. dayes shal ye eate vnleveded brede, fo that euery the firste daye ye shal put awaye leuen out of youre houses. For whosoeuer eateth leuended bread from the first daye vntyll the vii. daye, that soule shal be plucked out fro Israel. The firste daye shal be a holie feast vnto you, and the vii. also. There shal be no maner off worke done in the, saue aboute that only which euery man must eate that only may ye do. And see that ye kepe you to vnleueded breed.

16 The firste moneth and the xiii. daye off the moneth at euen, ye shal eate swete brede vnto the xxi. daye off the moneth at euen agayne.

17 Seuen dayes se that there be no leuended bred foude in youre houses. For whosoeuer eateth leuended bred, that soule shal be roted out fro the multi-rooted multitude of Israel: whether he be a stranger or borne in the londe. Therfore se that ye eate no leuended bred, but in all youre habitacions eate swete bred.

18 And Moses calleth for the elders off Israel and sayde vnto them: choufe out and take to every houholde a
The seconde boke of Moses,

22 shepe, ad kyll passioeuer. And take a bunch of ysope, ad dyppe it in the bloud. P. that is in the basyn, and ftryke it vppon the vpperpoftes and on the iij. fylde poftes, and se that none of you goo out at the doore of his house vntyll the mornynge. For the Lorde will goo aboute and smyte Egipte. And when he feth the bloude vppon the vpper doorpoftes ad on the iij fylde poftes, he will paie ouer the doore and will not suffre the deftroyer to come in to youre houffe to plague you. Therefore se that thou obferue this thinge, that it be an ordinarie to the, and thy fonnes for euer.

25 And when ye be come in to the land which the Lorde will geue you acordinge as he hath promyfed, se that ye kepe this seruice. And when youre children axe you what maner of seruice is this ye duo. Ye shall faye, it is the Sacrifice of the Lordes paffeouer which pased over the houffes of the childern of Israel in Egipte, as he fmyte the Egyptians and faued oure houffes. Than the people bowed them felues and worshipped. And the children of Israel went and dyd as the Lorde had commaunded Moses and Aaron.

29 And at mydnyghte the Lorde fmyte all the firftborne in the lode of Egipte: from the firft borne of Pharao that fatt on his seat, vnto the firftborne of the captuye that was in prefone, and all firft-borne of the catell. Than Pharao [Fo. XX.] arofe the fame nyghte and al his fervantes ad all the Egyptians, and there was a great crieng thorowe out Egipte, for there was no houffe where was not one dead.

V. 22 in limine . . . oflrium domus 23 percufores . . . ledere.
25 obferuabitis ceremonias iftas 26 ifta religio?
23 verderber . . . zu plagen 25 difen dienft 26 fur eyn dienft?
23 To paife ouer is a maner of speache of the fcripture, & signyfeth no more, but that as he wolde plage the wycked, as he dyd here the Egypcyas, euë fo he wold new mercy to the faythfull, as he dyd to the Ifraelytes, as in Ex. xxxiii, d.
And he called vnto Moises and Aaron by nyghte saynge: Ryfe vp and gett you out from amongeth my people: both ye and also the children of Israel, and goo and serue the Lord as ye haue sayde. And take youre shepe and your oxen with you as ye haue sayde, ad departe ad bleffe me also. And the Egyptians were ferc e vppon the people and made haste to send the out of the lâd: for they sayde: we be al deed me

And the people toke the dowre before it was fow-ered which they had in ftoare, and bounde it in clothes ad put it vpó their shulders. And the childern of Is-rael dyd accordinge to the saynge of Moeses: ad they borowed of the Egyptians: jewels of syluer, and iewels of gold, and rayment. And the Lorde gat the people fauoure in the fyghte of the Egyptians: ad they bor-owed and robbed the Egyptians.

Thus toke the childern of Israel their journey fro Ra-emsës to fuchoth. vi. hundred thousand of foote, besyde childern. And moch comon people went also with the, ad shepe ad oxen ad catell exceedinge moch. And they baked swete cakes of the dowre which they brou-. ...ghte out of Egipte, for it was not fowerede: because they were thruft out of Egipte and coude not tarie, nether had they prepared them any other prouifion of meate.

And the tyme of the dwellinge of the children of Israel which they dwelled in Egipte, was .iii. hundred and .xxx. yere. And whë the .iii. hundred and .xxx yeres were expyre, euë the selle same daye departed all the hostes of the Lorde out of the lande of Egipte. 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 Israel and of their generacions after them.

And the Lorde sayde vnto Moeses ad Aaron, this is...
the maner of Passeover: there shall no straunger eate there of, but all the seruauntes that are bought for money shall ye circumcife, and then let them eate there of. A straunger and a hyerd seruaunte shall not eate thereof. In one houffe shall it be eate. Ye shall carie none of the flesh out at the doores: moreover, se that ye breke not a bone there of. All the multitude of the childern of Izrael shall obserue it

Ye straunger dwell amonge you ad wyll holde Passeover vnto the Lorde, let him circumcie all that be males, ad thelet him come and obserue it ad be takeasone that is borne i the lode. No vnccircucifed perfone shall eate there of. One maner of lawe shalbe vnto the that are borne in the lode, ad vnto the straungers that dwell amoge you. And all the childern of Izrael dyd as the Lorde comaunded Moses ad Aaro. And eu the selfe fame daye dyd the Lorde brynge the childern of Izrael out of the londe of Egipte with their armies.

The .XIII. Chapter.

The seconde boke of Moses, XII. 44–XIII. 2

ND the Lorde spake vnto Moses faynge: sanctifie vnto me all the firstborne that opè all maner matrices amoge the childern of Izrael, as well of me as of beestes: for

F. 43 religio phase 47 coetus 48 in vestram voluerit tranfire coloniam 49 colono 51 per turmas suas. xiii. 2 Sanctifica . . . mea funt enim omnia
Z. 43 die weye 45 mietling 48 der beschneytte 51 mit yherm heer.
A. fl. N. 49 Thofe that were borne in the lande, are only thofe that were borne amonge the: not defcendynge of the flocke or lynage of Izrael. And the straunegers were thofe that dwelt amoge the Izraelites, and were not borne amonge the, as aboue in this fame chapter at the letter d. [i. e. v. 13 flq.] xiii. 2 Sanctifying loke Gene ii, a
Z. fl. N. 43 Paffah, heyft eyn gang, darumb das der herr ynn Egyptians land des nachts gieng, vnd ichrug alle erligeupurt tod, bedeu aber Christus fierba vn aufferflehen, damit er von derf welft gangen ift, vnd ynn dem felben fund, tod, vnd teuffel geclagen vnd yns aus dem rechten Egypten gefurt hat zum vater, das ift vnfer Paffah oder oftern
3 they are myne. And Mofes sayde vnto the people: thike hâde the Lorde broughte you out fro thèce. Se therfore that ye eate no leuended bred.

4 This daye come ye out of Egipte in the moneth of Abib.

5 wheâ the Lorde hath broughte the i to the lôde of the Canaanites, Hethites, Amorites, Heuïtes âd Iebu- ëtes, which he fware vnto thi fathers that he wolde geue the: a londe where in milke âd honye floweth, thè fe that thou kepe this servyce in this same moneth.

6 Seuê dayes thou shalte eate swete bred, âd the vii daye shal be feastfull vnto the Lorde. Therfore thou.

7 shalt eate swete bred vii. dayes, and fe that there be no leuended bred fene nor yet leue amonge you in all youre quarters.

8 And thou shalt shewe thy tonne at that tyme faynge: this is done, becaufe of that which the Lorde dyd vnto me when I came out of Egipte. Therfore it shal be a signe vnto the vppon thine hande and a remembrance betwene thine eyes, that the Lordes lawe maye be in thy mouth. For with a stronge hâde the Lord broughte the out of Egipte, fe thou kepe therfore this ordinânce in his seafon from yere to yere.

M. 9 hande a remembauce
V. 4 menf noaurum frugum . 5 hunc morem sacrorum 7 in cunctis finibus tuis. 9 monimentum ante oculos . femper fit in ore 10 flatuto tempore a diebus in dies.

V. 7 an allen deynen orten 8 fon fagen 9 fur deynen augen.
M. M. N. 4 Abib: That is the moneth of Apryll. 9 With a stronge hande: Looke Pial. cxxxv, b.

Moreover when the Lorde hath broughte the in to the londe of the Canaanites, as he hath sworne vnto the and to thi fathers, and hath geuen it the, the thou shalt appoynte vnto the Lorde all that appoynte, as openeth the matrice, and all the first-born amonge the beeftes which thou haft yf they be males. And all the firstborn 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.

And when thi sonne axeth the in tyme to come faynge: what is this? thou shalt faye vnto him: with a mightie hande the Lorde thyldern. 

[Fo. XXII.] dage. And when Pharao was looth to lete*us goo, the Lorde flewe all the firstborne in the lande of Egipte: as well the firstborne of men as of beeftes. And theryfore I sacrifice vnto the Lorde all the males that open the matrice, but all the firstborne of my childern I must redeme. And this shall be as a token in thine hande, and as a thynge hanged vpp betwene thine eyes: because the Lorde broughte vs out of Egipte with a mightie hande.

when Pharao had let the people goo, God caried them not thorow the londe of the Philiflines, though it were a nye waye. For God sayde: the people myghte happily repent when they fe warre, and so turne agayne to Egipte: therfore God led the aboute thorow the wyldernesse that bordreth on the redd see.

The childern of Ifrael went harnessed out harnessed, of the lade of Egipte. And Moses toke

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the bones of Joseph with him: for he made the children of Israel were sorry: God will surely visit you, take my bones therefore away hence with you,

And they took their journey from Suchoth: and pitched their tents in Etham in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud to lead them the way: and by night in a pillar of fire to give the light that they might go both by day and night.

And the pillar of the cloud never departed by day nor the pillar of fire by night out of the people's sight.

The .XIII. Chapter.

1 HAN the Lord spake unto Moses saying: by the children of Israel that they turned and pitched their tents before the entry of Hiroth betwene Migdole and the sea toward Baal zephon: even before that shall ye pitch upon the sea.

2 For Pharaoh will saye of the children of Israel: they are tajled in the lod the wilderness hath flott the in. And I will harden his harte, that he shall folowe after the, that I maye gett me honoure vppo Pharaoh and vppo all his hoffte, that the Egiptians maye knowe that I am the Lorde. And they dyd euen so.

And whē it was tolde the kyng of Egipte that the people fled, thā Pharaoh harte and all his servauntes turned vnto the people ad fayde why haue we this done, that we haue let Israel go out ofoure seruyce?

V. 20 in extremis finibus folitudinis. 21 ignis: vt dux effet itineris utroque tempore. xiii, 2 eregone Phi-hahiroth. . . Magdalum . . mare contra Beel-sephon 3 Coartati 5 immutatumque . . super populum.

20 in der wußen 22 die wolckfeule vnd fiewf. weych nymer von dem volck. xiii, 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. huderched chothen charettes ad all 
the charettes of Egipte ad captaynes vppó all his 
8 people. For the Lorde hardened the harte of Pharao 
kynge of Egipte, that he followed after the childern of 
Israel which for all that went out thorow an hye hâde, 
9 And the Egiptiâs folo- [*Fo. XXV.] wed after thehó ouertoke the where they 
pitched by the see, with all the horsfes ad 
charrettes of Pharao ad with his horfse-
me ad his hoftes: euë fæft by the entrynge 
of Hiroth before Baal Zephon. And 
Pharao drewe nye, ãd whê the childern 
of Israel lyft vp their eyes and fawe how the Egiptiâs 
followed after thehó, they were fore a fraide ãd cried out 
vnto the Lorde 
10 Thâ fayde they vnto Moses? were there no graues for 
us in Egipte, but thou muft bringe us awaye 
for to dye in the wyldernesse? wherfore haft thou ferued 
us thus, for to carie us out of Egipte? Dyd we not tell 
the this in Egipte faynege, let us be in rest and ferue 
the Egyptians? For it had bene better for us to haue 
ferued the Egyptians, than for to dye in the wildernesse. 
11 And Moses fayde vnto the people: fear ye not but 
fronde still and beholde how the Lorde shal fayne you 
this daye: For as ye fe the Egyptians this daye, shal ye 
fee them nomore for euer till the worldes ende. The 
Lorde shal fylghte for you and ye shall holde youre peace. 
12 The Lorde fayde vnto Moses: wherfore criëft thou 

V. 6 lunxit ergo currum 7 duces totius exercitus. 9 vestigia 
precedentium 13 Nolite timere: flate & videte magnalia domini 
14 & vos taceditis. 15 vt proficiscitur. 
L. 6 spannet . . . an 8 die doch durch eyn hohe hand 14 yhr 
werdet flyll schweygen. 
M. M. N. 9 An h ye hande: Loke in Pfalme. cxxxv, b. 14 Ye 
shall holde youre peace: that is, ye shall be in rest and quyetnes. 
15 To crye vnto the Lorde, is to praye vnto him wyth full harte & 
feruet defyer, as Moses here dyd, & yet fpake neuer a worde. And 
doeth this word cryenge & makynge of noyes fygnifye throw 
oute all the Pflalmes, as in Pfal. v, a. & ix, b &c. 
L. M. N. 15 Waschreyetn: merck hie eyn treflich exempel, 
wie der glawbe, kempt zappelt vnd schreyet ynn notten vnd fer-
lickeyt, vnd wie er sich an Gottis word bros hellt, vnd von Gott 
troft empfehet vnd vberwintd.
unto me? speake vnto the childern of Israel that they
go forward. But liste thou vp thi rodd and stretch
out thi hande ouer the see and deuyde it a sondre, that
. the childern of Israel may goo on drye grounde
thorow the myddes of thereof. And beholde I will
harden the hertes of the Egyptians that they maye
folowe you. And I will gett me honoure vpon Pharao
and vpon all his hofte, vpon his charrettes ad vpon his
horse me. And the Egyptians shall knowe that I am
the Lord when I haue gotten me honoure vpon Pharao
vpon his charrettes and vpon his horsemens.
And the angell of God which went before the hofte
of Israel, remoued ad went behinde them. And the clowde
pilere that was before them remoued ad stode
behinde them ad wet betwene the hofte of the Egypt-
ians ad the hofte 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.
when now Moses stretcheth forth his honde ouer the
see, the Lorde caried awaye the see with a stronge east
wynde that blewé all nyghte, and made the see drie
londe ad the water deuyded it filse. And the childern
of Israel went in thorow the myddes of the see vppon
the drie grounde. And the water was a walle vnto
them, both on their right hande ad on their lefte hande.
And the Egyptians folowed ad went in after them to
the myddes of the see, with all Pharaos horse, and
his charrettes and [Fo. XXVI.] his horsemens.
And in the mornynge watch, the Lorde loketh vnto
the hofte of the Egyptians out of the fyery and clowdie
pilere, and troubled their hofte and smote of their cha-
rett wheles and caft them doun to the grounde. Than
sayde the Egyptians: Let vs fle from Israel, for the
Lorde fyghteth for them agaynft vs. Than sayde the
Lorde vnto Moses: stretch out thine hande ouer the see,
that the water maye come agayne vppon the Egyptians
27 vpon their charrettes ad horfemen. Than stretched forth Mofes his hande ouer the fee, and it came agayne to his course erly i the mornig, ad the Egiptias fledd agaynft it. Thus the Lorde ouerthrew the Egiptians in the middeft of the fee, ad the water returned and couered the charrettes and the horfemen: so that of all the hoste of Pharao that came in to the fee after them, there remayned not one.

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

29 Thus the Lorde delyuered Israel the felfe same daye out of the honde of the Egiptians, and Israell fawe the Egiptians deade vpö the fee fyde. And when Israel fawe that myghtye hande which the Lorde had shewed vpö the Egiptians, they feared the Lorde: and beleued both the Lorde and also his fervaunte Mofes

The .XV. Chapter.

HEN Mofes and the childern off Israel fange this fonge vnto the Lorde ad faide Let vs fynge vnto the Lorde, for he is become glorious, the horfe and him that rode vpon him hath he over-throwne in the fee.

2 The Lorde is my strenght ad my fonge, ad is become my faluation.

He is my God and I will glorifie him, he is my fathers God and I will lifte him vp an hie

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

4 Pharaos charrettes ad his hoste hath he caft in to the fee.
His iolye captaynes are drowned in the red see, the depe waters haue couered them: thei foncke to the botome as a fstone.

Thine hande Lorde is glorious in power, thine hath to dafhed the enemye.

And with thy great glorie thou haft destroyed thine aduerfaries, thou fenteft forth thy wrath ad it confumed them: euë as flobel.

Thou blueft with thy breth ad the see couered the, and they fanke as leed in the myghtye waters.

Thou stretchedeft out thy righte hande. ad the erth swalowed them.

And thou cariedeft with thy mercie this people which thou deliueredeft, ad broughteft the with thy ftrength vnto thy holie habitacion.

The nations herde ad were afrayde, pages came vpon the Philiftines.

Tha the dukes of the Edomites were amased, ad treblinge came apon the myghtiefl off the Moabites, and all the inhabiteres of Canaan waxed saynte harted.

V. 4 electi principes 6 magnificata eft in fortitudine: dextera tua... percutit... deposuit... spiritu... fpiritus tuor... et... vnda... fluens... gladium... Flaut... spiritus... tuus... aquis... vehementibus... similis... tu... in... fortibus... terribilis... atque... laudabilis,... faciens... mirabilia? 13 Dux... fulfili... in... mifer. 14 Ascenderunt populi... (Heb. audierunt) 15 conturbati... funt... principes... Edom... obriguerunt

III. 4 auferwelten hawbleut 7 deine widderwertigen zuoffen 8 gesyf... deyns... zorns... tieffe... plumpten... ynn... eynander... 9 mut... an... yhn... kulen... 11 loblich... vnd... wunderthettig? 13 geleytet... heyligen... haufe. 15 Canaan... feyg.
Let seare and dreade fall apon thę thorow the great- 
neffe off thyne arme, and let them be as ftyll as a stone, 
while thy people passe thorow o Lorde while the peo-
ple passe thorowe, which thou haft gotten. gotten, ac-
quired

Brynge them in and plante them in 

the mountayns of thine enherytauce, the place Lorde 
whycy thou haft made for the to dweld in .P. the 
sanctuarye Lorde which thy handes haue prepared.

The Lorde raygne euer and allwaye.

For Pharao wët in an horsebacke wyth his charettes 
and horfemen in to the see, and the Lorde broughte 
the waters of the see apó thę. And the childern of 
Israel went on drie lande thorow the myddf of the see.

And mir Iam a prophetiffe the sister of Aaron toke 
a tymbrell in hir hande, and all the wemen came out 
after her with tymbrells in a daunsę. And mir Iam 
range before them: syng ye vnto the Lorde, for he is 
become glorious in deade: the horfe and his ryder hath 
he ouerthrowne in the see.

Mofes broughte Israel from the redd see, ãd they 
went out in to the wilderneffe of Sur.

And they went thre dayes longe in the wilderneffe 
ãd coude finde no water. At the laft they came to Mara: 
but they coude not drynke off the waters for bitterneffe, 
for they were better. theryfore the name of the place 
was called Mara. Then the people mur- 
mured agaynst Mofes fayng: what shal we drinke?

And Mofes cried vnto the Lorde and he shewed him a 
tre: and he caft it in to the water, and they waxed swete.

\[\text{M. 17 made for to dwell in, 25 waters} \]

\[\text{V. 16 formido et pauor . . . donec pertranseat 17 plantabis . . .} \]

\[\text{sanctuarium tuum . . . firmauerunt 18 in aeternum & ultra. 20 Maria} \]

\[\text{prophetissa . . . tympanis & choris 23 vnde & congruum loco no-} \]

\[\text{men impofuit, vocans illum Mara, id eft amaritudinem.} \]

\[\text{Z. 16 erfaffen wie die fleyne . . . erworben haft. 17 hand be-} \]

\[\text{reyt hat. 20 Mir Iam 23 Mararath . . . faft bitter} \]

\[\text{M. M. N. 16 Greatnese of thyne arme: Loke in Iob xl, a.} \]

\[\text{18 To rayngne euer & all waye is a maner of fpeaking of the ebrews,} \]

\[\text{which signifieth without ende: because that euer is taken for a flog} \]

\[\text{tyme whose ende is not apoynted, & not for all waye, as in Exod. xii, c.} \]

\[\text{Z. M. N. 23 Mara heyst bitter. Und bedeut leyden vnd an-} \]

\[\text{fechterunge, wilche durch das creutz, Chrifti, ym glauben auch fufse} \]

\[\text{werden. Math. xi. Meyn loch lft fußs.} \]
There he made them an ordinance 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 comaudmentes, and kepe all his ordinaunces: thã will I put none of this difeafes apon the whiche I brought vpon the furgione, Egiptiãs: for I am the Lorde thy furgione.

### The .XVI. Chapter.

27 ND they came to Elim where were .xii. welles of water and .Lxx. date trees, and they pitched there by the water.

XVI.1 And they toke their yourney frõ Elim, and all the hole coþanye of the childern of Ifrael came to the wildernefe of Sin, which lieth betwene Elim ad Sinai: the .xv. daye of the seconde moneth after that they were come out of the lande of Egipte. And the hole multitude of the childern of Israel murmured agaynst Moses ad Aarõ in the wildernefe and fayde vnto them: wold to God we had dyed by the hande of the Lorde in the lande of Egipte, when we fatt by the fleffh pottes and ate bred ourie belies full for ye haue broughte vs out in to this wildernefe to kyll this hole multitude for honger.

4 Than fayde the Lorde vnto Moses: beholde, I will rayne bred frõ heauë doune to you, ãd let the people
The second boke of Moses

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The vi. daye let the prepare that which they will brige in, ad let it be twise as moch as they gather in dayly. And Moses ad Aarô sayde vnto all the childe-đe of Israel: at euæ ye shal knowe that it is the Lorde, which broughte you out of the lâde of Egipte ad in the mornynge ye shall se the glorie of the Lorde: because he hath herde youre grudgynges agaynst the Lorde: for what are we that ye shuld murmure against vs. And moreover spake Moses. At euæ the Lorde will geue you flesh to eate ad in the mornynge bred ynough, because the Lord hath herde youre murmure whiche ye murmure agaynst hi: for what ar we? youre murmurynge is not agaynst vs, but agaynst the Lorde.

And Moses spake vnto Aarô: Say vnto all the co-panye of the childër of Israel, come forth before the Lorde, for he hath herde youre grudgiges. And as Aarô spake vnto the hole multitude of the childër of Israel, they loked toward the wildernesse: ad beholde, the glorie of the Lord aparede i a clowde.

And the Lorde spake vnto Moses sayng: I haue herde the murmurig of the childër of Israel, tell the therfore ad fayde that at euæ they shal eate flesh, ad i the morninge they shal be filled with bred; ad [Fo. XXIX.] ye shal knowe that I am the Lorde youre god

And at euæ the quayles came ad couered the groude where they laye. And in the mornynge the dewe laye rounde aboute the hoffe. And whê the dewe was fallè: behold, it laye apô the grounde in the wildernesse, small ad roude ad thyn as the hore frost on the groude.

when the childër of Israel sawe it, they sayde one to

M. 6 at euæ ye shall
Y. 5 parent 8 panes in faturitate 14 minutum, & quasi pilò tufum
Ł. 5 bereyten 12 Zwischen dem abent 13 bedeckten die getzelte
M. M. X. 7 The glory of the Lorde is here taken for the bryghtnes and lyght that was fene in the clowde. Of whiche glorye the Apostle maketh mencyon 2 Cor. iii, c. d.

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another: what is this? for they wist not what it was
And Mofes sayde: this is the breed which the Lorde
16 hath geue you to eate. This is the thinge which the
Lorde hath coamauded, that ye gather euery ma wynough
for hi to eate: a gomer full for a ma acordige to the
nobre off you, ad gather euery ma for the which are in
his tente.
17 And the childern of Israel dyd euen fo, ad gathered
18 some more some leffe, and dyd mete it with a gomer.
And into him that had gathered moch remayned
nothinge ouer, ad into hi that had gathered little was
there no lacke: but euery ma had gathered sufficiént for
his eatinge. And Mofes sayde into them. Se that
no ma let oughte remayne of it tyll the morninge.
20 Notwithstondinge they barkened not into Mofes: but
fome of the lefte of it vntyll the mornynge, and it
waxte full of wormes ad flake and Mofes was angrie
wyth them.
21 And they gathered it all morniges: Every ma .P.
as moch as suffised for his eatinge, for as fone as the
hete of the fonne came it moulte. And moulte,
the .vi. daye they gathered twife so moch bred: .ii
gomers for one ma, ad the ruelars of the multitude
came ad tolde Mofes. And he sayde unto the, this is
that which the Lorde hath sayde to morrow is the
Sabbath of the holie rest of the Lord: bake that which ye
will bake ad feth that ye will feth, ad that which
remayneth lay vp for you ad kepe it till the mornynge.
24 And they layde it vp till the mornynge as Mofes bad
ad it flake not nether was there any wormes theri.
25 And Mofes sayde: that eate this daye: for todaye it
is the Lordes Sabbath: to daye ye shal finde none in

P. 15 ad inuicem, Man hu? quod significat, Quid est hoc?
18 habuit amplius . . . reperit minus 21 incaluisset sol, liquefavit.
23 requies fabbathii sanctificata
1. 16 zall der seelen ynn seynner hutten. 18 vbrigs . . . seyls
23 der Sabbath der heylichen ruge des Herrn
1. R. N. 15 Man heyft auff Ebreifch yfn gabe odder teyl, 
bedeut das vns das Euangelion on vnfer verdienst vnd gedancken, 
aus lautter gnaden von hymel geben wirt, wie dis Man auch 
geben wart.
the feld, Sixte dayes ye shal gather it, for the vii. is the fabbath: there shal be none there in.

Notwithstanding there went out of the people in the seuenth daye for to gather: but they founde none.

The he Lorde feyde vnto Moses: how longe fhall it be, yer ye will kepe my commaundmetes ad lawes?

Se because the Lorde hath geue you a Sabbath, therfore he geueth you the vi. daye bred for .ii. dayes. Byde therfore euery ma athome, ad let no ma go out of his place the seuenth daye. And the people rested the seuenth daye. And the housfe of Israel called it Man, And it was lyke vnto Coriander [Fo. XXX.] feed and white, and the taste of it was lyke vnto wafers made with honye.

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 fe the bred where-with he fedd you in wylderness, when he had broughte you out of the lande of Egipte. And Moses spake vnto Aaron: take a crufe 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.

And the childern of Israel ate man .xi. yere vntill they came vnto a lande inhabited. And so they ate Man, euen vntill they came vnto the bordres of the lade of Canaan, And a Gomer is the tenth parte of an Epha.
The XVII. Chapter.

And all the companye of the children of Israel went on their journeys from the wilderness of Sin at the commandment of the Lorde, and pitched in Raphidim: where was no water for the people to drynke. And the people chode with Moses and they sayde: geue us water to drynke. And Moses sayde vnto them: why chyde ye with me, and wherfore do ye tempte the Lorde?

There the people thyrfted for water, and murmured against Moses. They ouer came to geue us water to drynke. And Moses chytes. Moses sayde vnto them: why chyde ye with me, and wherfore do ye tempte the Lorde?

And Moses cried vnto the Lorde saynge what shal I do vnto this people? they be al most redye to fton 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 smoteft the riuer, take in thine hande and goo. Beholde, I will ftonde there before the vppon a rocke in Horeb: and thou shalt smyte the rocke, ad there shal come water out there of, that the people maye drynke. And Moses dyd euen so before the elders of Israel. And he called the name of the place: Maffa and Meriba: because of the chid-ynge of the children of Israel, and becaufe they tempted the Lorde faynge: ys the Lorde amonge us or not?

Then came Amalech ad foughte with Israel in Raphidim. They grudge. Water is genue them out of the rocke. Moses holdeth vp his handes & they overcame the Amale- chytes.

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M. 4 all most redye
V. 1 per maniones suas 2 iurgatus . . iurgamini 3 præ aquæ penuria: & murmurauit 6 coram te, ibi 7 Tentatio, propter iur- gium (Hebr. & iurgium)
L. 1 tage reyfze 2 zancketen 3 murreten 6 daselbs stehent 7 Da hies man den ort, Maffa Meriba
M. M. N. 2 To tempte the Lorde: is to prouoke the Lorde to be angry with them as Sapie. 1, a.
M. M. N. 7 Maffa heyf verfuchung. Meriba heyf zanck.
phidim. And Moses sayde vnto Iosua: chose out men and goo fighte with Amalech. Tomorrow I will stand on the toppe of the hyll and the rodd of God in myne hande. And Iosua dyd as Moses bade him, and foughte with the Amalechites. And Moses, Aa- [Fo. XXXI.]

And when Moses helde vp his hande, Israel had the better. And when he late his hande doune, Amalech had the better.

when Moses handes were weery, they toke a stone and put it vnder him, and he fatt doune there on. And Aaron and Hur stayed vpp his handes the one on the one fyde and the other on the other fyde. And his handes were stedie vntill the sonne was doune. And Iosua discomfeted Amalech ad his people with the edge of his swerde.

And the Lorde sayde vnto Moses: write this for a remembraunce in a boke and tell it vnto Iosua, for I will put out the remembraunce of Amalech from vnder heauen. And Moses made an alter ad called the name of it *Iehouah Nisfi, for he sayde: the hande is on the feate of the Lorde, that the Lorde will haue warre with Amalech thorow out all generations.

V. 11 vincebat Ifrael: sin autem paululum remisisset, superabat Amal. 12 ex vtraque parte ... non laffarentur 13 Fugavitoque 14 trade auribus 15 Dominus exaltatio mea 16 manus solii domini & bellum domini erit

L. 11 lag ... oben 12 schweer ... auff iglicher semyen eyner ... hend gewis 14 ynn die oren 16 durch eyn hand vnter Gottis schutz

M. N. 15 Iehouah Nisfi: that is, the Lord is he that exalteth.

M. N. 12 Gewiss, das ist trew, das sie nicht semyeten noch abliesen wie ein trewloser ablessit, bedeut aber, wie die werck des gesetzts vnreglich vnd vntuchtig find, wo sie nicht durch Christum ym glawben vnterhalten werden. 16 Nisfi, heyff, mein zeychen, wie ynn panier, wappen odder fenlin ym streyt ift, bedeut das Euangelion das auff geworffen wirt zum streyt zeichen, widder fung, fleyfch, tod vnd teuffel.
The XVIII. Chapter.

ETHRO the præf of Madian Moses father in lawe herde of all that God had done vn- to Moses and to Israel his people, how that the Lorde had broughte Israel out of Egipte. And he toke Ziphora Moses wyfe, after she was fente backe, and hir .ii. fones, of which the one was called Gerfon, for he sayde: I haue bene an alient in a straunge lande.

And the other was called Eliefar: for the God of my father was myne helpe ad delyuered me from the swerde of Pharao.

And Iethro Moses father in lawe came wyth his two fones and his wyfe into Moses in to the wilderneffe: where he had pitched his tente by the mounte of God.

And he fent worde to Moses: I thi father in law Iethro am come to the, and thi wyfe also, and hir two fones with her. And Moses went out to mete his father in lawe and dyd obeyffance and kyffed him, and they faluted etch other ad came in to the tente.

And Moses tolde his father in lawe all that the Lorde had done vnto Pharao and to the Egyptians for Israels fake, and all the trauayle that had happened them by the waye, and how the Lorde had delyuered them. And Iethro rejoefed ouer all the good which the Lorde had done to Israel, and becaufe he had delyuered them out of the hande of the Egyptians. And Iethro fayde: bleffed be the Lorde which hath delyu- ered you out of the hande of the Egyptians ad out of the hande of Pharao, which hath delyuered his people from vnnder the power of [Fo. XXXII.] the Egyptians.

Now I knowe that the Lorde is greater thè all goddes, for becaufe that they dealte prowedly with them. And
Iethro Moses father in lawe offered burnt offerings and sacrifices vnto God. And Aaron and all the elders of Israel came to eate bred with Moses father in lawe before God.

13 And it chancéd on the morow, that Moses fatter to judge the people, and the people ftode aboute Moses from mornyng vnto euen. When his father in lawe fawe all that he dyd vnto the people, he sayde: what is this that thou dost vnto the people? why styftest thou thy self and lettest all the people ftonde aboute the frō mornyng vnto euen? And Moses sayde vnto his father in lawe: becaufé the people came vnto me

14 And it chauncéd on the morow, that Moses fatter to judge the people, and the people ftode aboute Moses from mornyng vnto euen. when his father in lawe fawe all that he dyd vnto the people, he sayde: what is this that thou dost vnto the people? why styftest thou thy self and lettest all the people ftonde aboute the frō mornyng vnto euen? And Moses sayde vnto his father in lawe: because the people came vnto me to feke counsell of God. For whè they have a matter, they come vnto me, and I must judge betwene every man and his neybour, and must shewe them the or-dinauces of God and his lawes.

15 And his father in lawe sayde vnto him: it is not well that thou dost. Thou dost 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 alone. But heare my voyce, and I will geue the coun-cell, and God shalbe with the. Be thou vnto the peo-ple to . Godwarde, and brynge the caufes vnto God and prouyde them ordinaunces and lawes, ad shewe them the waye wherin they must walke and the werkes that they must doe.

16 Moreouer feke out amonge all the people, men of actiuite *which feare God and men that are true ad hate covetouuines: and make them heedes over the people, captaynes over thousandes, over hundredes, over syft-tie, and over ten. And let them judge...
the people at all seasons: If there be any great matter, let them bringe that vnto thee, and let them iudge all small causes them selues, and eafe thi selue, ad let them bere with the. If thou shalt doe this thinge, then thou shalt be able to endure that which Godchargeth the with all, and all this people shal goo to their places quietly.

24 And Moyses herde the voyce of his father in lawe, and dyd all that he had sayde, and chose actyue men out of all Israel and made them heede over the people, capitaynes over thousandes, over hundreds, over fiftie and over ten. And they iudged the people at all seasons, ad broughte the harde causes vnto Moyses: and iudged all small matters them selues. And thä Moyses let his father in lawe departe, and he went in to his awne londe.

The .XIX. Chapter. [Fo. XXXIII.]
And the Lorde called to him out of the mountayne faynge: thus faye vnto the house of Iacob and tell the children of Israel, Ye haue seene what I dyd vnto the Egiptians and how I toke you vpp apon Egles wynges and haue broughte you vnto my selfe. Now thercfor ye shall heare my voysce and kepe my appoyntment: ye shall be myne awne aboue all nations, for all the erth is myne. Ye shall be vnto me a kyngdome of preafles and an holie people: these are the wordes which thou shalt faye vnto the children of Israel.

And Mofes came and called for the elders of Israel, and layde before them all these wordes which the Lorde had commaundd him. And the people anfwered all together and fayde: All that the Lorde hath fayde, we will doo. And Mofes broughte the wordes of the people vnto the Lorde . And the Lorde fayde vnto Mofes: Loo, I will come vnto the in a thicke clowde, that the people maye heare when I talke with the and also beleue the for euer. And Mofes shewed the wordes of the people vnto the Lorde.

And the Lorde fayde vnto Mofes: Go vnto the people and fanctifie them to daye and tomarow, and let them wash their clothes: that they maye be redie agaynft the thyrde daie.

For the thyrde daie the Lorde will come doune in the fighte of all the people vpon mounte Sinai. And sett markes rounde aboute the people and fayde: beware that ye go not vp in to the mounte and that ye twych not the bordres of it, for whofo-twych, twych-euer twiceth the mounte, shal surely dyes. There shal not an hande twych it,

T. 4 portauerim vos . . et assumperim mihi. 5 in peculium 7 natu populi 12 Confituefque terminos populo per circumitum . . morte morietur 1. 4 getragen . . zu mir bracht. 5 eygentumb 12 recke zeychen vmb das volck her . . seyn ende anruret

M. M. N. 10 To sanctyfye is here to purge & clenfe them from the sylythynes of bothe their body and garmentes, as is in this fame chapter beneth c. d. & xxxi, c.
but that he shall ether be stoned or els shot thorow: whether it be beest or man, it shall not lyue. when the horne bloweth: than let the come vp in to the mounten
14 And Mofes went doune from the mounte vnto the people and sanctified them, ad they wafhde their clothes: And he sayde vnto the people: be redie agenst the thirde daye, and se that ye come not at youre wuues. And the thirde daye in the mornyng there was thunder, and lightenyng and a thicke clowde apd the mounte, ad the voyce of the horne waxed ex-[Fo. XXXIII.] ceadynge lowde, and all the people that was in the hoffe was afrayde. And Mofes brought the people out of the têtes to mete with God. and they fitode vnder the hyll.
15 And mounte Sinai was all together on a smoke: because the Lorde descended doune vpon it in fyre. And the smoke therof ascended vp, as it had bene the smoke of a kylle, and all the mounte was ex- kyle, kiln, ceadynge fearfull. And the voyce of the horne blewe and waxed lowder, ad lowder. Mofes spake, ad God anwered hi ad that with a voyce. And the Lord came doune vpon mounte Sinai: euyn in the toppe of the hyll, ad called Mofes vp in to the toppe of the hyll. And Mofes went vppe.
16 And the Lorde sayde vnto Mofes: go doune and charge the people that they preafe not vp preafe, press' vnto the Lorde for to se hi, ad fo many off thè periffh. And let the preaftes alfo which come to the Lordes presence, sanctifie them selues: left the Lorde Smyte them. Then Mofes sayde vnto the Lorde: the people can not come vp in to monte Sinai, for thou charged-

T. 13 contodiebat iaculis . buccina 16 & mane inclauerat . clangorque buc. vehementius perilrepebat 17 ad radices montis. 19 crecebat in malus, & prolixius tendebatur . deus respondebat ei. 20 Defcenditque 22 sanctificentur
l. 13 mit geschofz erchoffen . . horns dohn dehnet, 16 po-faumen 17 vnden an den berg. 18 seer erschrecklich 19 Gott ant-wortet yhm laut. 21 nicht eru brechen 22 nicht zu schezterere
Ab. N. 15 Come not at youre wuues, that is, when ye wyll ferue the Lord ye shall put fro you all luftes and fleishly concu-piçenfes, geuing your selfe holy to prayer & ablyncence, as Paul teacheth 1 Cor. vii, c. that they that haue wuues shulde be as though they had none.
And the Lorde sayde vnto him: awaye, and get the doune: and come vp both thou ad Aaron with the. But let not the preaftes and the .p. people presume for to come vp vnto the Lorde: left he smyte them. And Mofes wet doune vnto the people and tolde them.

The .XX. Chapter.

ND God fpake all thefe wordes ad faide: I am the Lorde thy God, which haue brought the feuen out of the londe of Egipte ad out of the oufe of bondage. Thou shalt haue none other goddes in my fyght.

Thou shalt make the no grauen ymage, nether any fymilitude that is in heauen aboue, ether in the erth beneth, or in the water that ys beneth the erth. Se that thou nether bowe thy fyll vnto them nether ferue them: for I the Lorde thy God, am a geloufe God, and vifet the fynne of the fathers vppon the childern vnto the third and fourth generacion of the that hate me: and yet shewe mercie vnto thousandes amongethe that loue me and kepe my commandmentes.

Thou shalt not take the name of the Lorde thy God in vayne, for the Lord wil not holde him gilftlesse that taketh his name in vayne.

Remèbre the Sabbath daye that thou sanctifie it. Sixe dayes mayft thou labour ad do al that thou haft to doo: but the feuenth daye is the Sabbath of the Lorde thy God, in it thou [Fo. XXXV.] shalt do no
maner worke: nether thou nor thy sonne, nor thy daughter, nether thy manfervaunte nor thy maydefervaunte, nether thy catell nether yet the straunger that is within thi gates For in fixe dayes the Lorde made both heauen and erth and the fee and all that in them is and rested the seuenth daye: wherfore the Lorde blessed the Sabbath daye and halowed it.

Honoure thy father âd thy mother, that thy dayes may be lôge in the lôde which the Lorde thy God geueth the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt bere no falfe witnesse ageft thy neighboure

Thou shalt not couet thy neighbours house: nether shalt couet thy neighbours wife, his mâfervaunte, his mayde, his oxe, his affe or aughte that is his.

And all the people fawe the thunder âd the lyghteninge and the noyse of the horne, âd howe the mountayne smoked. And whâ the people fawe it, they re-moued âd stode a ferre of âd faide vn to Mofes: talke thou with vs and we wil heare: but let not god talke with vs, left we dye. And Mofes sayde vn to the people feare not, for God is come to proue you, and .7. that his feare may be amonge you that ye synne not.

And the people stode aferre of, âd Mofes went in to the thicke clowde where God was And the Lorde sayde vn to Mofes: thus thou shalt paye vn to the chil-dern of Israel: Ye haue fene how that I haue talked
with you from out of heauen. Ye shal not make there- 
fore with me goddes of syluer nor goddes with, beſide 
of golde: in no wyfe shall ye do it. An alter of erth 
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 remé-
braunce of my name, thither I will come vnto the and 
blesse the.

But and ye thou wilt make me an alter of stone, fe 
shalt make it not of hewed stone, for ye thou lyfte vp thy 
tole vpon it, thou shalt pollute it. Moreover 

The .XXI. Chapter.

HESE are the lawes which thou 
shalt fet before the. Yf thou 
bye a fervaunte that is an he-
brue, fixte yeres he shall serue, and the seu-
enth he shal goo out fre paynge noth-
inge. Yf he came alone, he shall goo out 
alone: Yf he came maried, his wife shall go out with 
hi. [Fo. XXXVI.] And ye his mafter haue geuen him 
a wife and she haue borne him fonnes or doughters: 
then the wife and hir childern shalbe hir mafters ad he 
shall goo out alone. But and ye the fervaunte faye I 
love my mafter and my wife and my children, I will 
not goo out fre. Then let his mafter bringe him vnto 
the Goddes ad fet him to the doore or the 
dorepoft, ad bore his eare thorow with a 
a naule, an naule, ad let him be his fer-
avunte for euer.

P. 23 Non facietis mecum deos 24 mei; veniam ad te 25 leuaueris 
cultrum xxi, 3 Cum quali veste intrauerit, cum tali exeat. 6 tubula 
3. 23 neben myr machen 25 deym mesfer 26 fur yhm. xxi, 
3 alleyne komen 6 pfrymen 

R. A. X. 6 Judges and princes are called in the scripture of-
tentymes goddes: because they receaue their office of God, as in Ex. 
xxii, b. which the apoflle calleth the mynilters of God. Rom. xiii, a.
Yf a man sell his daughter to be a servaunte: she shall not goo out as the men servauntes doo. Yf she please not her 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 he despised her. Yf he haue promyfed her vnto his sonne to wife, he shal deale with her as men do with their daughters. Yf he take him another wife, yet hir fode, rayment and dutie off mariage shal he not myn- ifhe. Yf he do not these thre vnto her, then shal she goo out fre and paye no money.

He that smyteth a man that he dye, 

Murther 

shalbe slayne for it. Yf a man laye not awayte but God deluyer her in to his hande, then I wyll poynte the a place whether he shal fle. Yf a man come preumptuously vpon his neigh- bour ad .f. flee him with gile, thou shalt take him fro myne alter that he dye.

And he that smyteth his father or his mother, shal dye for it.

He that stealeth a man ad selleteth him (yf it be proued vpon him) shal be slayne for it. And he that curseth his father or mother, shall be put to deth for it. Yf men ftrye together and one smyte another with a stone or with his fyfte, so that he dye not, but lyeth in bedd: yf he ryse agayne and walke without vpon his staffe then shal he that smote hi goo quyte: saue only he shal bere his charges while he laye in bed and paye for his healinge.

Yf a man smite his servaunte or his mayde with a staffe that they dye vnder his hande, it shalbe auenged.

But ad yf they contynue a daye or two, it shal not be auenged for they are his money.

when men ftrye and smyte a woman with childe

V. 7 ficut ancillae 8 Si diplicuerit oc. dom. fui, cui tradita fuerit, dimittet eam . . . fi fpreuerit eam. 10 prouidebit pu- eliae nupt., & veft., & pretium pudicitiae non negabit. 12 vo- lens occidere, morte moriatur. 20 criminis reus erit. 22 fed ipfa vixerit

4. 8 verschmecht 10 futter, decke vnd ehefchuld 12 tods ster- ben 15 muter schlegt 20 rach drumb leyden
so that her fruit departeth from her and yet no myself
fortune followeth: then shall he be merced, accordyng as the womans husbonde will
laye to his charge, and he shall paye as
the daysmen appoynte him. But and if
any myself fortune followe, then shall he paye lyfe for lyfe,
eye for eye, toth for toth, hande for hande, sorte for sorte,
burnynge for burnynge, wonde for [Fo. XXXVII.]
wonde and strype for strype.

Ye a man smyte his servante or his mayde in the
eye and put it out, he shall let the goe fre for the eyes
fake. Also ye he smyte out his servantes or his
maydes toth, he shall let the go out fre for the tothes
fake.

Ye an ox gore a man or a woman that
they dye, then the ox shall be stoned,
and his flesh shall not be eaten: and his
master shall go quyte.

Ye the oxen were wont to runne at men
in tyme past and it hath bene tolde his
master, and he hath not kepte him, but that he hath
kylled a man or a woman: then the ox shall be stoned
and his master shall dye also.

Ye he be fette to a sumpme of money, fette to, fined
then he shall geue for the deluyerance
off his lyfe, accordyng to all that is put vnto him.

And whether he hath gored a sonne or a daughter,
he shall be serued after the fame maner. But ye if it be a
servaunt or a mayde that the ox hath gored, then
he shall geue vnto their master the sumpme of .xxx
sicles, ad the oxen shall be stoned.

Ye a man open a well or dygge a pytt and couer

V. 22 arbitri judic. 23 Sinaatem mors eius fuerit subfecuta
26 lucos eos fecerit 29 bos cornupeta 30 impotitum . . pro anima
sua . . polulatus. 32 inuaerit 33 ciferem, & foderit
L. 22 keyn schade widerferet . . teydings leut 23 feel vmb feel
29 vorhyn flouig gewen 30 feyn feel zurolen 33 gruben . . grube
N. 28 God fo abhorreth murther, that the unreasona-
ble beatles must dye therfore. and their flech caft awaye. 32 Si-
cle, after the Ebreeves is an ounce: but after the grekes & Latynes
it is but the fourth part of an ounce. And it coteyneth .xx. geras
as in Ex. xxx, b. which is ten pence flerlyng or thereabout

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it not, but that an oxe or an affe fall theryn, the owner off the pytte shall maff. P. ke it good and geue money vnto their master and the dead beest shalbe his. Yf one mans oxe hurte anothers that he dye: then they shal fell the lyue oxe and deuyde the money, and the deed oxe alfo they shal deuyde. But and yf it be knowne that the oxe hath vfld to puffhe in tymes paff, then becaufe his master hath not kepte hi, he shal paye oxe for oxe. and the deed shalbe his awne.

The .XXII. Chapter

1 F a man steale an oxe or shepe ad kylle it or selle it, he shal restore .v. oxen for an oxe, and .iii. shepe for a shepe.
2 Thefte Yf a thefe be founde breakynge vpp ad be smyttten that he dye, there shal no bloude be shed for him: excepte the fonne be vpp when he is founde, then there shalbe bloude shed for him, A thefe shal make restitucyon: Yf he haue not wherewith, he shalbe solde for his thefte. Yf the thefte be founde in his hande alyue (whether it be oxe, affe or shepe) he shal restore double.
3 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 his owne felde, [Fo. XXXVII.] and of the best of his awne vyneyarde, shal he make restitucyon.
4 Yf fyre breake out and catch in the thornes, so that the floukes of corne or the flodynge corne floukes, flacks or felde be consumed therwith: he that kynled the fyre shal make restitucyon.
5 Yf a man deluyer his nebboue money or stufse to

V. 36 cadauer integrum accipiet. xxii, 2 effringens . sive suffodiens 3 homicidium perpetrauit & ipfe morietur. 5 pro damni reflatione
L. 36 vnd das afs haben. xxii, 2 blut gericht (bix) 6 die mandel odder getreyde.
kepe, and it be stolen out of his house: Yf the these
be foude, he shal paye double. Yf the thefe be not
founde, then the goodman of the house 
shalbe brought vnto the goddes and were, master
whether he haue put his hande vnto his neighbours good.
And in all maner oftrespace, whether it be oxe,
asse, shepe, rayment or ony maner loft thynge which
another chalègeth to be his, the cause of both parties
shall come before the goddes. And whom goddes, judges,
the goddes condène: the same shal paye
double vnto his neighbour. Yf a man delyuert vnto
his neighbour to kepe, asse, oxe, shepe or what
soever beest it be and it dye or be hurte or dryu-
en awaye and no man so be 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:
Yf it be stollen from him, then he shall make restitution vnto the owner: Yf, it be torne with wylde
beestes, the set him bringe recorde of the teerynge:
and he shall not make it good.
when a man boroweth oughte of his neighbour yf it
be hurte or els dye, and yf the owner therof be not
by, he shall make it good: Yf the owner there of
be by, he shall not make it good namely yf it be an
hyred thinge ad came for hyre.
Yf a man begyle a mayde that is not betrouthed
and lye with her, he shall endote her and endote,
dowry
Yf hir father refuse to geue her
vnto him, he shall paye money acordynge to the
dowrie of virgins.

T. 8 dominus domus applicabitur ad deos vel captum ab
hostibus 13 deferat ad eum quod occidum 16 dotabit eam
v. 8 haufswirt fur die Gotter bringen
M. M. N. 11 An othe is the ende of fryfe and deuifyon, the
which is lawfull to be done, when it is ether to the glorye of God
or proffyt of our neyboure or for the comen wealth, or elles not,
as Math. v. f.
L. M. N. 8 Gotter heylfen die richter, darumb d2 s an Gott-
tis rät, nach Gottis gefetz und wort, nicht nach eygen
dunkel richten und regirn mussen, wie Chriftus zeugt, Iohan. 10
Thou shalt not suffer a witch to lyue, 
who soeuer lyeth with a beeft, shalbe slayne for it.
He that offereth vnto ony goddes saue vnto the Lorde
only, let him dye without redemption vexe not a
straunger nether oppresse him for ye were straungers
in the londe of Egipte.
Ye shall trouble no wedowe nor fa-
therleffe childe: *Yf ye shall trouble the: they shall crye vnto me, ad I wyll
surely heare their crye and then will my wrath
waxe hoothe and I will kyll you with swerde, and
youre wyues shalbe wedowes and youre childern
fatherleffe. [Fo. XXXVIII.]
Ye thou lende money to ani of my
people that is poore by the, thou shalt not be as an
vfurere vnto him, nether shalt oppresse him with
vferye.
Ye thou take thi neghbours raymet to
pledge, fe that thou delyuer it vnto him agayne by
that the sonne goo doune. For that is his couerlet
only: euë the rayment for his skynne wherin he
lepeth: or els he will crye vnto me ad I will heare
him, for I am mercyfull.
Thou shalt not rayle vppon the goddes,
nether curfe the ruellar of thi people.
Thy frutes (whether they be drye or moyft) fe thou
kepe not backe. Thi firstborne sonne thou shalt geue
me: likewise shalt thou doo of thine oxen and of thy

Lesse the saue vnto ony goddes saue vnto the Lorde
only, let him dye without redemption vexe not a
straunger nether oppresse him for ye were straungers
in the londe of Egipte.
The seconde boke of Moses, xxii.31–xxiii.8

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The .XXIII. Chapter.

1 Thou shalt not accept a vain tale, neither shalt put thine hande with the wiked to be an vnrighteous witnesse.

2 Falsewittneffe. Thou shalt not folowe a multitude to do euell: neither anfvere in a mater of plee that thou woldest to folow many turne a fyde. From the truth, neither shalt thou paynte a porre mans caufe.

3 whe thou meteft thine enimies oxe or asse goynge a straye, thou shalt brynge thè to him agayne.

4 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.

5 Thou shalt not hynder the right of the poore that are amonge you in their fute.

6 Kepe the ferre from a fals mater, and the Innocent and righteous se thou sle. for I will not iuustifye the weked.

7 Thou shalt take no giftes, for gyftes Gyftes.

8 blinde the seynge and peruerete the wordes of the righteous.

M.E.S. Here I set no fome: because I wolde all men shuld reade the chapter thorow oute, and the two that are next before alfo.

paynte, favor his caufe, see Hebrew.

Deut. xvi, d. xxvii, d. & Eccli. xx, d.
9 Thou shalt not oppresse a stranger, stranger.
for I know the herte of stranger, because ye were
strangers in Egypt.
10 Sixe yeres thou shalt foue thi londe ad gather in the
frutes theroff: and the feuenth yere thou shalt let it
reste and lyf styll, that the poore of thi people maye
eate, and what they leauoe, the beeftes of the felde
shall eate: In like maner thou shalt do with thi vyn-
yarde ad thine olyue trees.
11 Sixe yere thou shalt foue thy laboures and the
frutes theroff: and the feuenth yere thou shalt let it
reste ad the sonne of thi mayde and the stranger maye be refreßhed.
12 And in all thinges that I haue sayde vnto you be
circumfpecte.
And make no rehearsall of the names of the stranger
goddes, nether let any man heare the out of youre
mouthes.
13 And in all thinges that I haue sayde vnto you be
circumfpecte.
And make no rehearsall of the names of the stranger
goddes, nether let any man heare the out of youre
mouthes.
14 Thou shalt holde vnto me in a yere.
15 Thou shalt kepe the feaft of swele bred that thou eate
vneuend bred. vii. dayes etc. as I commaunded the
in the tyme appoynted of the moneth of Abib, for in that
moneth thou cameft out of Egypt: ad se that noman
appear before me emptie. And the feaft of Herueft,
when thou reapest the firstfrutes of thy laboures which
thou haft fowne in the felde. And the feaft of ingad-
erynge, in the ende of the yere: when thou haft gath-
ered in thy laboures out of the felde.
16 Thre tymes in a yere shall all thy menchildern ap-
pere before the Lorde lehouah.
17 Thou shalt not offer the bloude of my sacrifyce with

V. 9 scitis enim ad. animas 12 refrigeretur 13 cujstodite... non
jurabitis neque audietur 15 mensis nouorum 16 mensis primiti-
orum
L. 9 yhr wißet vmb der fremdling herz 17 Herrn des hirtschers
L. 14. Das ift, das oflerfelt ym april, Pflingten ym brach-
mond vnd das lauberhutten feft ym weynomd, davon lies am
23. Cap. des dritten buchs. Des iars ausgang heßt er den weyn
mond, das als denn aus ift mit frucht wachien vnd famlen.
18 Das blut etc. das ift du folt das ofler lamb nicht ofpern ehe
denn all gefeurt brod aus deynem haufe kompt, Bedeut das
Christus blut nicht neben sich leydet eygß menlichen leer vnd
werck, Matth. 16, hut euch für dem faurteyg der Pharileer.
The seconde boke of Moses, xxiii. 19-28

leuended bred: nether shall the fatt of my feast remayne vntill the mornynge.

19 The first of the firstfrutes of thy lode thou shalt bringe in to the houffe of the Lorde thy God thou shalt also not sethe 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 which I haue prepared Beware of him and heare his voyce and angre him not: for he wyll not spare youre mysfedes, yee and my name is in him. But and ye thou shalt herken vnto his voyce ad kepe all that I shall tell the, the I wilbe an enimye vnto thyne enimies and an aduerfarie vnto thine aduerfaries.

21 when myne angell goth before the ad hath broughte the in vnto the Amorites, Hethites Pherezites, Canaanites, Heuites and Iebuites and I shall haue destroyed them: se thou worshippe not their goddes neither ferue them, nether do after the worke of them: but ouerthrowe them and breake doune the places of them

22 And se that ye ferue the Lorde your God, ad he shall breffe thi bred and thy water, ad I will take all fyccknesse awaye from amongs you.

23 Moreover there shalbe no woman childleffe or vnfrutefull in thi londe, and the nombre of thi dayes I will fullfyll. I will fende my feare before the and wiltyll all the people whether thou shalt goo. And I will make all thine enemies turne their backes vnto the, ad I will [Fo. XL.] send hornettes before the, and they shall dryue out the Heuites, the Cananites and the Hethites before the.

24 F. 18 super fermeto 24 confringes flatuas eorum. 25 vt benedicam. auferam infirm. 26 dier. tuor. implebo. 28 emittes crones prius, qui fug.

L. 18 neben dem sawrteyg 19 an feyner mutt. milch 24 gotzen abthun vnd zubrechen 26 eynfame noch vnfruchtbar. alter vol machen 28 hornissen. ausjagen

M. A. N. 19 That is, thou shalt not sethe it fo longe as it foucketh, or as some thynke: they shuld not kyll bothe the dame & the kyd. 28 A hornet is lyke a wafpe—she is of a more venemous nature & flyngeth moche former, as in Deut. vii. & lofu.

25 xiii. 5

M. A. N. 19 Das bocklin etc. das ist die schwachgleyhbigen vnd iugne Chriften folifu nicht ergern noch mit flarcker lere vnd wercken beladen.
29 I will not cast them out in one yere, left the lande
growe to a wyldernesse: and the beeftes of the felde
multiplye apon the.
30 But a little and a little I will dryue them out before
the, vntill thou be increased that thou mayft enherett
the londe. And I will make thi costes frō the red fee
vnto the fee of the Philistenes and from the deserte
vnto the ryuer. I will dealue the in-
habiters of the londe in to thine hande,
and thou shalt dryue them out before the.
31 And thou shalt make none appoyntment with them
nor wyth their goddes. Nether shal they dwell in
thi londe, left they make the synne agaynft me: for yf
thou serue their goddes, it will surely be thy decaye.

The .XXIII. Chapter.

ND he faide vnto Mofes: come
vnto the Lorde: both thou and
Aaron, Nadab and Abihi, and
the .Lxx. elders of Ifrael,
and worchippe a ferre of. And Mofes
went him self alone vnto the Lorde, but
they came not nye, nether came the peo-
ple vp with him.
3 And Mofes came ad tolde the people
al the .T. wordes of the Lorde and all the lawes. And
all the people anfwered with one voyce and faide: all
the wordes which the Lorde hath faide, will wee doo.
4 Then Mofes wrote all the wordes of the Lorde and
rofe vp early ad made an alter vnder the hyll, and .xii

F. 31 tradam in man. vefris 32 inibus . foedus 33 quod tibi
certe erit in scandalum. xxiii, 1 Asede 3 iudicia 4 ad radices
montis
£. 30 meylich 32 bund machen 33 zum ergermis geratten.
xxiii, 1 Steyg erauff 4 vnden am berge
2. N. 3 Eyner flym: Das gefetz zwinget wol euferlich
eynerley zu sagen oder geloben, aber das hertz iff nicht da, drumb
iff hie des voicks wol eyne flym, aber keyn hertz.
The seconde boke of Moses,  

pilers acordynge to the nombre of the xii. trybes of 

Israel, ad fent yonge men of the childef of Israel to 

facrifyce burntoffrynges ad to offre peaceoffrynges of 

oxen vnto the Lorde.

And Mofes toke halfe of the bloude and put it in 

baiens, and the otherhalfe he sprenkeld on the alter. 

And he toke the boke of the appoyntment and red it in the audience of the 

covenant people. And they seyde: All that the Lorde hath 

fayde, we will do and heare. And Mofes toke the 

bloude ad sprenkeld it on the people ad seyde: be- 

holde, this is the bloude of the appoyntment which 

the Lorde hath made with you apon all thefe wordes. 

Then went Mofes and Aaron, Nadab ad Abihu and 

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- 

pearance, v. 

heauen when it is cleare, and apô the 

nobles of the children of Israel he fett not his hande. 

And when they had seene God [Fo. XLI.] they ate and 
dronke.

And the Lorde seyde vnto Mofes: come vpp to me 
in to the hyll and be there, ad I will geue the tables 
of fstone and a lawe and commandmentes, which I 

haue written to teach them. Then Mofes rofe vppe 
ad his minifter Iofua, and Mofes went vppe in to the 

hyll of God, ad seyde vnto the elders: tarye ye here 

vntill we come agayne vnto you: And beholde here is 

Aaron and Hur with you. Yf any man haue any 
maters to doo, let him come to them

F. 5 victimas pacificas 7 volumen fœderis . erimus obed. 
8 super cunct. ferm. 10 opus lapidis sapphirini . calum cum fœ- 
renum 11 eos qui procul receff. 12 doceas eos. 14 referetis ad eos. 
L. 5 fridopffer 7 buch des bunds . gehorchen 8 vberv allen 
dif. wrtten 10 zigel von Sapphir werck . gefalt des hymels, wens 
klar ifl, 11 furnemiften 14 an die felben gelangen. 

M. M. N. 5 Peace ofrynge is to reconcile God toward me, to 
be at peace wyth them & to forgie the their trespace: or as 
some men fayde 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 certenly that he was there preuent, and 
they sawe him as in a viyon, not in his godly maiestie: but as it 
were by a certen reuelacion.
when Moses was come vpp in to the mounte, a clowde couered the hyll, and the glorye of the Lorde abode apon mounte Sinai, and the clowde couered it vi. dayes. And the feuenth daye he called vnto Moses out of the clowde. And the facyon of the glorye of the Lorde was like confumynge fyre on the toppe of the hyll in the fyghte of the children of Israel. And Moses went in to the mountayne. And Moses was in the mounte .xl. dayes and .xl..nyghtes.

The XXV. Chapter

15 15 And the Lord spake vnto the children of Israel that they geue euery man that geueth it willingly wyth his herte, ye fhall take it. And this is the heue-offrynge which ye fhall take of them: gold, filuer ad brasse: and Iacyncte coloure, scarlet, purpulle, bysse and gootes here: rams skynnes that are red, and the skynnes of taxus and fethimwodd, oyle for lightes and fpices for a noyntyng oyle and for swete cense: Ephod ftones and fett ftones for the Ephod and for the breftlappe. And they fhall make me a sanctuarye that I maye dwell amonge them. And as I haue shewed the thefaction of the habitaciō and of all the ornametnes thereof, euē so fe that ye make it in all thynges.

16 16 Of this glorye is fpoken before in the .xvi. Chapter, c. xxv, 7 Ephod is a garment lyke an amyce.
And they shall make an arke of sethim wodd ii. cubittes and an halfe longe, a cubite ad an halfe brode and a cubitt and an halfe hye. And thou shalt over-leye it with pure golde: both within and without, and shalt make an hye vpon it a crowne of golde rounde aboute. And thou shalt cast iii. rynge of golde for it and put them in the iii. corners there of ii. rynge on the one syde of it and ii. on the other. And thou shalt make staues of sethim wodd and couer them with golde, and put the staues in the rynge alonze by the fydes of the arke, to bere it with all. And the staues shal abyde in the rynge of the arke, and shal not be taken awaye. [Fo. XLII.] And thou shalt put in the arke, the wyntenne which I shal geue the.

And thou shalt make a mercifeate of pure golde ii cubytes and an halfe longe and a cubete and an halfe brode. And make ii. cherubyns off thicke golde on the ii. endes of the mercyfeate: and sett the one cherub on the one ende and the other on the other ende of the mercyfeate: so fe that thou make them on the ii endes there of. And the cherubyns shal stretch theyr wynges abrode ouer an hye, ad couer the mercy feate with theyr wynges, and theyr faces shal loke one to another: eué to the mercyfeate warde, shal the faces of the cherubyns be. And thou shalt put the mercyfeate aboue apon the arke, ad in the arke thou shalt put the wyntenne which I will geue the.

There I will mete the and will comon comon, com-
with the from apon the mercyfeate from mune betwene the two cherubyns which are apon the arke of winneffe, of all thynge which I will geue the in commaundment vnto the childern of Israel.

Thou shalt also make a table of sethim wod of two

V. 11 supra coronam 16 testificatione 18 productiles facies ex vtraque parte oraculi. 22 Inde præcipiam, & loquar
Æ. 11 oben vmbber 12 geufs 13 foern holz 16 zeugnis 17 Gna-
den fluel 22 Von dem ort
Æ. M. N. 22 Dyr zeugen: das ift, dabey als bey eym gewiffen
zeichen vnd zeugnis will ich dich wiffen laffen, das ich da bin
gegenwertig, das ich dafelbs reden werde etc. Bedeut aber
Chrißum ynn der mensheyt. Ro. 3.

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cubittes longe and one cubett brode ad a cubett ad an
halfe hye. And couer it with pure golde and make
there to a crowne of golde rounde aboute. And
make vnto that .P. an whope of .iii. fyngers brode,
rounde aboute, And make a golde crowne also to the
whope rounde aboute. And make for it .iii. rynges
of golde and put them in the corners that are on the
iii. fete thereof: euë harde vnder the whope
shall the rynges be, to put in staues to
bere the table with all. And thou shalt make staues
of Sethim wodd and ouerleye the with golde, that the
table maye be borne with them And thou shalt make
his diffhes, fpones, pottes and flatpeces to poure out
withall, of fyne golde. And thou shalt sett apon the
table, shewbred before me allwaye.

And thou shalt make a candelftycke of
pure thicke golde with his fhaft, braunches,
bolles, knoppes ad floures proceadyng
there out Syxe braunches shall procede
out of the fydes of the candelftycke .iii. out of the one
fyde and .iii. out of the other. And there shalbe .iii
cuppes like vnto almondes with knoppes
ad floures vppon euery one of the .vi
braunches that procede out of the cadelf-
ftycke: and in the candelftycke felfe .iii. cuppes like
vnto almondes with their knoppes and floures: that
there be a knope vnder eueri .ii. brauches of the fyxe
that procede out of the cadelfftycke. And the knoppes
and the braunches shal be altogether, one pece of pure
thicke golde.

[Fo. XLIII.] Woodcut with the inscription: C The
forme of the arke of witnesse with his staues and two
cherubyns.

.P. Verfo of Fo. XLIII. Woodcut with the inscrip-

F. 24 labium aureum 25 coronam interrailem 29 libamina, ex
auro purifìmò 30 panes propositionis 36 vniuerfà ductilia de auro
purif.
L. 29 aus lauter golt 30 schawbrod 36 alles eyn ticht lautergolt.
M. N. 30 Shewbreed, because it was alwaye in the presence and
fyght of the Lorde.
tion: The table of shewbreed with the loves of breed vpon it, and his other vessells.

[Fo. XLIII.] Woodcut with the inscription: The facion of the cadelfticke with his lampes, snooners and other necessaries. F. S. by H. [in lower right hand corner.]

37 P. Verfo of folio, but marked [Fo. XLV.] And thou shalt make .vii. lampes and put them an hye there on, to geue lighte vnto the other fyde that is ouer agaynft it: with snooners and fyre pannes of pure golde. And hundred pounde weyghte of fyne golde shall make it with all the apparell. And se that thou make them after the facyon that was shewed the in the mounte.

The .XXVI. Chapter.

1 And thou shalt make an habita- 
tatyō with ten curteynes of 
twyned bysse, Iacyncte scar- 
et and purpull, and shalt 
make them with cherubyns of brodered 
worke. The lenghte of a curtayne shalbe .xxviii. cu- 
byttes, and the bredth .iii. and they shalbe all of one 
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 louppes of Iacyncte colore, 
a longe by the edge of the one curtayne even in the 
Felveyge of the couplinge courtayne. And likewise 
shalt thou make in the edge of the vtmoft curtayne 

Μ. 39 And an hundred
V. 37 vt luceant ex aduerfo. xxvi, 1 opere plumario 2 Vnius menfura finet vnjuerfa tentoria. 4 anfulas hyac.
L. 1 cherubim folitu dran machen kunflich.
M. N. 1 Byffe loke in xxxv. of Exo. 4 Iacynct is a floure 
that we call: a vyolet: & it is also a precious stone or the colore 
thereof: but here it is taken only for the colore of Iacynct of which 
coleore the curtayns shuld be of, as afore in the xxv, 2.
N. N. 4 Gell seyden: dife farbe nennen viel, blawbefarb 
oder hymelfarb. So doch beyde kriechifch vnd latinifch Bibel 
Hiacinthen farb fagt, Nu ift yhre Hiacinh beyde die blume vnd 
der fleyn gell oder goltfarb, darumb zu beforgen, das hie aber 
mal die sprach verfallen vnnd vngewifz fey.
that is coupled therewith on the other syde. Fyftie louppes shalt thou make in the one curtayne, ad fiftie in the edge of the other that is coupled therewith on the other syde: so that the louppes be one ouer agenfte a nother. And thou shalt make fyftie

buttons of golde, and couple the curtaynes together with the buttons: that it maye be an habitacyon.

And thou shalt make .xi. curtaynes of gotes here, to be a tente to couer the habitacyon. The lenght of a curtayne shalbe .xxx. cubettes, and the bredth .iii. ad they shalbe all .xi. of one meafure. And thou shalt couple v. by the felues, and the other fixe by them felues, ad shalt double the sixte in the forefront of the tabernacle, And thou shalt make fyftie loupes in the edge of the vtoffe curtayne on the one syde: euen in the couplyng courtayne, and as many in the edge of the couplynge curtayne on the other syde. And thou shalt make fyftie buttones off braffe and put them on the louppes, and couple the tente together with all: that there maye be one tabernacle.

And the remnaunt that resteth in the curtaynes of the tente: euë the bredeth of halfe a curtayne that resteth, shalbe lefte on the backe fydes of the habita-

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 shal remayne of ether syde of the habitation to couer it with all.

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, of: German

And thou shalt make bordes for the Dachs

habitation of fethim wod to stonde vp righte: ten cu-
bettes long shal every borde be, ad a cubette and an

V. 6 circulos aureos 7 faga ciliçina 11 vnum ex omnib. op- erimément fiat. 14 super hoc . de hyac. tellibus 15 tabulas flantes 3. 7 zigen haar 14 dachs fellen. 15 bretter machen
halfe brode. Two fete shall one borde have to couple them together with all, and so thou shalt make vnto all the bordes of the habitacion. And thou shalt make .xx. bordes for the habitacion on the south fyde, and thou shalt make, xl. fokettes of fyluer ad put them vnder the .xx. bordes: two fokettes vnder every borde, for their two fete. In lyke maner in the northfyde of the habitacyon there halbe .xx. bordes ad .xl. fokettes off fyluer: two fokettes vnder everyborde. And for the west ende off the habitacyon, shalt thou make fyxe bordes, ad two bordes moo for the two west corners of the habitation: so that these two bordes be coupled together beneth and lykewyie aboue with clampes. And so shall it be in both the corners. And so there halbe viii. bordes in all and .xvi. fokettes of fyluer: ii. fokettes vnder every borde.

And thou shalt make barres off fethimwod hue for the bordes of the one side of the tabernacle, and fyue for the other fyde, and fyue for the bordes off the west ende. And the mydle barre shall goo alonge thorow the myddes

P. Verfo of Fo. XLVI. Woodcut with the inscription: The facion of the bordes of the tabernacle, with their fete, fockettes and barres,

[Fo. XLVII.] Woodcut with the inscription: The facion of the corner bordes with their fete fockettes and barres.

P. of the bordes and barre them together fro the one ende vnto the other. And thou shalt cover the bordes with golde and make golden rynges for them to put the barres thorow, ad shalt cover the barres with golde alfo. And rere vp the habitacion acordinge to the facion ther of that was fthewd the in the mount.

And thou shalt make a vayle off lacynte, of scarlett, purpull and twyned bysse, and shalt make it off broderd worke and full of cherubyns. And hange it vppon .iii. 18 latere merid. quod vergit ad austrum. 28 per medias tabulas a summo vfque ad sumnum 31 & pulchra variet. contextum. 24 eynem klammer 26 rigel 31 geller feyden, fcharlacken vnd rohinrodt vnd getzw. weyffer feyde.
pilers of sethim wodd couered with golde ad that their knoppes be coured with golde also, and stonde apon iii. fokettes of fyluer. And thou shalt hage vp the vayle with rynges, and shall brynge in within the vayle, the arke of witnexe. And the vayle shall deuyde the holye from the most holye.

And thou shalt put the mercyfeate vppon the arcke of witnexe in the holyest place. And thou shalt put the table without the vayle and carlinge over agaynft the table: vpon the south fyde of the habitation. And put the table on the north fyde.

And thou shalt make an hangynge for the doore of the tabernacle: of lacyncte, of scarlett, of purpur and of twyned byffe, wroughte with needle worke. And thou shalt make for the hangynge, fiue pilers of sethim wodd, and couer both them ad their knoppes with golde, and shalt cast v. fokettes off braffe for them.

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The .XXVII. Chapter

ND thou shalt make an altare of sethim wodd: fyue cubettes longe ad .v. cubettes brode, that it be fouresquare, and .iii cubettes hye. And make it hornes proceding out in the .iii. corners of it, and couer it with braffe. And make his aishepannes, shovels, basens, flefhokes, fyrepannes and all the apparell there of, of braffe after the fascyon of a net, ad put apon the nette .iii. rynges:

**The Hebrewes ix, a. iii. Reg. vi, c.**
even in the .iii. corners of it, and put it beneth vnder the compasse of the altare, and let the net reache vnto the one half of the altare, And make staues for the altare of sethim wodd, and couer the wyth braffe, and let them be put in rynges alongethe by the fydes off the altare, to bere it with all.

And make the altare holowe with bordes: even as it was shewed the in the mount, so lett them make it, And thou shalt make a courte vnto the habitation, which shall haue in the south fyde hagynges of twyned bysse, beyng an hundred cubettes longe, and .xx pilers thereof with there .xx. fockettes of braffe: but the knopps of the

[Fo. XLVIII. containing a woodcut with the inscription: C. The forme of the alter of the burnt-offrynge with his hornes, ringes staues, gredyernes and other ornametes.

11 [Fo. XLIX.] pilers and their whopes shalbe fyluer. In like wise on the north fyde there shalbe hagynges of an hundred cubettes longe and .xx. pilers with their fockettes of braffe, and the knopps and the whopes of fyluer. And in the breth of the courte westwarde, there shalbe hangynges of fyftye cubettes longe, and x. pilers with their x. fockettes. And in the breth of the courte eastwarde towarde the ryfynge of the fonne, shalbe hangynges of .L. cubyettes. Hagynges of .xv cubettes in the one fyde of it with .iii. pilers, and .iii fockettes: and likewise on the other fyde shalbe hangynges of .xv. cubettes with .iii. pilers and .iii. fockettes. 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 .iii. pilers with their iii. fockettes. All the pilers rounde aboute the courte shalbe whoped with fyluer, and their knopps of fyluer, and their fockettes of braffe. The length of the courte, shall be an hundred cubettes, and the brethfiftye, and

5 subter arulam. . . . ad alt. medium. 8 Non solidû, fed inane & cauum to viginti cum basibus . . . capita cum caelaturis
3. 5 vnden auff vmb 9 hoff
M. M. N. 9 The courte is that whych we call a church yarde.
the heyght fylue, and the hangynges falsbe of twyned 
bylle and the fokettes of brasse. And all the vesseles 
of the habitacion to all maner seruyce ad the pynnes 
there of: ye and the pynnes also of the courte, falsbe 
brasse.

P. Verfo of Fo. XLIX. containing a woodcut with 
the inscription: The figure of the orderinge of all 
the ornamentes which must stande in the tabernacle.

[Fo. L.] And commaunde the childern of Israel that 
they geue the pure oyle olyue beaten for the lyghtes 
poure all way in to the lampes. In the tabernacle 
of witnesse without the vayle which is before the wyte-
nesse, shal Aaron ad his fonnese dresse it both even 
and mornynge before the Lorde: And it falsbe a dewtie 
for euer vnto youre generacyons after you: to be geuen 
of the childern of Israel.

The XXVIII. Chapter.

ND take thou vnto the, Aaron 
thei brother and his fonnese with 
him, from amonge the childern 
of Israel, that he maye min-
yfret vnto me: both Aaron, Nadab, Abihu, 
Eleazar and Ithamar Aarons fonnese. And 
thou shalt make holye rayment for Aaron 
thei brother, both honorable and glory-
ous. Moreover speake vnto all that are 
wyte harted which I haue fyllad with 
the Fprete of wyldome: that they make 
Aarons rayment to confecrate him wyth, 
that he maye mynifret vnto me.

XXVII. 19-XXVIII. 3. called Exodus.

M. 21 and Aaron and hys fonnese shall dreffe. 
V. 19 cuncta vasa 20 vt ardeat lucerna semper 21 collocab. 
eam . . . vt fique mane luceat . . . cultus per sucesiones eorum. 
xxviii, 1 vt facerdotio fungantur 2 in gloriam et decorum. 
L. 19 negel 21 von morgen bis an den abent. xxviii, 1 meyn 
Priere fey 2 zu ehren vnd schmuck 3 weyfen hertzen 
F. M. N. 21 It is called the tabernacle of witnesse: becaufe 
therin was contayned the couenaht & witnesse whervnto god 
wold that the children of Israel shuld truft, as Leu. iii. c. For-
euer: loke in Genefis xiii, d.
These are the garmentes which they shall make: a brefllappe, Ephod, a tunicle, a trayte cote, a mytery and a girdell. And they shal make holey garmentes for Aaron thi brother âd his fônes, that he maye myniftre vnto me. And they shal take there to, golde, Iacincte, scarlet,

P. Verfo of Fo. L. containing a woodcut with the inscription: The forme of Aaron with all his apparell.

[Fo. LI.] purpull and byffe.

And they shall make the Ephod: of golde Iacincte, scarlett, purpull âd white twyned byffe with broderdworke, The two fydes shall come to gether, clossed vppe in the edges thereof. And the girdell of the Ephod shalbe of the fame worke-manhippe âd of the fame fluffe: euen of golde, Iacincte, scarlete, purpull âd twyned byffe,

And thou shalt take two onyx ftones and graue in them the names of the childern of Israel: fixe in the one ftone, and the other fixe in the other ftone: acordinge to the order of their birth. After the worke of a ftonegrauer, euë as fygnettes are grauen, shalt thou graue the .ii. ftones with the names of the childern of Israel, âd shalt make the to be set in ouches of golde. And thou shalt put the two ftones apô the two shulders of the Ephod, âd they shalbe ftones off remembraunce vnto the childern off Israel. And Aaron shall bere their names before the Lorde vppon hys two shulders for a remembraunce.

And thou shalt make hokes off golde and two

V. 4 Rationale & superhumeral, tunicam et lineam strictam 6 byfso retorta, opere polymito. 7 Duas oras iunctas, 10 iuxta ordinem natuuit, eorum. 11 Opere sculptoris & caelatura gemmarii 12 memoriale fil. Israel, . . . ob recordatione. 13 vncinos ex auro 14 weyhe . . . brufllatz, leybrock, Feyden rock, engen rock 10 orden yhrs alters 12 gedechtnis {bis} 

M. N. 4 breflelappe or brefflelappe is foche a flappe as is the breft of a cope.
cheynes off fine golde: lynkeworke and wretthed, and faften the wretthed cheynes to the hokes.

15 And thou shalt make the brestlappe of ent- .F. sample with broderd worke: euë after the worke of the Ephod shalt thou make it: of golde, iaeynte, scarlet, purple ad twyned byffe shalt thou make it.

16 Fourésquare it shall be ad double, an hande brede longe and an hande brede brode. And thou shalt fyll it with .iii. rowses of flones. In the first rowe shalt be

17 a Sardios, a Topas and Smaragdus. The seconde rowe:

18 a Rubyn, Saphir and a Diamonde. The thyrd: Lygurios an Acatt and Amatift.

19 The fourth: a Turcas, Onix and Iapis. And they shalbe fett in golde in their inclofers.

20 And thou shalt make vpon the brestlappe .ii fafteninge cheynes of pure golde ad wretthen worke.

21 And thou shalt make likewyse vpon the brestlappe .ii. rynges of golde and put them on the edges of the brestlappe, and put the .ii. wretthen cheynes of golde in the .ii. rynges which are in the edges of the brestlappe,

22 And the .ii. endes of the .ii. cheynes thou shalt faften in the .ii. rynges, and put them vpon the shulders of the Ephod: on the forefyde of it.

23 And thou shalt yet make .ii. rynges of gol- [Fo. LII.] de ad put them in the .ii. edges of the brestlappe euë in the borders there of towarde the infyde of the

M. 15 brestlappe of iudgemât 19 Rubyne

V. 15 rationale quoque iudicii 17 Ponefque in eo . ordines lapidum 17 in primo verfu 20 in quarto chryfolitus, onych., et beryllus 21 cælabuntur 25 quod rationale respicit.

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

M. M. N. 17 Smaragdus: Or an emeraude. 18 Rubyne: Some rede a carburne.

Z. M. N. 15 Des rechts: Mit dem wort zeigt er an, was der brußlatz bedeut, nemlich, das ynn Chrifto dem hohen prieffler die macht fehet das gefee aus zu legen vnnnd zu lencken nach gelegenheydt der fachen vvnd noturfit der gewiffen, wie Chrißus Matth. 12 mit dem Sabbath thut.
27 Ephod that is ouer agaynst it. And yet .ii. other riges of golde thou shalt make, åd put the on the ii. fydes of the Ephod, beneth ouer agaynst the brest-lappe, alowe where the fydes are ioyned together vppo 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 Iaclyncte, that it maye lye cloffe vnto the brodered girdell of the Ephod, that the brestlappe be not lowed from the Ephod.

29 And Aarō shall bere the names of the childern of Israel in the brestlappe of enfāple vppo his herte, whē he goth in to the holy place, for a remebrauce before the Lorde allwaye. And thou shalt put i the brest-lappe of enfāple lighte and perfectneffe: Light ad perfectneffe: In Hebrue it is lightes and perfectneffes: åd I thynke that the one vvere stones that did lyghter er ad had light vyrm in them and the other clere stones

31 And thou shalt make the tunycle vnto the Ephod, all to gether of Iaclyncte.

32 And ther shalbe an hole for the heed in

Å. 27 bordered 29 brestlappe of judgement, fo v. 30. 30 Vrim and Thumin

V. 28 vitta hyacinthina, vt maneat iunctura fabrefacta 29 super pectus 30 doctrinam et veritatem 32 capitium, & ora per gyrum eius textilis

L. 30 Liecht vnd vollickeyt

Å. Å. N. 30 Vrym and Thumin, are Hebrue wordes: Vrim signifieth light & Thumin perfectnes; and I thynke that the one were stones that dyd glyster and had light in thē, the other clere fones as cristall. And the lighte betokened the light of Godes worde & the pureneffe cleane lyuyng acordynge to the same, & was therfore called the ensample of the chylndern of Israel, becaufe it put them in remembrance to feke Gods worde & to doo therafter.

L. Å. N. 30 Liecht etc. Ebreifich heyffen dije wort Urim and Thumin, Urim heyft liechte odder glentze, Thumin heyft, vollige vnd on wandel, was folchs fey gewefen leyplich, weyfs man itz nit mehr. Bedeut aber on zweyfel, das Chritis lere ifl vnd wirt behalten lauter, hel vnd on wandel ynn des prediger hertzzen, wie paulus. Tito gepeut, das er das wort heyffam, red-lich vnd vndtrefflich furen fol, vnd Timotheo befilt, eyn gutte bey-lage zu bewarē, das heyft auch hie, das recht der kinder Israel auff Aarons hertzzen tragen.
the myddes of it, âd let there be a bonde of wouen worke rounde aboute the colore of a partlet, collar of a ruff, or neckband. And beneth vpon the hem thou shalt make pomgranates of Iacyntc, of scarlet, and of purpule rounde aboute the hem, and belles of golde betwene them rounde aboute: that there be euery a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute vpon the hem of the tunicle.

And Aaron shall haue it vpon him when he minystreth, that the founde maye be herde when he goeth in to the holy place before the Lorde and when he cometh out, that he dye not.

And thou shalt make a plate of pure golde, and graue there on (as signettes are grauen) the holynes of the Lorde, and put it on a lace of Iacyntc and tye it vnto the mytre, vpon the forefrunt of it, that it be apon Aarons foreheed: that Aaron bear the synne of the holy thynges which the children of Israel haue halowed in all their holye giftes. And it shalbe alwayes vpon Aarons foreheed, that they maye be accepted before the Lorde

And thou shalt make an albe of bysse, and thou shalt make a mytre of bysse âd a girdell of nedle worke.

And thou shalt make for Aarons sonnes also cotes,
girdels and bonettes honourable and glorious, and thou shalt put them vpon Aaron thy brother ad on his sonnes with him [Fo. LIII.] and shalt anoynte them and fyll theyr handes and confecrate them, that they maye mynifstre vnto me. And thou shalt make them lynen breches to couer their preuyties: from the loynes vnto the thyes shall they reach. And they shalbe apon Aaron and his sonnes, whe they goo in to the tabernacle of wytnesse, or when they goo vnto the altare to mynifstre 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.

HIS is the thinge that thou shalt doo vnto them when thou haloweft them to be my preaftes. 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 maunde, a the maunde with the oyle and the .ii hand bajket. rammes.

The second boke of Moses, xxviii. 41-xxix. 3

The second boke of Moses, xxviii. 41-xxix. 3

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And brynge Aaron ad his fonnes vnto the doore of the tabernacle of wytnesse, ad waʃh them with water, and take the garmentes, and put apon Aaron: the frayte cote, and the tunycle of the Ephod, and the Ephod ad the brestlappes: and gerth the to him with the brodered girdel of the Ephod. And put the mitre vppo his heed and put the holy crowne vpon the mytre. Then take the anoyntyng e oyle and poure it apon his heed and anoynte him. And brynge his fonnes and put albes apon them, ad gerth them with girdels: as well Aaron as his fonnes, And put the bonettes on them that the preaʃtes office maye be theirs for a perpetuall lawe.

And fyll the handes of Aaron and of hys fonnes, and brynge the oxe before the tabernacle of witnesse. And let Aaron ad his fones put their hades apɔ his heed ad kyll hi before the Lord in the dore of the tabernacle of witnesse. And take of the bloud of the oxe ad put it apɔ the horns of the alter with thi finger ad poure all the bloude apon the botome of the alter, ad take all the fatt that couereth the inwarde, ad the kall that is on the lyuer, and the ii. kydneys with the fatt that is apɔ thę: and burne thę apɔ the alter. But the fleʃh of the oxe and his skynne and his donge, shalt thou burne with fyre, without the hofte. For it is a fynneofferynge.

Then take one of the rammes, ad let Aaron and his fonnes put their hondes upon the heade of the ram, and cause him to be slayne, ad take of his bloude, and sprenkell it rounde aboute apon the alter, and cutt the ram in peces and [Fo. LIIII.] wheʃh the inwarde of him and his legges, ad put them vnto the peces
18 and vnto his heed, and burne the hole ram apone the alter. For it is a burntofferyng vnto the Lorde, and a swete fauoure of the Lordes sacrifice:

And take the other ram and let Aaron and hys fonnes, put their hondes apone hys heed and let him than be kylled. And take of his bloude and put it apone the typpe of the righte eare of Aaron and of his fonnes, and apone the thombe of their righte handes, and apone the great too of their ryghte fete: and sprenkell the bloude apone the alter rounde aboute.

Than take of the bloude that is apone the alter and of the anoyntyng oyle, ad sprekel it apone Aaron and his veltimetes, ad apó his fonnes ad apó their garmetes also. Tha is he ad his clothes holy ad his fonnes ad their clothes holye also

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 kyndneys, and the fatt that is apone them and the righte shulder (for that ram is a fulloffrynge) and a fymnell of bred ad fymnell, a kind of cake, cf. Germ. Sem.

Then take the Lorde, and put all apone the handes of Aaron and on the handes of his fonnes: and wauethe in and out a wauooffrynge vnto the Lorde. Than take it from of their handes and burne it apone the alter: even apone the burntoffringe, to be a fauoure of swetenesse before the Lorde. For it is a sacrifice vnto the Lorde.

Then take the breft of the ram that is Aarons fullooffrynge and wau it a wauooffrynge before the Lorde, ad let that be thy parte. And sanctifie the breft of the wauooffrynge and the shulder of the heuoooffrynge whiche is waued and heued vp of the ram whiche is
28 the full offrynge of Aaron ad of his sones. And it shall be Aarons ad his sones dutye for duye; due, i.e. that which be-longts to him. euer, of the childe of Israel: for it is an heueoffrynge. And the heueoffrynge shalbe the Lordes dutie of the childern of Israel: euen of the sacrifice of their peaceoffrynges which they heue vnto the Lorde.

29 And the holye garments of Aaron shalbe his sones after him, to anoynte them therin, and to fyll their handes therin. And that sone that is preaft in his stede after him, shall put them on seuen dayes: that he goo in to the tabernacle of witneffe, to min-ifre in the holye place.

30 Tha take the ram that is the fullofferyng ad [Fo. L.V.] feth his flesh in an holye place. And Aaro and his sones shall eate the flesh of hi, ad the bred that is in the baket: euen in the dore of the tabernacle of witneffe. And they shall eat the, because the at-tonmet was made therewith to fyll their handes and to sanctifie the: but a straunger shal not eate therof, because they are holie.

31 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.

32 And fe thou do vnto Aaron and his sones: euen so in all thynges as I haue commaundet the: that thou fyll their handes seuen dayes and offre every daye an oxe for a synneoffrynge for to recocyle with all. And thou shalt halowe the alter when thou reconcyle it, and shalt anoynte it to sanctifie it. Seue dayes thou shalt reconcyle the alter and sanctifie it, that it maye

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V. 26 quo initiatus est Aaron (and v. 28) 28 quia primitiua sunt & initia de victimis eorum pacificis 29*confecrrentur manus 33 placabile sacrificium et sanct. off. manus. 36 confecrabis manus 36 Mundabîque alt. cum immol. exp. hoffiam 3. 28 todopiffern vnd hebungen 36 vmb der willen die verfunet werden.

M. 33 Sanctifie: Loke in Genesis. ii, a.

M. 36 Entfundigen: das ist abfoluieren vnd los sprechen wie Ps. 50 asperges me y$fopo, das ist, entfundige vnd absoluire mich mit Ipopen.
be an alter most holye: so that no ma maye twich it but thei that be consecrate.  

This is that which thou shalt offre vpō the alter: ii. lambes of one yere olde daye by daye for euer, the one thou shalt offre in the morninge and the other at euen.  

And vnto the one labe 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 wyne, for a drinkeoffrynge. 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 fauoure of the sacrificie of the Lorde. And it shalbe a contynall 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.  

There I will mete wyth the childern of Ifrael, and wilbe sanctified in myne honoure. And I will sanctifie the tabernacle of witnesse and the alter: and I will sanctifie alfo both Aaron and his fonnss to be my preafles. And moreouer I will dwell amowe the children of Ifrael 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: euyn I the Lorde their God,

The .XXX. Chapter.

ND thou shalt make an alter to burne cefe therin, of fethim wod: a cubet longe, and a cubet brode, even fourerefquare shal it be and two cubettes hye: with hornes proced-

\[ \text{The sacriftice of the Lorde. And it shalbe a contynall burntoffrynge amonge your children after you, in the doore of the tabernacle of witnesse before the Lorde, where I will mete you to spake vnto you there.} \]

\[ \text{There I will mete wyth the childern of Ifrael, and wilbe sanctified in myne honoure. And I will sanctifie the tabernacle of witnesse and the alter: and I will sanctifie alfo both Aaron and his fonnss to be my preafles. And moreouer I will dwell amowe the children of Ifrael and wilbe their God. And they shal knowe that I am the Lorde their God that broughte them out of the lond of Egipte for to dwell amonge them: euyn I the Lorde their God,} \]

"The seconde boke of Moses, xxix. 38-xxx. 2"
3 yng out of it, ad thou shalt ouerlaye it with fyne golde both the roffe ad the walles round aboute, ad his horns also, ad shalt make vnto it a crowne of gold 4 róuđe aboute, ad .i. golde ringes

Fo. LVI. containing a woodcut with the inscription: C. The forme of the altare of incense with all that be-longeth vnto it.

5 therin for to bere it with all. And thou shalt make the staues of fethim wodd and couer them with golde. And thou shalt put it before the vayle that hangeth before the arcke of witnesse, and before the mercyfeate that is before the witnesse, where I will mete the. And Aaron shall burne thereon swete cenfe euery mornynge when he dreffeth the lampes: and lykewyse at euem when he seteteth vpp the lampes he shall burne cenfe perpetually before the Lorde thorow out youre generacions Ye shall put no straunge cenfe thereon, nether burntfacrifce nor meateoffrynge: nether poure any drynkeoffrynge thereon. And Aaron shall reconcyle his horns once in a yere, wyth the bloude of the sýmneoffrynge of reconcylyge: euem once in the yere shal he reconcyle it thorow youre generacions. And fo is it moft holye vnto the Lorde.

11,12 And the Lorde spake vnto Moses saynge: when thou takeft the summe of the childern of Ifrael ad telllest them, they shal geue euery ma a tellef, num-reconcylinge of his soule vnto the Lorde, berejl. that there be no plague amonge them when thou tel-lef them. And thus moch shall euery man geue that goeth in the nombre: halfe a fycle, after the holye fycle: a fycle is .xx. geeras: [Fo. LVII.] and an halfe fycle shalbe the heuloffrynge vnto the Lorde. And 10 reconcyle vpon the horns of it 13 after the fycle of the sanctuarye F. 3 coronam aureolam per gyrum 6 propitiatorio ... vbi lo-quar tibi. 8 collocat cas ad veip. 9 compositionis alterius 10 de-precabitur .... super cornua 12 tuleris fumman .... recentiti 13 mensuram templi .... obolos L. 3 Feyn dach 6 Gnaden stuel der auff dem zeugnis .... zeu- gen. 9 fremd gereuch 10 auff feyner h. verfunen 12 verfunung feyner feel 13 seckel des heyligthums
all that are numbred of the that are .xx. yere olde
and aboue shall geue an heueoffrynge vnto the Lorde.
15 The ryche shall not passe, and the poore shall not goo
vnder halfe a fycle, when they geue an heueoffrynge
16 vnto the Lorde for the attonemet of their foules. And
thou shalt take the reconcylinge money of the children
of Israel and shalt put it vnto the vfe of the taber-
nacle of witnesse, and it shal be a memoriall of the
children of Israel before the Lorde, to make attone-
ment for their foules.

17,18 And the Lorde spake vnto Moses saynge: thou
shalt make a lauer of brasse and his fote alfo of brasse
to wash with all, and shalt put it betwene the taber-
nacle of witnesse and the alter and put water there-
in: that Aaron and his sonnes maye wejh both their
handes ad theyr fete thereout, whè they go in to the
tabernacle of witnesse, or whè they goo vnto the
alter to miniftre and to burne the Lordes offrynge,
left they dye. And it shalbe an ordinaunce for euer
vnto him and his seed amonge youre children after you.

22,23 And the Lorde spake vnto Moses saynge: take
principal spices: of pure myrrhe five hundred fycles, of
fwete cynamone half fo

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 anoyntynge oyle eu en an oyle
26 compounde after the crafte of the apoticarye. And noynt

_This holy anoynting oyle doth figure the vertue of the holy gooft declared or shewed by the
word of god: & descendynge downe fyrrl on the hed of Aaro
which is Chrift & confequently vpon the Apostles & all the fayth-
full, as in Ps. cxxxii, a._
the tabernacle off wytnesse therewyth, and the arcke of witneffe, and the table with all his apparell, and the candelfticke with all his ordinaunce, and the alter of incense, and the alter of burnt sacrificifce and all his vessels, and the lauer and his fote. And sacrificie them that they maye be moft holye: so that no man twyche them but they that be halowed. And anoynte Aaron and his fonnes and confecrate the to miniftre vnto me.

And thou shalt speake vnto the childre of Israel saynge: this shalbe an holye oyntynge oyle vnto me, thow out youre generacions. No mans flefh shall be anoynted therewith: nether shal ye make any other after the makynge of it for it is holye, fe therfore that ye take it for holye. whofoeuer maketh like that, or whofoeuer putteth any of it apon a straunger, shall peryfh from amonge his people.

And the Lord sayd vnto Moses: take vnto the swete spicies: flacte, onycha, swete galbanu åd pure frâkè-fens, of ech like moch: åd make .ît. cens of them co-pounde after the crafte of the apoticarye, myngled together, that it maye be made pure and holye. And beat it to powder and put it before the witneffe in the tabernacle of witneffe, where I will mete the, but let it be vnto you holye. And se that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whofoeuer shall make like vnto that, to smell thereto, shal perifh from amonage his people.

E The .XXXI. Chapter

AND the Lorde spake vnto Moses saynge: beholde, I haue called by name, Bezaleel the fonne of Ahaliab the of Vri fone to Hur of the tribe of Iuda. And I haue filled hi with
The seconde boke of Moses,

V. 4 ad excogitandum quic. fabrefieri potest 10 vt fungantur officio suo in facris. 14 sanctum est enim

L. 6 allerley weyfent die weysheyt 14 wer yhn entheyliget

des tods llerben (v. 15)

M. M. N. 13 Sabbath: The Sabbath befyde that it ferued to come and heare the worde of God and to feke his wil & to offer & recycolde them felues vnto God. It was a fygne vnto the alo & dyd put the in remembraunce that it was god that sanctyfied the with his holy sprete & not they the felues with their holy workes.
the seventh day is the Sabbath of the holy rest of the Lord: so that whoever doeth any work in the Sabbath day, shall die for it. Wherefore let the children of Israel keep the Sabbath, that they observe it thorow and out of their generations, that it be an appointment for ever. For it shall be a sign between me and the children of Israel for ever. For in six days the Lord made heaven and earth, and the seventh day he rested and was refreshed.

And when he had made an end of comening with Moses upon the mount Sinai, he gave him two tables of witness: which were of stone and written with the finger of God.
And broughte them vnto Aaron. And he receaued them of their handes and faccyoned it with a grauer and made it a calfe of molten metall. And they sayde: This is thi god, O Israel, whiche brought the out of the londe of Egipte.

And when Aaron sawe that, he made an al-

And they rofe vp in the mornynge and offred burnt.offrynges, and brought offfrynges of attonement alfo. And than they fatt them doune to eate and drynke, and rofe vpp agayne to playe.

Than the Lorde sayde vnto Moses: go get the doune, for thi people which thou broughtest out of the lade of Egipte, haue marred all they are turned at once out of the waye whiche I comaunded thi, ad haue made thi a calfe of molten metall, ad haue worshipped it and haue offred therto and haue faide: This is thy God thou Israel, which hath brought the out of the lande of Egipte. And the Lorde sayde vnto Moses: beholde, I see this people, that it is a stiffe necked people, and now therfore suffre me that my wrath maye waxe hote vppo thi people, and than will I make of the a mightie people.

Than Moses besoughte the Lorde his God and sayde: O Lord, why shuld thy wrath waxe hote apó thy people which thou haft brought out of the lande of Egipte with great power and with a mightie hande? wherfore shuld the Egyptians speake and saye: For a milchefe dyd he
brynge them out: euen for to flee. 

13-22. them in the mountayns, and to consume them from the face of the erth. Turne from thi fearse wrath, ãd haue com-pasion over the wikednesse of thi people. Remèbre Abrahâ, Isaac ãd Israel thy servauntes, to whô thou sworest by thyne owne sealde ãd saidest vnto the; I wil multiplye youre seed as the stârres of heauen, ãd al this lande which I haue saide, I will geue vnto youre seed: ãd they shall eheret it for euer. And the Lorde refrayned him selfe from that euell, which he sayde he wolde do vnto his people.

15 And Mofes turned his backe and wente doune fro the hyll, and the ii. tables of witnesse in his hande: which were wrytte on both the leaues and were the worke of God, ãd the writlge was the writinge of God graue

17 upon the tables. And when Iosua herde the noyse of the people as they shouted, he saide vnto Mofes: there is a noyse of warre in the hofte. And he sayde: it is not the crye of the that haue the mastrye, nor of the that haue the worfe: but I doo heare the noyse of synginge.

19 And as soone as he came nye vnto the hofte and sawe the calfe and the daunfyinge, his wrath waxed hote, and he cast the tables out of his hande, and brake them euen at the hyll fote. And he toke the calfe which they had made [Fo. LXI.] ãd burned it with fyre, ãd stampt it vnto powder and frowed it in the water, and made the childern of Israel drynke. And thà Mofes sayde vnto Aaro: what dyd this people vnto the that thou haft brought so great a fynne apon them.

22 And Aaron fayde: let not the wrath of my Lorde waxe fearse, thou knowest the people that they are
euen fett on myschefe: they sayde vnto me: make vs a god to goo before us, for we vote not what is become of Mofes the felow that brought us out 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 Mofes fawe that the people were naked (for Aaron had made them naked vnto their shame when they made insur-
rection) he went and flode in the gate of the hoffe ad sayde: Yf any man perteyne vnto the Lorde, lett him come to me. And all the fonnes of Leui gathered them selues together and came vnto him. And he sayde vnto them, thus sayeth the Lorde of Israel: put every man his swerde by his fyde, and goo in and out from gate to gate thorow out the hoffe: and sée every man his brother, every man his frende and every man his neighboure. And the chil-
dern of Leui dyd. as Mofes had sayde. And there were flayne of the people the same daye, aboute thre thoufande men. Then Mofes sayde: fyll your handes vnto the Lorde this daye, every man vppó his fonne and vpon his brother: to brynge vppó you a blesyng the this daye

30 And on the morowe, Mofes sayde vnto the people: Ye haue fynned a great fynne. But now I will goo vpp vnto the Lorde, to witt whether I can make an attonement for youre fynne.

31 And Mofes went agayne vnto the Lorde and sayde:

V. 24 Quis .. aurum? 25 nudatus .. propter ignom. fordis & inter hofes nudà cohìtuerat 29 Confecratìs .. vi detur vobis ben.
L. 25 entbloffet .. auffrichtet .. entbloffet zur schande 29 fullet heutte .. das heutte vber euch
L. M. X. 25 Entbloffet: dis bloffen ift, des heubts, wenn das heubt on decke vnd schmuck ift, vnd ift die meynung, das Aaron hatte das volck Gotte entzogen, das er nicht mehr vber fie regirt, fondern giengen barheubt ynn eygen werecken, denn dife geschicht ift eyn exempel, aller die on glauben, ynn eygen werecken wandeln, wilche schande zu richten die priëfer mit menchen lere, vnd meynen doch die leut damit auff zurichten vnd wol zu helfen.
Oh, this people haue synned a great synne and haue made the a god of golde: Yet forgue them their synne I praye the: Yf not wype me out of thy boke which thou haft written. And the Lorde sayde vnto Mofes: I will put him out of my boke that hath synned agaynft me. But goo and brynge the people vnto the lande which I sayde vnto the: beholde, myne angell shall goo before the. Neuerthelater in the daye when I vyfet, I will vyfett their synne vppon them. And the Lorde plaged the people, because they made the calfe which Aaron made.

The XXXIII. Chapter

ND the Lorde sayde vnto Mofes: departe ad goo hence: both thou ad the [Fo. LXII.] people which thou haft brought out of the lad of Egipte, vnto the lande which I swore vnto Abraha, Isaac ad Ia-cob, saynge: vnto thi feed I will geue it. And I will sende an angell before the, and will cast out the Canaanites, the Amorites, the Hethites, the Pherizes, the Huites and the Iebuites: that thou maift goo in to a lande that floweth with mylke ad honye. But I will not goo among you my selfe, for ye are a stynnecked people: left I confume you by the waye.
And when the people heard this euell tydinges, they forowed: ad no mà dyd put on his beft rayment.

And the Lorde spake vnto Mofes, faye vnto the childern of Israefl: ye are a flyffnecked people: I muf come ons fodenly apon you, ad make an ons, once, cf. Lat. femel, Lat. ende of you. But now put youre goodly raymet from you, that I maye wete what to do vnto you. And the childern of Israefl layde their goodly raymet from them eue vnder the mount Horeb.

7 And Mofes toke the tabernacle ad pitched it without the hofte a ferre of frö the hofte, ad called it the tabernacle of wytnesse. And al that wold axe any queflio of the Lorde, went out vnto the tabernacle of wytneffe. And al that wold axe any queflio of the Lorde, went out vnto the tabernacle of wytneffe, which was without the hofte. And when Mofes wet out vnto the tabernacle, all the people rofe vp and stode euery man in his tent-dore and loked after Mofes, vntill he was gone in to the tabernacle. And asfone as Mofes was entred in to the tabernacle, the clouden piler descended and stode in the dore of the tabernacle, ad he talked with Mofes. And when all the people fawe the clouden piler stonde in the tabernacle dore, they rofe 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 hofte, the ladd Iofua his feuaunte the sonne of Nun departed not out of the tabernacle. And Mofes sayde vnto the Lorde: fe, thou saydeft vnto me: lede this people forth, but thou sheweft me not whom thou wilt fend with me. And haft sayde moreouer: I knowe the by name and thou haft also founde grace in my fyghte:

4 indutus est cultu suo. 7 Tabernaculum fæderis... aliquam quaestionem 8 respiciantque tergum Moyæ... tentorium 11 minifer eius Iofue filius Nun, pier.
5 alle maken 7 hutte des zeugnis 10 wolckens feule 11 seyn diener Iofua der son Nun der jungling.
11 To se God or to speake to God face to face, is: to haue a manyefte & a sure knowledge of him as in Gen. xxxii, g.
12 All. And. 8 Den rucken Mofe sehen alle werck heyligen, die das gefetz nicht verlehen noch vnter augen kennen.
called Exodus.

13 Now therefore, ye I have founde fauoure in thi fyghte, the shewe me thy waye ad let me know the: that I maye fynde grace in thi fyghte. And loke on this also, how that thi nacyon is thi people.

14 And he sayde: my prefence shall goo with the, and I will geue the reft. And he sayde: Yf thi prefence goo not with me, carye us not hens for how shall it be knowne now that both [Fo. LXIII.] I and thi people haue founde fauoure in thi fyghte, but in that thou goest with us: that both I and thi people haue a preemyynence before all the people that are vpon the face of the erth. And the Lorde sayde vnto Mofes: I will doo this also that thou haft shewe, for thou haft founde grace in my fyghte, and I knowe the by name.

15 And he sayde: I befech the, shewe me thi glorye:

16 And he sayde: I will make all my goo before the, and I will be called in this name Iehouah before the, ad wil shewe mercy to whom I shew mercy, and will haue compaflion on whom I haue compaflion.

17 And he sayde furthermore: thou mayst not fe my face, for there shall no man fe me and lyue.

18 And the Lorde sayde: beholde, there is a place by

19 And he sayde: I will make all my good goo before the, and I will be called in this name Iehouah before the, ad wil shewe mercy to whom I shew mercy, and will haue compaflion on whom I haue compaflion.

20 And he sayde furthermore: thou mayst not fe my face, for there shall no man fe me and lyue.

21 And the Lorde sayde: beholde, there is a place by

The pope[fayte my chyrch, mi pa-reth my di-ocefe, and the frites fayte all is oures.

And he sayde: I befech the, shewe me thi glorye:

And he sayde: I will make all my goo before the, and I will be called in this name Iehouah before the, ad wil shewe mercy to whom I shew mercy, and will haue compaflion on whom I haue compaflion.

And he sayde furthermore: thou mayst not fe my face, for there shall no man fe me and lyue.
22 me, and thou shalt fonde apôn a rocke, and while my glorye goeth forth I will put the in a clyfte of the rocke, and will put myne hande apôn the while I passe by. And then I will take awaye myne hande, and thou shalt se my backe partes: but my face shall not be fene.

The .XXXIII. Chapter.

1 AND the Lorde sayde vnto Moyses: hew the .ii. tables of ftone like vnto the first that I maye write in the the wordes which we. re in the fyrf fii. tables which thou brakest. And be redye agaynft the morn- ige that thou mayft come vpp early vnto the mount of Sinai and stode me there apô the toppe of the mount. But let no man come vp with the, nether let any man be fene thorow out all the mount, nether let shepe nor oxen sede before the hyll.

2 And Moeses hewed .ii. tables of ftone like vnto the first at rose vp early in the morn- inge at went vp vnto the moôt of Sinai as the Lorde commaunded him: ad toke in his hâde the .ii. tables of ftone. And the Lorde descèded in the cloude, ad stode with him there: ad he called apô the name of the Lorde. And whê the Lorde walked before him, he cryed: Lorde Lorde God full of compassion ad mercy, which art not lightly angreye but abundat in mercy ad trueth, ad kepeft mercy in store for thoulandes, ad forgeueft wikednesse, trefspace ad fynne (for there is no man ynnocet before the) and vifeteft the wikydenesse of the fathers vpô the

F. 22 protegam dextera mea 23 posteriora mea, faciem . . . non poteris. xxxiii, 1 Ac deinceps præcide, ait, tibi duas 2 flabilique mecum 4 Excidit ergo 6 Dominator domine deus 7 apud te per fe innocens

L. 23 sol nicht gefehen werden. xxxiii, 2 zu myr trettift 6 HERR HERR GÖTT
childern ãd upon childerns childern, euyn vnto the
8 thryd ãd fourth generatio. And Mofes bowed hymself
to the erth quykly, ãd worhipped ãd sayde: Yf I haue
soûde grace in thi fighte o Lorde, than let my Lorde
goo with us (for it is a f tuburne people) and haue
mercy [Fo. LXIII.] apô oure wikednesse ãd our synne, and let us be thynce enheritaunce.

And he sayde: beholde, I make an appoyntment
before all this people, that I will do maruells:
foch as haue not bene done i all the worlde, nether amûge
any nacyon. And all the people amonge which thou
art, fhall fe the worke of the Lorde: for it is a terryble
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, Pier-
ezites, Heuitez and Ieubites. Take hede to thi felfe,
that thou make no compacte with the inhabiters of the
lode whether thou goeft left it be cause of ruyne
amonge you. But ouerthroue their alters and breke
their pilers, and cutt doune their grooues, for thou
shalt worhippe no straunge God. For the Lorde is
called gelous, becaufe he is a gelous God: left yf thou
make any agreement with the inhabiters of the lande,
when they go a whoorynge after their goddes ãd do
facrificye vnto their goddes, they call the and thou eate
of their sacrificye: ãd thou take of their daughters vnto
thi fondones, and when their daughters goo a whoorynge
after their goddes, they make thi fondones goo a whoor-
ynge after their goddes also.

P. Thou shalt make the no goddes of metall

The feft of swete bred shalt thou kepe, ãd .vii. dayes
thou shalt eate vnleuended bred (as I commande the)
in the tyme apoynted in the moneth of Abib: for
in the moneth of Abib thou camest out of Egipte. All

V. 8 curatus est pronus in terrâ & adorans 9 & auferas iniq.
... noque possideas Ío Ego inibo pactum . . opus dom. terribile quod facturus fum. 12 ne vnuquam . . iungas amicitias, . . in ruinam. 
14 Dominus zelotes . . æmulator. 15 Íneas pactum . . adorauerint 

18 menis nouorum: mensé enim veri temp. 

2. 8 neyget fich eylend . . bettet yhn an . . deyn erbgut feyn. 
denn schrecklich fols seyn 14 eyferer . . eyferiger Gott
that breaketh vp the matryce shalbe mine, and all
that breaketh the matryce amonge thi catell, yf it be
male: whether it be oxe or shepe. But the first of the
affe thou shalt by out with a shepe, or yf thou redeeme
him not: fe thou breake his necke. All the firstborne of thi fonnes thou must redeme.
And fe that no mà appeare before me emptye.
Sixe dayes thou shalt worke, and the seueth thou
shalt rest: both from earynge and reap-
ynge. Thou shalt offerue the feast of
wekes with the fyrftrutes of wheate
herueft, ãd the sealt of ingaderynge at the yeres ende.
Thryfe in a yere shall all youre men childern appeare
before the Lorde Iehouah God of Iisrael: for I will cast
out the nacyons before the and will enlarge thi costes,
so that no man shall defyre thi londe, while thou goest
vp to appeare before the face of the Lorde thi God,
thryfe in the yere.
Thou shalt not offer the bloude of my sacrifyce with
levended bred: nether shal ought [Fo. LXV.] of the
sacrifyce of the feast of Pasfeover, be lefte vnto the
morninge. The first of the firstfrutes of thy lode, thou
shalt brynge vnto the house of the Lorde thy God.
And se, that thou sest not a kydd in his mothers mylke.
And the Lorde sayde vnto Moses: write these wordes,
for vpon these wordes I haue made a couenaunt with
the and with the childern of Israell. And he was there
with the Lorde .xl. dayes âd .xl. nyghtes, âd nether
ate bred nor dronke water. And he wrote in the
tables the wordes of the couenaunt: euen ten verses.
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

F. 20 dederis, occidentur. 23 omnipotentis domini dei Israel.
24 tulero gentes a facie tua 27 quibus . . . pepigi taxus. 29 cor-
nuta esset facies sua ex confortio fermonis domini.
2. 20 brich yhm das genig. 23 dem bircher dem Herrn vnd
Gott yfrael. 26 noch an feynir mutter milch 28 die zehen wort.
29 die haut seyns angefichts glentzet, dauen, das
M. M. N. 19 All that breaketh vp the matryce, that is all
the fyrftr born, as in Gen. xxxviii.
30 comenynge with him. And when Aaron and all the childern of Israel loked apon Moses and fawe that the skynne of his face shone with beames, they were a frayde to come nye him. But he called the to him, and then Aaron and all the chefe of the companye came vnto him, ad Moses talked with them.
31 And at the laft all the childern of Israel came vnto him, and he commaunded them all that the Lorde had fayde vnto him in mount Sinai. And as soone as he had made an ende of comenynge with them, he put a couerynge apō his face. But whe he went before the Lorde to speake with him, he toke the coverige of vntill he came out. And he came out and speake vnto the childern of Israel that which he was The Pope speaketh that whiche he is not com-
34 And the childern of Israel fawe the face of Moses, that the skynne of his face shone with beames: but Moses put a couerynge vppon his face, vntill he went in, to comen with him.

The XXXV. Chapter.

And Moses gathered all the com-
panye of the childern of Israel together, and fayde vnto them: these are the thinges which the Lorde hath commaunded to doo:
2 Sixe dayes ye shal worke, but the feu-
enth daye shal be vnto you the holy Sabbath of the Lordes rest: so that who-
3 foeuer doth any worke therein, shal dye. Moreover ye shal kyndle no fyre thorow out all youre habita-
cyons apō the Sabbath daye.

V. 31 principes synagogae. 33 velamen. xxxv. 1 Israel, dixit ad eos 2 sanctus, sabbathum & requies domini . . . occidetur. 
L. 31 vibriten der gemeyne 33 eyn deck. xxxv. 2 eyn Sab-
bath der ruge des Herrn
M. M. N. 30 The shynynge of Moses face is expounded in 2 Cor. iii, b.
And Mofes spake vnto all the multitude of the chil-
dern of Israel fainge: this is the thinge which the Lorde
comaunded fayne: Geue fro amoge you an heueoffringe,
vnto the Lorde. All thatt are willynge in their hartes,
shal bryngen heueoffringes vnto the Lorde: golde, fyl-
er, braffe: Iacyncte, scarlet, purpull, byffe ad gootes
hare: rams fynnes red and taxus fyn- [Fo. LXVI.
nes and Sethim wodd: and oyle for lightes ad spices
for the anoyntyng oyle ad for the swete cens: And
Onixstones and stones to be fett for the Ephod and
for the breftlappe.

And let all them that are wyfheharted amoge you,
come and make all that the Lorde hath commaunded:
the habitacion and the tent there of with his couer-
ynge ad his rnyges, bordes, barres, pilers and fokettes:
the arke and the staues thereof with the mercyfete
ad the vayle that couereth it: the table and his staues
with all that perteyneth thereto ad the shewbred:
the candelflicke of lighte with his apparell and his
lampes ad the oyle for the lyghtes: the censalter and
his staues, the anoyntyng oyle and the swete cens ad
the hangynge before the tabernacle dore: the alter of
burntacrifycys ad his brafen gredyren that longeth
there to with his staues ad all his ordynaute ad the
lauers and his fote: the hangynges of the courte with
his pilers and their fokettes, and the hangyng to the
dore of the courte: the pynnes of the habitacion and
the pynnes of the courte with their boordes: the mny-
yftringe garmentes to mynyftrre with in holyneffe, and
the holy veftimentes of Aaron the preaft and the vefti-
mentes of his fonnes to mynyftrre in.

P. And all the companye of the childern of Israel
departed from the presence of Mofes: And they went
(as many as their hartes coraged them and as many

E. 12 velum quod ... oppanditur 13 menfam cum vectibus &
vaüs 16 craticula eius ãenã cum vect. & vaüs 18 paxillos taberna-
culi atrii 21 mente promptîfima atque deuota
A. 5 von freynem hertzen 13 tich mit .. alle freynem geredt
21 hertzen gabe, vnd .. aus freynem wille,
R R. N. 6 Iacynct is before in the xxvi, a. Gotes hearre is
that which we call châblet.
as their spirits made them willynge) and broughte heueoffrynges vnto the Lord, to the makyng of the tabernacle of wytnesse and for all his fuses and for the holy veftmentes. And the men came with the wemen (euen as manye as were willynge harted) and brought bracelettes, earynges, rynges and girdels and all maner Jewels of golde.

And all the men that waued waueoffrynges of golde vnto the Lorde and every man with whom was founde Iacyncte, scarlet, purpull, byffe or gootes hayre or red fkyynes of rammes or taxus fkyynes, brought it.

And all that houe vpp golde or braffe, brought an heueoffrynge vnto the Lorde. And all men with whom was founde fethim wodd mete for any maner worke or feryuye, broughte it.

And all the wemen that were wise herted to worke with their handes, fpanne, and brought the fponne worke, both of Iacyncte, scarlet, purpull and byffe.

And all the wemen that excelled in wyfdome of herte, fpane the gotes hayre. And the lordes brought Onix ftones and fettftones for the Ephod, and for the breft lappe, and spyce and oyle: both for the lightes [Fo. LXVII.] and for the anoyntyng oyle and for the swete cens. And the children of Israel brought wyllynge offrynges vnto the Lorde, both men ad women: as many as their harten mad the wyllynge to brynge, for all maner workes which the Lorde had commaundt to make by the hande of Moses.

F. 22 armillas & inaures, annulos & dextralia . Omne vas aurea in donaria dom. separeatum eft. 25 mulieres docta . dederunt 26 fponte propria cuncta tribuentes. 29 mente deuota obtulerunt donaria.

L. 22 armfpangen, ohr rineken, ringe vnd gurttel vnd allerley gulden geredich 25 fpunen mit yhren henden . fpynwerck 26 fpunen zigen har.

M. N. 23 Byffe is fyne white, whether it be sylke or lynen.

L. M. N. 22 Diffe zwey wort, Hopen vnd Wohen, mussen wir lernen brauchen vnd verftchen, denn eyn oppfer oder gabe zu Gottis dient heyft darumb eyn Hebe, odder Hebopffer das mans dem herrn fracks empor hub. Webe aber heyft es, das mans hyn vnd her zog ynn vier ortter gegen morgen, abent, mittag vnd mitternacht, Bedeut alles, das Euangelifch wesen, das sich zuerft gegen got hebit mit rechtem glauben, vnd darnach sich ausbreyt ynn alle welt, durch predigen vnd bekentnis des glaubens zu leren auch den nehiften.
And Moses said unto the children of Israel: behold, the Lord hath called by name Bezabeel the son of Uri the son of Hur of the tribe of Juda, and hath filled him with the spirit of God, with wisdom, understanding and knowledge, even in all manner workes, and to find out curious workes, to work in gold, silver and brass: and with graving of stones to set, and with keruing in wood, and to work in all manner of sotte workes.

And he hath put in his harte the grace to teach: both him and Ahaliab the son of Ahisamach of the tribe of Dan hath he filled with wisdom of herte, to work all manner of graven workes: they are also broderers and workers with needle, in lacyncte, scarlet, purple and byse, and are weuers that can make all manner worke, and can deuyse sotte workes.

The .XXXVI. Chapter.

And Bezaleel wrought and Ahaliab ad all wyse hartner me to whom the Lorde. P. had geuen wyfdome and vnderstondynge, to knowe how to worke all manner worke for the hollye service, in all that the Lorde commaunded. And Moses called for Bezaleel Ahaliab and all the wyse hartner men in whose hertes the Lorde had put wyfdome, eue as many as their hertes coraged to come vnto the worke to worke it. And they receaued of Moses all the heueoffrynges which the children of
Israel had brought for the worke of the holye service

to make it with all. And they brought befyde that

wyllynge offringes euery mornyng.

4 And all the wyfe men that wrought all the holye

worke, came euery man from his worke which they

made, and spake vnto Moses saynge: the people brynge
to moch and aboue that is ynoough to ferue for the

worke which the Lorde hath commaunded to make.

6 And then Moses gaue a commaundment, and they

caufed it to be proclaimed thorow out the hoste saynge:

fe that nether man nor woman prepare any moare

worke for the holye heueoffrynge, and fo the people

were not forbidden to brynge: for the fluffe when wil

they had, was sufficienct for them vnto all

the worke, to make it and to moch.

8 [Fo. LXVIII.] And all the wyfe harted

men amonge them that wroughte in the

worke of the habytacyon made: euen .x.
corteynes of twyned byffe, Iacyncte, scar-

let and purple, and made them full of

cherubyns with broderd worke. The

length of one curtayne was .xxviii. cu-
ettes and the bredth .iii. and were all

off one fyfe. And they coupled fyue curt-

eyns by them selues, and other fyue by them selues.

And they made fyftye loupes of Iacincte alongethe

edge of the vtmofst curtayne, euen in the filvege of the

couplynge courtayne: And likewife they made on the

fyde of the vtmofst couplynge curtayne on the other
yde, fyftye loupes they made in the one curtayne,

and fyftye in the edge of the couplynge curtayne on

the other fyde: so that the loupes were one oueraugenft

another. And they made fyftye rynges of golde, and

coupled the curtaynes one to another with the rynges:

and fo was it made a dwellinge place.

hil. 6 forbidden.
V. 3 Qui cum inflarent operi quotidie, mane vota populus
offerebat. 6 praconis voce cantari 7 sufficent & superabidarent.
8 opere vario & arte polymita 13 qui morderent cortinarn anfas
1. 3 ihr willige fleure zu yhm.
And they made .xi. curtaynes of gootes heere to be
a tent ouer the tabernacle .xxx. cubettes longe a pece
and .iii. cubettes brode, and they all .xi. of one syfe.

And they coupled .v. by them selues, and .vi. by
them selues, and they made fyftye louppes alonge by
the border of the vtoft couplinge curtayne on the
one syfe, and fyftye in the edge of the couplynge cur-
tayne on the other syfe. And they made fyftye
rynges of brasse to couple the tent together that it
myghte be one. And they made a couerynge vnto
the tent of rammes skynnes red, and yet another of
taxus skynnes aboue all.

And they made bordes for the dwellynge place of
fethim wodd that ftoed vpright euery borde .x. cubetes
longe and a cubet ad an halfe brode. And they made
ii. fete to euery boorde of the dwellynge place ioyninge
one to another. And they made .xx. boordes for the
south syfe of the habytacyon, and .xl. fokettes of syluer
vnnder the .xx. boordes .ii. fokettes vnnder euery boorde,
euen for the .ii. fete of thē. And for the other syfe of
dwellynge towards the north, they made other .xx
boordes with .xl. fokettes of syluer .ii. fokettes vnnder
every boorde. And behynde in the ende of the taber-
nacle towards the west, they made .vi. boordes and .ii
other bordes for the corners of the habytacyon behynde,
and they were ioyned close both beneth and also aboue
with clampes, and thus they dyd to both the corners:
so they were in all .viii. boordes and .xvi. fokettes,
vn-[Fo. LXIX.] der euery borde two fokettes.

And they made barres of fethim wodd .v. for the
boordes of the one syfe of the habitation and .v. for the
other, ad fiue for the bordes of the west ende of the
habitacion. And they madē the myddell barre to
fhte thorow the bordes: euen from the one ende to
the other, and ouerlayde the bordes with golde, and

P. 14 faga vndecim 18 quib. necteretur tecti, 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 quae
mare refpicit 29 & in vnam compaginem pariter ferebantur. 32 oc-
cidentalem . . contra mare.
3. 20 sœrn holtz ifrack
made the rynges of golde to thruft the barres thorow, and couered the barres with golde. And they made an hangynge of Iacincte, of scarlett purple ad twyned byffe with cherubyns of brodered worke. And made therunto .iii. pilers of fethim wodd and ouerlayde them with golde. Their knoppes were also of gold, ad they caft for them .iii. sokettes of syluer. And they made an hangynge of the tabernacle dore: of Iacincte, scar-

The .XXXVII. Chapter

And bezaleel made the arcke of fethim wodd two cubettes and an halfe longe and a cubette and a halfe brode, and a cub-

And he made the mercyfeate of pure golde two cubettes and a halfe longe and one cubette and a halfe brode, and made two cherubyns of thicke golde

V. 35 varium atque distinctum. xxxvii, 2 coronam auream per gyrum 6 propitiatorium, id eft oraculum 7 Duos et. cher. ex auro ductilii

L. 35 Vnd machet Cherubim am furhang kunftlich. xxxvii, 7 Cher. von tichem golt

M. M. N. 6 Mercyfeate was the place where God fpake vnto the children of Ifrael, whyche was vpó the arcke of witneffe fygur-
8 upon the two ende off the mercyseate: One cherub on the one ende, and another cherub on the other ende of the mercyseate. And the cherubyns sprede out their wynges aboue an hye, and couered the mercyseate therewith, And their faces were one to another: euen to the mercyseate warde, were the mercyseate faces of the cherubins.

9 And he made the table of sethim wodd two cubettes longe and a cubette brode, and a cubette and an halfe hyghe, and ouerlayde it with fine golde, and made thereto a crowne of golde rounde aboute, and made thereto an whope hande brede. of an hande brede rounde aboute, and made vnto the whope a crowne of xxxix, g.

10 And he made vnto the whope a dyffhes, fpones, flattpeces and pottes to poure with all,

11 And he made the candelfticke of pure thicke golde: both the candelfticke and his shaft: with braunces, bolles, knoppes ad floures procedyng out of it. Sixe braunches procedinge out of the fydes thereof .iii. out of the one fyde and .iii. out of the other. And on euery braunche were .iii. cuppes like vnto almondes, wyth knoppes and floures thorow out the sixe braunches that proceded out of the candelfticke. And apon the candelfticke selse, were .iii. cuppes after the facyon of almondes with knoppes and floures: vnder
22 eueri two braunches a knoppe. And the knoppes and
the braunches proceded out of it, and were all one pece
of pure thicke golde. And he made feuen lampes
thereto, and the fnoffers thereof, ad fyreplaines of pure
golde. An hundred weyghte of pure golde, made both
it and all that belonged thereto.
23 And he made the cesalter of fethi wodd of a cubett
loge ad a cubett brode: euē .iii. square ."., and two cu-
bettes hye with horns procedynge out of it. And he
couered it with pure golde both the toppe ad the fydes
rounde aboute ad the horns of it, and made vncto it
24 a crowne of golde rounde aboute. And he made two
rynges of golde vncto it, euē vncter the crowne apon
ether fyde of it, to put ftaues in for to bere it with al:
25 and made ftaues of fethim wodd, ad ouerlayde them
with golde. And he made the holy anoyntinge oyle
and the fwete pure incês after the apothecarys cratfe.

The .XXXVIII. Chapter

ND he made the burntoffrynge-
alter of fethim wodd, fue cu-
bettes longe ad .v. cubettes
brode: euē .iii. square, and
iii. cubettes hye. And he made horns
in the .iii. corners of it procedinge out of
it, and ouerlayde it with braffe. And he
made all the vessels of the alter: the
cauldrons, shovels, basyns, fleshokes and
colepannes all of braffe.
26 And he made a brafen gredyren of networke vncto
the alter rounde aboute alowe beneth vncter the com-
passe of the alter: so that it reached vncto half the
27 altercatione, and cast .iii. rynges of braffe for the .iii. endes
6 of the gredyren to put ftaues in. And he made ftaues
7 of fethim wodd and couered them with braffe, and put

F. 26 cum craticula ac parietibus & cornibus.
3. 29 reuchwerck von reyner fpecerey
And he made the lauer of brass and the fote of it alfo of brass, in the fyghte of them that dyd watch* before the dore of the tabernacle of witneffe.

And he made the court with hangynges of twyned byffe of an hundred cubettes longe vpon the southfyde, ad xx. pilers with .xx. fokettes of brass: but the knoppes of the pilers, ad the whoopes were fyluer. And on the north fyde the hangynges were an hundred cubettes longe with .xx. pilers and .xx. fokettes of brass, but the knoppes and the whoapes of the pilers were of fyluer. And on the west fyde, were hangynges of .L. cubettes longe, and .x. pilers with their .x. fokettes, and the knoppes ad the whoopes of the pilers were fyluer. And on the ealt fyde towards the fonne ryfynge, were hangynges of .L. cubettes: the hangynges of the one fyde of the gate were .xv. cubettes longe, and their pilers .iii. with their .iii. fokettes. And off the other fyde of the court gate, were hangynges alfo of xv. cubettes longe, and their pilers .iii. with .iii. fokettes. Now all the hangynges of the courte rounde aboute, were of twyned byffe, ad the fokettes of the pilers were braffe: but the knoppes ad the whoopes of the pilers we-.P. re fyluer, and the heedes were over-

* Note.—Tyndale's rendering is suggested by the Latin excubabant, while Luther's is an ingenious inferential rendering drawn from the Greek. The Hebrew mirror may be rendered sight, or mirror; the latter in 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 syluer, ad all the pilers of the courte were
whoped aboute with syluer. And the hanginge of the
gate of the courte was nedleworke: of Iacincte, scar-
let, purple, and twyned byffè xx. cubettes longe and
fiue in the bredth, acordynge to the hangynges of the
courte. And the pilers were .iii. with .iii. sokettes of
braffe, ad the knoppes of syluer, ad the heedes over-
layde with syluer and whoped aboute with syluer, ad
all the pynnes of the tabernacle ad of the courte rounde
aboute were braffe.

This is the fumme of the habitacyo of witnesse,
whiche was counted at the commaundment of Mofes:
and was the office of the Leuites by the hande
of Ithamar sonne to Aaron the preaft. And Beza-
leel sonne of Vri sonne to Hur of the trybe of
Iuda, made all that the Lorde commaunded Mofes,
and with hi Ahaliab sonne of Ahifamach of the tribe
of Dan, a cônynge grauer ad a worker of nedle worke
In Iacincte, scarlett, purple ad byffè.

All the golde that was occupyde upon occupyde,ad
all the worke of the holy place (whiche was the golde
of the wauercferynge) was, xxxix. hundred weyght and
feuen hundred and .xxx. fycles, acordynge to the holy
fycle. And the fumme of syluer that came of the mul-
titude, was .v. [Fo. LXXII.] score hundred weyght and
a thousande feuen hundred and .Lxxv. fycles of the
holye fycle.

Every 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.

And the .v. score hundred weyght of syluer went to
the caftynge of the sokettes of the sanctuary and the
sokettes of the vayle: an hundred sokettes of the fiue
score hundred weygh an hundred weyght to euer\y
sokette. And the thoufande feuen hundred and .Lxxv
fycles, made knoppes to the pilers ad ouerlayde the
heedes and whoped them.

V. 24 ad menfuram sanctuarii
L. 24 nach dem feckel des heyligthums
And the braffe of the wauueofferynge was .Lxx. hundred weyght and two thoufande, and .iii. hundred sycles. And therewith he made the fokettes to the doore of the tabernacle of witnesfe, and the brafen altare, and the brafen gredyren that longeth thereto, and all the vefels 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.

AND of the Iacyncte, scarlet, pur- ple and twyned byffe, they made the vestimètes of min- ifracion to do seruyce in in that holye place, and made the holye garments that perteyned to Aaron; as the Lorde commaunded Mofes.

And they made the Ephod of golde, Iacinte, scar- let, purple, and twyned byffe. And they dyd beate the golde in to thynne plates, ad cutte it in to wyres: to worke it in the Iacyncte, scarlet, purple, and the byffe, with broderd worke. And they made the fydes come together, and cloosed them vp by the two edges. And the brodrynge of the girdel that was vpon it, was of the fame fluffe and after the fame worke of golde, Iacyncte, scarlet, purple and twyned byffe, as the Lorde commaunded Mofes.

And they wrought onix ftones cloosed in ouches of golde and graued as fygnettes are grauen with the names of the children of Israel, and put them on the fhulders of the Ephod that they fhulde be a remem- braunce off the chil dern of Israel, as the Lorde com- maunded Mofes.

And they made the breftlappe of conning worke,
after the worke of the Ephod: euen of golde, Iacincte, scarlet, purple åd twyned byffe [Fo. LXXIII.] And they made it .iii. square åd double, an háde bredth longe and an hande bredth brode. And thei filled it with .iii. rowes of ftones (the first rowe: Sardios, a Topas åd Smaragus. the secōde rowe: a Rubin, a Saphir åd a Diamōde. The .iii. rowe: Ligurios, an Achat åd a Amatif. The fourth rowe: a Turcas, an Onix åd a Iapis) clofed in ouches of gold in their inclosers. And the .xii. ftones were gra- inclofers, set-ué as fygnettes with the names of the childern of Ifrael: euery ftone with his name, acordinge to the .xii. trybes.

And they made apon the breftlappe, twoo fasten- 
ynge chaynes of wrethen worke åd pure golde. And they made two hokes of golde and two golde rynges, and put the two rynges apô the two corners of the breftlappe. And they put the two chaynes of golde in the .ii. rynges, in the corners of the breftlappe. And the .ii. endes of the two chaynes they fastened in the .ii. hokes, åd put them on the shulders of the Ephod apon the forefront of it. And they made two other rynges of golde and put them on the two other corners of the breftlappe alonge apon the edge of it, toward the infyde of the Ephod that is ouer agaynst it And they made yet two other golde rynges, åd put them on the .ii. fydes of the Ephod, beneth .P. on the fore fyde of it: euë where the fydes goo together, aboue apon the brodrynge of the Ephod, åd they freayned the breft- freayned, tied, lappe by his riges vnto the ringes of the Ephod, with laces of Iacincte, that it mighte lye saft apon the brodrynge of the Ephod, and fhulde not be lowfed from of the Ephod: as the Lorde comaued Moses.

And he made the tunycle vnto the Ephod of wo-

V. 10 gemmarum ordines quatuor. in primo verfu 11 sapphi-
rus & iapis 12 amethystus 13 chryfolithus 1. 10 die erite riege 11 Demant a. 10 Smaragus, or an Emeraude. 11 Ruby, 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 ad the heade of the tunycle was in the middeft of it as the color of a partlet, with a bonde rounde aboute the color, that it shulde not rent, And they made beneth upon the hem of the tunycle: pomgranates of Iacincte, scarlet, purple, and twyned byffe, And they made little belles of pure golde, ad put them amonge the pomgranates rōtde aboute apō the edge of the tunycle a bell ad a pomgranate, a bell ad a pomgranate rounde aboute the hemmes of the tunycle to myniftre in, as the Lorde commaundedy Mofes.
24 And they made cotes of byffe of woue worke for Aaron and his sonnes, and a mytre of twyned byffe, and goodly bonettes of byffe, and lynen breches off twyned byffe, and a gyrdell of twyned byffe, Iacyncte, scarlett and purple: euen of nedle worke, as the Lorde commaundedy Mofes, [Fo. LXXIII.] And they made the plate of the holy croune of fine golde, ad wrote apō it with graue worke: the holynes of the Lorde. ad tyed it to a lace of Iacincte to faflen yt an hye apon the mytre, as the Lorde commaundedy Mofes.
25 Thus was all the worke of the habitacyon of the tabernacle of witneffe, finyffhed. And the childern of Israel dyd, acوردynge to all that the Lorde had commaundedy Mofes. And they brought the habitacyon vnto Mofes: 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 taxus skynnes, and the hanginge vayle, and the arcke of witneffe with the staues thereof, and the mercyfeate: the table and all the ordinaunce thereof, and the shewbred, and the pure candelsticke, and the lampes

F. 23 capitium in superiori parte contra medium 26 quibus ornatus incedebat pontifex. 30 Sanctum domini 32 Perfectum est. Igitur omne opus tabernac. et teeti testimonii. [The references are to the Authorized Version; in the Vulgate see instead vv. 21, 24, 29, 31.]
32 Also ward loch oben mitten ynn 30 Die heylickeyt des HERRN
33 Also ward vollendet das gantze werk der wonung der hutten des zeugnis.
prepared thereunto with all the vessels thereof, and 38 the oyle for lyghettes, and the golden altare and the anointyng oyle and the swete cens, and the hang- 39 ynge of the tabernacle doore, ad the brasen alter, and the gredyern of brashe 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 hangynge to the courte gate, hys boordes and pyntes, ad all the ordinaunce that .f. serueth to the habitacion of the tabernacle of witnesse, 41 and the ministringe vestimenteres to ferue in the holy place, and the holy vestimenteres of Aaron the preaft 42 and his sonnes raymeties to miniftre in: acordyng to all that the Lorde commaunded Mofes: euyn so the children of Israel made all the worke. And Mofes behelde all the worke: and fe, they had done it euyn as the Lorde commaunded: and tha Mofes blessed them.

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The .XL. Chapter

1 N D the Lorde spake vnto Mofes
2 saynge: In the first daye of the first moneth shalt thou
3 sett vp the habitacion of the tabernacle of witnesse, ad put theri the
4 arcke of witnesse, and couer the arcke with the vayle, ad brynge in the table and apparell
5 it, and brynge in the candelfticke and put on his
6 lampes, and sett the censalter of golde before the arcke of witnesse, and put the hangynge of the dore
7 vnto the habitacion. And sett the burntofrynge
8 alter before the dore of the tabernacle of witnesse.

F. 43 Quae postq. Mofes . benedixit eis. xl, 2 tabernaculum
9 testimoni

L. 43 Und Mofes fahe an . vnd segnet fe. xl, 2 die wonung
der hetten des zeugnis 5 das tuch vnn der thur
7 åd fett the lauer betwene the tabernacle of witnesse, 
8 åd the alter, åd put water theri, and make the 
courte roude aboute, åd set vp the hågyne of the 
courte gate. 
9 [Fo. LXXV.] And take the anoyntinge oyle and 
anoynt the habitation and all that is 
there in, and halow it and all that be-
longe there to: that it maye be holye. 
10 And anoynyte the altar of the burntoff-
ringes and all his vessels, and sanctifie 
the altar that it maye be most holye. 
11 And anoynyte alfo the lauer and his fote, 
and sanctifie it. 
12 Than brynge Aaron and his sonnes 
vnto the dore of the tabernacle of wit-
nesse, and waife them with water. And 
put apon Aaron the holye vefstmentes. 
and anoynyte him and sanctifie him that 
he maye ministre vnto me, that their * 
anoyntige maie be an euerlasting preaft-
hode vnto the thorow out their genera-
cions. And Moses dyd acordinge to all 
that the Lorde comanded him. 
13 Thus was the tabernacle reared vp the first moneth 
in the secode yere. And Moses rered vp the taber-
nacle åd fastened his fokettes, åd set vp the bordes 
åd put in their barres, åd rered vp the pillers, åd spred 
abrode the tet ouer the habitation åd put the coueringe 
of the tent an hye aboue it: as the Lorde comanded 
Moses. 
14 And he toke åd put the testimonye in the arke åd 
feitt the staues to the arcke and put the mercifecate an 
hye apon the arcke, and brough- .P. te the arcke in to
the habitació and hanged vp the vayle ad covered the arcke of witneffe, as the Lorde commaunded Mofes.

22 And he put the table in the tabernacle off witneffe in the north fyde of the habitació with out the vayle, and set the bred in orde before the Lorde, eué as the Lorde had commaunded Mofes.

23 And he put the candelflicke in the tabernacle of witneffe ouer agaynft the table in the fouth fyde of the habitacion, and fet vp the lampes before the Lorde: as the Lorde commaunded Mofes.

24 And he put the golden alter in the tabernacle of witneffe before the vayle, ad brente fwete cens there on as the Lorde commaunded Mofes. And he set the lauer betwene the tabernacle of witneffe and the alter, and poured water there in to wafh with all. And both Mofes Aaron and his fonnes washed their hâdes and their fete there at: both when they went in to the tabernacle of witneffe, or whë they went to the alter, as the Lorde comaunded Mofes.

25 [Fo. LXXVI.] And he rered vp the courté rounde aboute the habitacion and the alter, and fet vp the hangeinge of the courté gate: and fo Mofes fynifhed the worke.

26 And the clowde covered the tabernacle of witneffe, and the glorye of the Lorde fylled the habitacion: so that Mofes coude not entre in to the tabernacle of witneffe, because the clowde abode there in, and the glorye of the Lorde fylled the habitacion.

F. 25 lucernis, iuxta præceptum domini. 27 aromatum. sicut iufferat dominus Moyfi. 29 facrificia, vt dom. imperauerat. 30 im-plens illud aqua 32 ad altare, sicut præceperat dominus Moyfi. 33 Potquam omnia perfecta 35 nube operiête omnia, & maiæfl. dom. corufcante [The references are to A. V., in the Vulgate, see instead vv. 17, 18, 19, 23, 25, 27, 28, 31, 33, 34, 35, 37.]

2. 24 leuchter auch hyney 30 vnd thet wafer dreyyn zu wafrica 31 draus, 32 denn sie mussen sich wachen 34 Da bedecket eyn wolcke 35 die wolck drauff bleyb
When the clowde was taken vp from of the habitacyo, the childern of Israel toke their iornayes as oft as they iornayed. And yt the clowde departed not, they 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 housfe of Israel in all their iornayes.

The ende of the seconde boke of Moses:
A PRO\' 
LOGE IN TO THE 
thirde boke of Moses 
called Leuiticus.
HE ceremonies which are described in the boke folowinge, were chieflye ordained off God (as I sayde in the ende of the prologe vpon Exodi) to occupye the mindes of that people the Israelites, and to kepe them from servinge of God after the imaginacyon of their blinde zeale and good entent: that their confciences might be stablised and they sure that they pleased God there-in, which were impossible, yf a man did of his awne heed that which was not commanded of God nor depended of any appoyntement made betwene him and God.

Soch 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 their awne capacitye and to lifpe the wordes vnto them acording as the babes and children of that age might founde them agayne. For all that were before Christ were in the infancye and childhood of the worlde and sawe that sonne which we se openlye, but thorowe a cloude and had but feble and weake imaginacions of Christ, as children haue of mennes deades, a fewe prophets excepte, whiche yet described him vnto other in sacrifices and ceremonies, likenesses, rydles, prouerbes, and darke and straunge speakinge vntyll the full age were come that God wold fewe him openlye vnto the whole worlde and deluyer them from their shadowes and cloudelight and the hethen out of their dead slepe of starcke blinde ignorancye. And as the shadowe vanishe awaye at the comynge of the light, even so doo the ceremonyes and sacrifices at the comynge of Christ, and are henceforth no moare necessfarye then a
token left in remembrance of a bargain is necessary 
where the bargain is fulfilled. And though they seem 
playne childish, yet they be not altogether fruitless: as 
the popettes and .xx. maner of tryfles which mothers 
permitte vnto their yonge childern be not all in vayne. 
For all be it that foch phantafyes be permittted to 
fatiifie the childers lustes, yet in that they are the 
mothers gifte and be done in place and tyme at hir 
commandement, they kepe the childern in awe and 
make them knowe the mother and also make them 
more apte agenste a more stronger age to obaye in 
thinges of greater ernefte.

And moraouer though sacrifices and ceremonies can 
be no ground or fundacion to build upon: that is, though 
we can prove noughte with them: yet when we haue 
onece found oute Christ and his misteries, then we maye 
borrow figures, that is to say allegoryes, similitudes or 
examples to open Christ and the secrettes off God hyd 
in Christ euyn vnto the quycke, and to declare them 
more lyuely and sensibly with them than with all the 
wordes of the worlde. For similitudes haue more ver-
tue and power with them than bare wordes, and lead 
a mans wittes further in to the pithe and marye and 
spiritually vnderstondinge of the thinge, than all the 
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 little before the 
sonne risinge, and expresse him, and the circumftaunces 
and vertue of his deth so playnly as if we shulde playe 
his paffyon on a scaffold or in a stage play opelye before 
the eyes of the people. As the scape gote, the brazen 
serpent, the oxe burnt without the hoste, the passeouer-
lambe &c. In so moch that I am fully perfuaded and 
can not but beleue that God had shewed Moses the 
secrettes of Christ and the very maner of his deth be-
fore hande, and comanded him to ordene 
them for the confirmation of our faythes whiche are 
now in the cleare daye lighte. And I beleue also that 
the prophets whiche folowed Moses to confirme his 
prophesyes and to mayntayne his doctrine vnto Christes
cominge, were moued by soch thinges to ferche further of Cristes secrettes. And though God wold not haue the secrettes of Crist generallye knowne, faue vnto a few familier frendes which in that infancye he made of mans wit to helpe the other babes: yet as they had a generall promyffe that one of the seed of Abrahâ shuld come and bleffe them, euen so they had a generall promyffe that God wold by the same man faue them, though they wille not by what meanes as the very apostles when it was oft told them yet they coude neuer comprehend it, till it was fulfilled in deade.

And yeondye all this their sacrifices ad ceremonies as farforth as the promyfes annexed vnto them extende, fo farforth they faued thé and iuстиfied them and foste 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 promyffe whiche the sacrifice or ceremonye preached and wherof it was a token or sygne. For the ceremonies. P. and sacrifices were lefte with them and commaunded them to kepe the promyffe in remebrance and to wake vpp their fayth. As it is not ynoth to sende manye on errandes and to tell them what they shal doo: but they must haue a remebrance with them, and it be but a ringe of a rufh aboute one of their fingers. And as it is not ynoth to make a bargayne with wordes onlye, but we must put thereto an oth and geue ernest to confirme the faiythe off the perfon with whom it is made. And in like maner yf a man promyffe, what fоuе trifull it be, it is not beleued excepthe he hold vppe his finger also, soch is the wekeneffe of the world. And therfore chrift him fill vied ofymes diuerse ceremonyes in curynge the syke, to fтurre vpp their faith with all. As for an exampyle it was not the bloud of the lambe that faued thé in Egipte, when the angell smote the Egiptians: but the mercye of God and his truth wherof that bloud was a token and remebrance to fтurre vppe their faythes wyth all. For though God make a promyffe, yet it faueth none finallye but them that longe for it and praye God with a stronge fayth to fulfill it for his mercye and truthe onlye and knowl-
enge theyr vnworthyneffe. And euyn fo oure sacra-
men-.P. tes (yf they be truelye ministred) preach Chrift
vnto vs and leade oure saythes vnto Chrift, by whiche
faiythe oure synnes are done awaye and not by the
deade or worke of the sacrament. For as it was impos-
sible that the bloude off calues shuld put awaye synne:
euen fo is it impossible that the water of the ryuer shuld
wafh oure harte. Neuerthelesse the sacramentes cleffe
vs and abolue vs of oure synnes as the preastes doo,
in preacheinge of repentance and faith, for which cause
ether other of them were ordered, but yf they preach
not, whether it be the preaft or the sacrament, so pro-
fitte they not.

And yf a man allege Chrift Iohan in the .iii. chapter
sayeng: Excepte a man be borne agayne of water and
the holye gofte he can not se the kingdome of God,
and will therfore that the holy goft is precent in the
water and therfore the verye deade or worke doth put
awaye synne: then I will send him vnto Paule which
axeth his Galathians whether they receaued the holy
gofte by the deade of the lawe or by preacheinge of
faith, and there concluseth that the holy goft accompan-
yeth the preacheinge of faith, âd with the worde of faith,
entreth the harte âd purgeth it, which thou mayst
also vnderstonde by saynt Paule sayenge: ye are borne
.P. a new out of the water thorow the worde. So
now if baptim preach me the washing in chritis
bloude, so doth the holy goft accompany it and that
deade of preacheinge thorow sayth doth put awaye my
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 Chritis bodye âd bloude that it is a sacrifice
as well for the dead as for the quycke and therfore the
very deed it self iustifieth and putteth away synne. I
anfwere that a sacrifice is the sleyenge off the body of a
beest or a man: wherfore yf it be a sacrifice, then is
chritis body there sleyne âd his bloude there shed:
but that is not fo. And therfore it is properly no
sacrifice but a sacrament and a memoriall of that euer-
laftinge sacrifice once for all which he offered apon the
croffe now apon a .xv. hundred yeres a go and preach-
eth only vnto them that are alyue. And as for them that be dead, it is as profitable vnto them as is a candell in a lanterne without light vnto them that walke by the waye in a darke night, and as the gospell song in laten is vnto them that vnderfond none at all, and as a sermon preached to him that is dead and hereth it not. It preacheth vnto them that are a lyue only, for they that be dead, ye they dyed in the faith which that sacrament preacheth, they be saffe and are past all ieperde. For when they were alyue their hartes loued the lawe off God and therfore fynned not, and were fory that their membres fynned and euer moued to fynne, and therfore thorow faith it was for-gueuen them. And now their fynnefull membres be dead, so that they can now fynne no more, wherfore it is vnto them that be dead nether sacrament nor sacrificie: But vnder the pretence of their foule health it is a servaunt vnto oure spirituallyes holy couetousnesse and an extorcyonor and a bylder of Abayes, Colleges, Chauntryes and cathedrall chirches with false goté good, a pickpurfe, a pollar, âd a bottomlesse bagge.

Some man wold happely faye, that the prayers of the masse helpe moch: not the luyinge only, but also the dead. Of the hote fire of their farvent prayer which confumeth faster then all the world is able to bringe sacrificie, I haue fayde sufficiently in other places. Howe be it it is not possibile to bringe me in beleffe that the prayer which helpeth hir awne matter vnto no vertue, shuld purchesse me the forgeuenesse of my fynnes. If I fawe that their prayers had obtayned the grace to lyue soch a liffe as goddes worde did not rebuke, then coud I fone be borne in hande that what fowuer they axed of. God their prayers shuld not be in vayne. But now what good can he wysh me in his prayers that envieth me Chrifte the fode and the liffe of my foule? What good can he wishe me whole herte cleaveth a fundre for payne when I am taught to repent of my euell?

Furthermore becaufe thatfewe knowe the vfe of the olde teftament, and the mofte parte thinke it nothinge necessfarye but to make allegoryes, which
they fayne euery mā after hys awne brayne at all wyle advëture without any certayne rule: therfore (though I haue spoken off them in another place) yet left the boke come not to all mennes handes that shall reade this, I will spake off them here also a worde or twayne.

We had nede to take hede euery where that we be not begyled with falfe allegories, whether they be drawne out of the new teftament, or the olde, ether out of any other storye or off the creatures of the worlde, but namely in this boke. Here a man had nede to put on all his spectacles and to arme him felse agenſt invisible fpretes.

Firſt allegories proue nothiſe (and by allegories vn-derftonde examples or similitudes borowed of ftraunge matters and of another thinge than that thou entreateft off). As thou-. I. gh circumcyſion be a figure of bap-tim, yet thou canſt not proue baptim by circumcyſion. For this argumet were verye ſeble, the Ifraelites were circucyfed therfore we muſt be baptyſed. And in like maner though the offering of Iſaac were a figure or enſample off the resurrection, yet is this argument nought, Abraham wold haue offered Iſaac, but God deluereſd him from deth, therfore we ſhall ryle agayne, and fo forth in all other.

But the very vſe of allegories is to declare and open a texte that it maye be the better perceaved and vnderſtoyte. As when I haue a cleare texte of Chriſt and of the apoftles, 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 as circumcyſion was vnto them a comen bagge fygniſſeſenge that they were all fodiars off God to warre his warre and separatinge them from all other nacyons difobedient vnto God: euens fo baptim is oure comen bagge andoure erneſt and perpetuall memoriall that we pertayne vnto Chriſt and are ſeparated from all that are not chriſtes. And as circumciſion was a token certeyenge them that they were receaued vnto the fauoure off God and theyr. P. fynnes forgiven them: euens fo baptim certeyeth vs that we are waſshed in the bloude of chriſt âd receaued to fauoure for his fake. and as circumcyſion ſignifyed vnto thè the cut-
Etyng awaye of these wyne lustes and sleyng of their fre will, as they call it, to folowe the will of god even so baptim signifye eth vnto vs repentaunce and the mor-
teysyng of oure vnruely mebres and body of synne, to walke in a newe lyfe and so forth.

And likewyse though that the savyng of Noe and of them that were with him in the hypppe, thorow water, is a figure, that is to faye an enample and like-
messe of our unruely mebres and body of synne, to walke in a newe lyfe and so forth.

And Paule. 1. Corin. 10. maketh the see ad the cloude a figure of christ, 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 Moyses brought water vnto the childe of Israel a figure or enample of christ not to proue christ (for that were impoffi-
ble) but to defcribe christ only: even as christ his fife Iohannes 3 boroweth a similitude or figure of the brazen serpent to lead Nichodemus from his erthy imaginacyon in to the spirituall vnderstandinge of christ sayenge: As Moyses lyfted vpp a serpent in the wildernesse, fo must the sonne of man be lifted vpp, that none that beleue in him periyth but haue everlastinge lyfte, by which simil-
itude the vertue of christes deth is better described then thou coudeft declare it with a thoufande wordes.

for as thofe murmurers ageth god as fone as they repented were healed of their deadly woundes thorow lokyng on the brazen serpent only without medicine or any other helpe, yee ad without any other reafon but that god hath sayed it shuld be fo, and not to murmoure agayn, but to leue their murmuringe: even fo all that repent ad beleue in christ are saved from everlastinge deth, of pure grace without and before their good workes, and not to synne agayn, but to fight agaynft synne ad henceforth to synne no moare.

Even fo with the ceremonyes of this boke thou canit
prove nothinge faue describe and declare only the puttyng awaye. of oure fynnes thorow the deth of chrift. for chrift is Aaron and Aarons fonnes and all that offer the sacrifyce to purge fynne, And chrift 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 hoft and the scapegote that caried all the fynne of the people awaye in to the wilderneffe. for as they purged the people fro their worldly vnclennesse thorow bloud of the sacrificies, even fo doth chrift purge vs from the vnclennesse of everlaftinge deth with his awne bloud. and as their worldly fynnes coude no otherwyse be purged: then by bloud of sacrifyce, even so can oure fynnes be no otherwyse forsgiven then thorow the bloud of chrift. All the deades in the world, faue the bloud of chrift, can purchafe no forsgvenesse of fynnes: for oure deades do but helpe oure neyghboure and mortefye the flesh al helpe that we fynne no moare, but and if we haue fynned, it muft be frely forsgven thorow the bloud of chrift or remayne ever.

And in lyke maner of the lepers thou canst prove nothinge: thou canst never coniure out confessiô thenfe, how be it thou haft an handsome example there to open the bindinge and lowsinge of oure preaftes with the kyae of goddes word. for as they made no man a lepre even so oures haue no power to commaunde any man to be in fynne or to go to purgatory or hell. And therefore (in as moch as bindinge .P. and lowsinge is one power) As those preaftes healed no man, euen so oures can not of their invifeble and domme power dryve any mannes fynnes awaye or de-lyver hym from hell or fayned purgatory. how be it if they preached gods word purely which is the au-thorite that chrift gaue them, then they shuld binde al lowfe, kylle and make alyue agayne, make vnclene and cleane agayne, and fende to hell al fett thence agayne, so mighty is gods word. for if they preached the lawe of god, they shuld bind the confciences of fynners with the bondes of the paynes of hell and bringe them vnto repetaunce. And then if they preached
them the mercye that is in chriſt, they shulde lowe them and quiet their raginge confciences and certeſie them of the fauoure of god and that their synnes be forgven.

5 Fynallye beware of allegoryes, for there is not a moare handsom or apte a thinge to be gile withall then an allegorye, nor a more fote and peſtilent thinge in the world to persuaade a falſe mater then an allegorye. And contrary wyſe there is not a bet-

10 ter, vehementer or myghtyer thinge to make a man vnderſtond with all then an allegorye. For allegoryes make a man qwick witted and prynte wyſe. 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 with foch like fayenges: put falt to all youre sacrifices, in fteade of this fentence, do all youre deades with dif-

15 crecion, greteth and biteth (yf it be vnderſtond) moare the playne wordes. And when I faye in fteade off thfe wordes boſt not youre felf of youre good deades, eate not the bloude nor the fatt of youre sacrificſe, there is as great diference betwene them as there is diftaunce betwene heauen ad erth. For the liffe and beutye of all good deades is of God and we are but the caren leane, we are onely the infrument wherby god worketh only, but the power is his. As god created Paule a newe, poured hys wiſdome in to him gaue him mighte and promysed him that his grace shulde neuer fayle him &c. and all without defervinges, excepte that nurter-

20 inge* the fayntes and makinge them curſe and rayle on Chrifl be meritorous. Now as it is death to eate the bloude or fattē of any sacrificē, is it not (thinke ye) damnable to robbe god of his honoure and to glorifye my felf with his honoure?

30 * Probably a misprint for murtheringe, i. e., murdering; nur-

35 tering is given in Daye's folio of 1573.
The

THYRDE BO-
ke of Moses. Cal-
led Levi-
cus.
THE FIRST BOOK
of Moses called Genesis

The First Chapter

And God said, 'Let there be light.'
And there was light. And God saw that it was good. And He divided the light from the darkness. And God called the light 'day,' and the darkness He called 'night.' And there was evening and there was morning, the first day.

Therefore, in the beginning God created the heavens and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And it was so.

And God called the firmament 'heaven.' And the evening and the morning were the second day.

And God said, 'Let the waters under the heaven be gathered together into one place, and let the dry land appear.' And God did so. And God called the dry land 'earth,' and the gathering together of the waters He called 'ocean.' And God saw that it was good.

And God said, 'Let the lights in the firmament shine forth over the earth, and let them be signs, and let them be for seasons and for days and years. And let them be lights in the firmament, to give light upon the earth.' And it was so.

And the lights in the firmament, the sun and the moon, were made to rule over the day and the night, and to divide the light from the darkness. And God saw that it was good.

And God cursed the ocean, saying, 'Let the ocean never again become a flood to destroy the whole earth.' And God made the firmament to hold back the ocean, so that the ocean should not come again upon the earth.

And God blessed the ocean, saying, 'Let the ocean be fruitful, and multiply, and bring forth multiply and swarm upon the earth.' And it was so.

And God said, 'Let the earth bring forth living creatures, and all manner of living creatures that move upon the earth, and birds that fly in the firmament of the heaven.' And it was so.

And God blessed them, saying, 'Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living creature that moves upon the earth.' And it was so.
I. Chapter.

THE THIRDE BOKE
OF MOSES, CALLED LEUITICUS.

The first Chapter.

AND the Lorde called Moses,
And spake vnto him oute off
the tabernacle of witnesse fay-
enge, Speake vnto the childern
of Israel, and fayte vnto them. Who fo-
euer of you shall bringe a gifte vnto the Lorde, shall
bringe it of the catell: euene of the oxen and of the
shepe.

Yf he brynge a burntoffrynge of the oxen he shal
offre a male without blimef, and shal brynge him to
the dore of the tabernacle of witnesse, that he maye be
accepted before the Lorde. And let him put his hande
apon the heed of the burnt sacrificce, and fauoure shalbe
guen him to make an attonemet for hym, ad let him
kyll the oxe before the Lorde. And let the preaftes
Aarons sonnes brynge the bloude and let them fprinckell
it rounde aboute apon the alter that is before the dore
of the tabernacle of witnesse. And let the burnedoff-
rynges be ftrypped and hewed in peces. And the let
the sonnes of Aaron the preaft put fere apd the alter
and put wodd apon the fire, and let them laye the
peces with the heed and the fatte, apon the wod that
is on the fire in the alter. P. But the inwardes ad the
legges they shal wash in water, and the preaft shal burne
altogether apon the alter, that it be a burntfac-
rifice, and an offerynge of a swete odoure vnto the Lorde.

Yf he will offer a burntsacrifice of the shepe whether it be of the lambes or of the gootes: he shall offer a male without blimef. And let him kyll it on the north fyde of the alter, before the Lorde. And let the preaftes Aarons fonnes sprinkle the bloude of it, rounde aboute apon the alter. And let it be cut in peces: euyn with his heed and his fatte, and let the preaft putte them apon the wodd that lyeth apon the fire in the alter. But let him wa{h the inwarde and the legges with water, and than bringe altogether and burne it apon the alter: that is a burntsoffryenge and a sacrificie of swete fayoure vnto the Lorde.

Yf he will offer a burntsoffryenge of the foules he shall offer eyther of the turtyll doues or of the ionge pigeons. And the preaft shall brynge it vnto the alter, and wrynge the necke a sundre of it, and burne it on the alter, and let the bloude runne out apon the fydes of the alter, âd plucke awaye his croppe âd his fethers, ad caft the befyde the alter on the caft parte vppo the hepe of affhes, âd breke his winges but [Fo. III.] plucke thè not a sundre. And thè let the preaft burne it vpo the alter, eue apò the wodd that lyeth apò the fire, a burntsacrifice âd an offerynge of a swete fayoure vnto the Lorde.

V. 9 intellinis 12 diidentque membra, caput & omnia quae adh. icori 13 Et oblata omnia adol. facerdes 15 capite, ac rupto vulneris loco, 17 & nó fecabit, neque ferro diuidet ea

L. 10 von lemmern odder sygen eyn brando. 13 Vnd der priefter foles alles opffern 15 torn den hals abtechen 17 fpaten, aber nicht abbrechen

This swete odoure is: the facrifyse of fayth & of pure afferccyon, in whych God is as delited, as a man is delited in the good fayoure of meates, as it is sayd of Noe, Gen. viii, d.
II. i-ii. called Leuiticus.

The seconde Chapter.

1. If any soule will offer a meatoffrynge vnto the Lorde, his offfenge shalbe fine floure, and he shal poure thereto oyle and put frankencens theron and shal bringe it vnto Aarons sonnes the preastes. And one of them shal take thereout his handfull of the floure, and of the oyle with all the frankencês, ad burne it for a memoriall apó the alter: an offfryng of a swete sauoure vnto the Lord. And the reaunt of the meatoffrynge shalbe Aarons ad his sonnes, as a thinge most holye of the sacrificces of the Lorde.

2. Yf any mâ bringe a meatoffrynge that is bakë in the ouë, let him brynge swete cakes of fine floure mingled with oyle, ad vnleuended wafers anoyned with oyle.

3. Yf thy meatoffrynge be baken in the fryenge pan, then it shalbe of swete floure mingled with oyle. And thou shalt mynce it small, ad poure oyle thereon: ad so is it a meatoffrynge.

4. Yf thy meatofferynge be a thynge broyled vppon the greadyerne, of floure myngled with oyle it shalbe.

5. And thou shalt brynge the P. meatoffryng that is made of thes thinges vnto the Lorde, and shalt deluyer it viunto the preaft, and he shall brynge it viunto the aittare and shall heue vppe parte of the meatoffrynge for a memoriall, and shall burne it apon the alter: an offfryng of a swete sauoure viunto the Lorde. And that which is left of the meatoffrynge shalbe Aarons and his sonnes, as a thynge that is most holye of the offfrynges off the Lorde.

6. All the meatoffrynges which ye shall brynge viunto

P. 2 ad filios A. facerdotis 4 coctum in clibano 6 & fundes super eam oleum. 7 Si autem de craticula 9 tolet memoriale de sacrificio

L. 2 Semel mehl 4 gebacken ym offen 7 fo ifs eyn fpeyfpffer.

M. M. N. 2 This swete sauoure figureth the prayers of the meake & faithfull, as it is interpretate in Apoc. viii, a the which prayers do withfland the furie of the Lorde.
the Lorde, shalbe made without leue. For ye shal

12

ther burne leuen nor honye in any offerynge of the Lorde: Notwithstondinge ye shal bryng the firstlynges of them vnto the Lorde: But they shal not come apon the alter to make a swete faoure.

13

All thy meatofferynges thou shalt salt with salt: nether shalt thou sofre the salt of the couenaunt of thy God to be lackynge from thy meatofferynge: but apon all thyne offerynges thou shalt bryng salt.

14

Yf thou offer a meatofferynge of the firsttype frutes vnto the Lorde, then take of that which is yet grene and drye it by the fire ad beat it small, and fo offer the meatofferynge of thy firstype frutes. And than poure oyle there to, and put frankencens thereon: and so it is a [Fo. III.] meatoffrynge. And the preaft shall burne parte of the beten corne and parte of that oyle, with all the frakencens: for a remembraunce. That is an offerynge vnto the Lorde.

The thyrde Chapter

1

F any man bryng a peaceofferyngel of the oxen: whether it be male or female, he shall brynge such as is without blemyshe, before the Lorde, and let him

M. 14 then take that

Y. 12 Primitias tantum eorum 13 de sacrificio tuo. 14 munus primitiari. . . de fpicis adhuc virentibus . . confinges in morem farris 16 farris fracti [The Latin has nothing to represent Tyn
dale’s: “That is an offerynge vnto the Lorde.”]

2. 15 weyr. drauff legen, fo 3is eyn speysopffer. iii, 1 ii".

aber feyn opffer ein tüdopffer von rindern

M. M. N. 13 All offringes must be falted with salt, whiche signyfeth that all our good works must be directed after the doc
tryne of the Apofles & prophetes, for then shal they be accep
table in the fyghte of the Lorde, yf they fauer of the falt therof, & elles not.

R. M. N. 1 Todopffer soll he nicht eyn todtopffer heyfen das nicht lebet, fondern das da todtet vnd würget vndt vnd des dings eyn end macht, vollend aus richt. Denn es bedeu dt das opffer, da S. Paulus Ro. 12, vnd Petrus 1. Pet. 2. von leren, das wir nach dem glauben, follen vnfern leyb vnd feyne luft; vollend todet vnd dufferbeytten, dz frid werd zwischen geysf vndt fleyfsch, vnd weret, wie die andern die leben lang.
put his hande apon the head of his offer-
ynge, and kyll it before the dore of the
tabernacle of witnesse. And Aarons sonnes the preastes,
shall sprinkle the bloude apon the alter rounde aboute.

3 And they shall offer of the peaceofferynge to be a sac-
ifice vnfo the Lord: the fatt that couereth the in-
wardes and all the fatt that is apon the inwardes: and
the two kydneys with the fatt that lyeth apon the
loynes: and the kall that ys on the lyuer, they shall
take awaye with the kydneys. And Aarons sonnes
shall burne them apon the alter with the burntsacrifice
which is apon the wodd on the fire. That is a sacrifice
of a swete fauoure vnfo the Lorde.

6 Yf a man brynge a peaceoffrynge vnfo the Lorde
from of the flocke: whether it be male, or female,
it shalbe without blemyshe. Yf he offre a lambe, he
shall brynge it before the Lord. \( \text{T} \) and put his hande
apon his offrynges heede, and kyll it in the doore of
the tabernacle off wytnesse, and Aarons sonnes shall
sprinkle the bloude thereof rounde aboute the alter.

And of the peaceoffrings they shall brynge a sacrif-
icyne vnfo 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
and all the fatt that is apon the inwardes and the .ii
kydneys with the fatt that lyeth apon them and apon
the loynes, and the kall that is apon the lyuer he
shall take awaye with the kydneys. And the preaft
shall burne them apon the alter to se the Lordes
offrynges withall.

\( \text{T} \). 9 offrent de pacificorum hostia sacrificium domino 10 op-
erit ventrem atque vniuerfa vitalia, & vtrumque ren. c. adipe qui
eft iuxta ilia 11 in pabulû ignis et oblationis dom.

\( \text{L} \). 6 Ift aber feyn fridopfier (alfo v. 9) 11 zur fpeyfe des opfiers
dem HERRN.

\( \text{L.} \) 4 By the takyng awaye of the fat, the inwardes,
the .ii. kydneys & the kalle is signified vnfo us, that yf we wybke
a swete sacrificium vnfo the Lorde we mus cut of all concupiscences
& naughty defyres of the flesh, and the euell vs of all our më-
bres, and mst subdue & mortfyfe our affectioes, & offre the to
God, by the mortificacyon of the crosse, as fayth the Prophete
Ps. xxv, a.
Yf the offrynge be a goote, he shall brynge it before the Lorde and put his hande apon the head of it and kyll it before the tabernacle of witneffe, and the fonnes of Aaron shall fprinkle the bloude thereof apon the alter rounde aboute. And he shall brynge thereof his offrynge vnto the Lordes sacrifice: the fatt that couereth the inwardes and all the fatt that is apō the inwardes and the ii. kydneyes and the fatt that lyeth apon them and apon the loynes, and the kall that is apō the lyuer he shall take awaye with the kydneyes.

And the preaft shall burne them apō the alter to fede the Lordes sacrifice [Fo. V.] wyth all ad to make a swete fauoure. And thus shal all the fatt be the Lordes, and it shal be a lawe forever amounge youre generacions after you in youre dwellynge places: that ye eate nether fatt nor bloude.

ND the Lorde talked with Mofes. The offrynge made for synnes done of ignoraunce.

F. 1 Lorde spake vnto Mofes 4 vpon the oxe heade
V. 13 altar. circumitū, 14 tollentque ex ea in paflū ignis dominici ad, qui operit ventre, & qui tegit vniv. vital., 15 duos ren. cum reticulo quod efi super eos iuxta ilia 16 in alimonia ignis & suavissimi od. iii, 2 et de vnuerūs mādatis domini ... vt non fierent3 delinquere faciens
I. 16 zur fpeyz des opffers zum fussen geruch.
oxes bloude and brynge it in to the tabernacle of wit-
6 nesse and shal dyppe his fynger in the bloude and
sprinkle thereof .vii. tymes before the Lorde: euen be-
7 fore the hangyng of the holy place. And he shal
put some of the bloude apon the horns of the alter of
swete cens before the Lorde which is in the .v. taber-
nacle of witnesse, and shal pour all the bloude of the
oxe apon the botome of the alter of burntofferynges
which is by the dore of the tabernacle of witnesse.
8 And he shal take awaye all the fatt of the oxe that
is the fynne-offerynge: the fatt that couereth the in-
wardes and all the fatt that is aboute them, and the
ii. kydneyes with the fatt that lyeth apon the and
apon the loynes, and the kall apon the lyuer let them
take awaye also with the kydneyes: as it was taken
from the oxe of the peaceoffrynge and let the preaft
burne them apon the altare of burntofferynges. But
the skynne of the oxe and all his fleas with his heede,
10 his legges, his inwards with his donge, shal he carye
altogither out of the hoste into a clene place: euen
where the affhes are poured out, and burne hi on wodd
with fyre: euen apon the heape of affhes.
11 If the hole comynalte of the childern of Israell
12 fynne thorow ygnoraunce and the thyng be hyd from their eyes: so that they
haue commytted any of these thinges which the Lorde
hath forbidden to be done in his commaundmentes
13 ad haue offended, ad the fynne which they haue fynned
be afterwarde knowne, than shal they offre an oxe for
a fynneofferynge ad shal brynge him before the taber-
nacle of wit- [Fo. VI.] nesse, and the elders of
the multitude shal put their handes apon his heed before
the Lorde. And the preaft that is anoynted shal
brynge of his bloude in to the tabernacle of witnesse,

A. 5 of the oxe bloude
F. 6 covra 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 folent . . quæ in loco
effloruï ciner. cremabuntur. 13 omnis turba 1fr. ignorauerit & per
imperitiæ fecerit 15 seniores populi
L. 9 fett das ynnwendigift iêt 13 eyn gantze gemeyne ynn Israell
17 and shal dyppe his finger in the bloude, and sprinkle it feuen tymes before the Lorde: eu en before the uayle.

18 And shal put of the bloude apon the horns of the alter whiche is before the Lorde in the tabernacle of witnesse, and shal poure all the bloude apon the botome of the alter of burntoffrynges which is by the dore of the tabernacle of witnesse, and shal take all his fatt from him and burne it apon the altere, and shal do with his oxe as he dyd wyth the synneoffryngeoixe. And the preaft shal make an attonement for them, ad fo it shalbe forgueuen them. And he shal brynge the oxe without the hoite, ad burne him as he burned the firft, fo is this the synneoffrynge of the comynalte.

22 When a Lorde synneth and committeth thow ignoraunce any of these thynges whiche the Lorde his God hath forbydden to be done in his commandementes and hath so offended: when his synne is shewed vnto him which he hath synned, he shal brynge for hys offerynge an he goote without blemyshe and laye his hande apon the heed of it, and kyll it in the place where the burntoffrynges are kylled before the Lorde: this is a synneoffrynge. Tha let the preaft take of the bloude of the synneoffrynge with his finger, and put it apon the horns of the burntofferyngalter, and pour his bloude apon the botome of the burntoffer-yngealter and burne all his fatt apon the alter as he doth the fatt of the peaceofferynges.

27 Yf one of the comè people of the londe synne thorowe ignoraunce and committe any off the thinges which the Lorde hath forbidden, in his commandementes to be done, and so hath trespased, when his synne

whiche he hath synned is come to his knowlege, he shall bringe for his offerynge, a the goote without blemish for his synne which he hath synned, and laye his hande apon the heed of the synneofferynge âd flee it in the place of burntoffrynges. And the preaft shall take of the bloude with his finger âd put it âpô the hornes of the burntoffryngealter and poure all the bloude âpô the botome of the alter, âd shall take awaye all his fatt as the fatt of the peaceoffrynges is take awaye. And the preaft shal burne it âpô the alter for a swete favoure vnto the Lorde, and [Fo. VII.] the preaft shal make an attonemet for him âd it shalbe forgeuen him.

32 Yf he bringe a shepe âd offer it for a synneofferynge, he shall bringe a yewe without blemish and laye his hande apon the heed of the synneofferynge and flee it in the place where the burntoffrynges are slayne. And the preaft shal take of the bloude of the synneofferynge with his finger, âd put it âpô the hornes of the burntoffryngealter, âd 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 peaceoffringes was take a waye. And the preaft shall burne it âpô the alter for the lordes sacrifice, and the preaft shal make an attonemet for his synne, and it shalbe forgeuen him.
when a mâ toucheth any vnclene thinge: whether it be the caryon of an vnclene beest or of vnclene catell or vnclene worme, warre, and is not ware of it, he is also vnclene and hath offended.

3 Ether when he toucheth any vnclene-ness of mâ (whatsoever vnclenenesse it be that a man is defyled with all) and is not ware of it and after- warde cometh to the knowledge of it, he is a trespasser. Ether when a foule sweareth: so that he pronounceth with his lippes to do euell or to do good (what soever it be that a man pronounceth with an othe) and the thing 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 fynned in one of these things, he shall confesse that wherein that he hath fynned, and shall bringe his trespassofferynge vnto the Lorde for his synne which he hath fynned. A female from the flocke, whether it be an yewe or a fhe goote, for a fynnessofferynge. And the preaft shall make an attonement for him for his fynne. But yf he be not able to brynge a shepe, then let him brynge for his trespass which he hath fynned, two turtyll doues or two yonge pygeons vnto the Lorde one for a fynneoffrynge and another for a burntofferynge. And he shall brynge them vnto the preaft, which shall offer the fynneoffrynge firft and wringe the nekke a fundre of it, but plucke it not clene of. And let him sprinkle of the bloude of the fynnessofferynge apon the fyde of the alter, and let the reste of the bloude blede apon the botome of the alter, and than it is a fynneofferynge. And let him offer the fe-
V. 11-18.
called Leuiticus.

[Fo. VIII.] conde for a burnt-offerynge as the maner is: ad so shall the preaft make an atonement for him for the synne which he hath synned, and it shal be forgeuen him.

11 And yet ye if 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 synne-offerynge, but put none oyle thereto nether put ony frankencens thereon, for it is a synne-offeringe. And let him brynge it to the preaft, and the preaft shall take his handfull of it and burne it apon the alter for a remembraunce to be a facyrifice for the Lorde: that is a synne-offerynge. And let the preaft make an atonement for him for his synne (what soever of thefe he hath synned) and it shalbe forgeuen. And the remnauteshalbe the preaftes, as it is in the meateofferynge.

14 And the Lorde comyned with Mofes comyned, sayenge: when a foule trespaceth ad syn-neth thorow ignoraunce in any of the holy thinges of the Lorde, he shall brynge for his trespaceto the Lord, a ram without blymefh out of the flocke valowed at two fycles after the holy fycle, for a trespac-offerynge. And he shall make amendes for the harme that he hath done in the holy thynge, and put the fifte parte moare there to and geue it vnto the preaft. And the preaft shall make an attonemet for him with the ram of the trespacofferynge, and it shalbe forgeue hym.

17 When a soule synneth and committeth any of these things which are forbidde to be done by the comauand-mentes of the Lorde: though he wift it not, he hath yet offended and is in synne, ad shal

M. 15 fycles after the fycle of the sanctuary 16 fyte parte more to. [The following 7 verses in Tyndale are transferred in Matthew's Bible to ch. vii.]

F. 11 manus eius duos offere turt. 12 in monimentum eius qui obtulit 13 hab. in munere. 17 & peccati rea, intellexerit iniquitatem suam

3. 12 zum gedechnis, vnd anzunden 13 Vnd fol des prieflers feyn 15 feckel des heyligthums
The thirde boke of Moses,

brige a ram without blymesf out of the flocke that is eftemed to be worth a synneofferynge, vnto the preaft. And the preaft shall make an attonement for him for the ignoraunce whiche he dyd and was not ware, and it shalbe forgeuen him. This is a trefpaceofferynge, for he trefpaced agaynst the Lorde.

VI,1,2 And the Lorde talked with Mofes fayenge: when a foule synneth ad trefspace th the Lorde and denied 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 deceased his neyghboure off wyth fotylte, or hath founde that whiche was losfte and denyeth it, and swereth falsely, in what foeuer thinge it be that a man doth and synneth therein, Then when he hath synned or trefpaced, he shal restore agayn that he toke violently awaye, [Fo. IX.] or the wronge whiche he dyd, or that whiche was deluyered him to kepe, or the loft thinge which he founde, or what foeuer it be aboute which he hath sworne falsely, * he shal restore it agayn in the whole sume and shall add the siete parte moare thereto and geue it vnto him to whome it pertayneth, the same daye that he offereth for his trefpace, and shal brynge for his trefpace offerynge vnto the Lorde, a ram without blymesf out of the flocke, that is eftemed worth a trefpaceofferynge vnto the preaft. And the preaft shall make an attonemët for him before the Lorde, ad it shal be forgeue hi in what foeuer thinge it be that a ma doth ad trefpacteth therein.

V. 19 quia per errorem deliquit in domino. vi, 2 fidei eius creditum . . aut calumniam fecerit 3 & inficians inuper pelerauerit 5 voluit obtinere, integra & quintam 7 pro singulis quæ faciendo peccavit.

II. 18 eyn fhuldopffers werd ift (cf. vi. 5) 19 das er dem HERRN verfallen ift. vi, 2 zu trawer hand 3mit eym falschen eyde M. M. N. 24 Vnto my neybouer pertayneth fatiffaccyon, but vnto god repetaunce & then the sacrifice of Chriſtes bloude is a full fatiffaccio & attonement & apeafyng of al wrath.

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V. 8-17.

called Leuiticus.

The .VI. Chapter.

8 AND the Lorde spake vnto Moses faynge. Commanded Aaron and his fonnes faynge: this is the lawe of the burntoffrynge. The burntofferynge shalbe apon the herth of the alter all nyghte vnto the mornynge, and the fire of the alter shal burne there-in. And the preaft shal put on his lynyen albe and his lynyen breches apon his fleth, and take awaye the affhes whiche the fire of the burntfacrifice in the altare hath made, and put them beyde the alter, ad the put off his raymet ad put on other .P. and carye the affhes out without the hoste vnto a clene place.

9 The fire that is apon the alter shal burne therein and not goo out. And the preaft shal put wodd on the fire euery morninge ad put the burntfacrifice apon it, and he shal burne thereon the fatt of the peace-offerynges. The fire shal euuer burne apon the alter and neuer goo out.

10 This is the lawe of the meatoffryng: Aarons fonnes shal bringe it before the Lorde, vnto the alter: and one of them shal take hys handfull of the floure of the meatoffryng ad of the oyle with all the frankencens whiche ys thereon and shal burne it vnto a reme-braunce apon the alter to be a swete fauoure of the memoriall of it vnto the Lorde. And the reft thereof, Aaron ad his fonnes shal eate: vnleuended it shalbe eaten in the holy place: euë in the courte of the tabernacle of witneffe they shal eate it. Their parte whiche I haue geuen them of my sacrifce, shal not be

P. 9 Cremabitur in altari . . . ignis, ex eodem altari 10 cineres, quos voräs ignis exuñit 11 mudißimo vrique ad fauilla coñumi faciet . 12 ignis autem . . femper ardebit 13 ignis . . qui nunquam deficiet 14 lex sacrificii & libamentorum . . coram . . coram

L. 9 brennen auff dem altar . . alleyn des alters feuer 12, 13 brennen vnd nymler verleffchen (6t2) 15 Es fol eyner Heben 17 bacen yhr teyl, das ich yhn geben hab
baken with leuen, for it is most holy, as is the synne-
offerynge, and trespaceoffrynge. All the males amongst
the children of Aaron, shal eate of it: and it shall be a
duty for euer vnto youre generacyons of the sacrificies
of the Lorde, nether shal any man twytche, twytche,
it, but he that is halowed.

[Fo. X.] And the Lorde spake vnto Mofes sayenge:
this is the offrynge of Aaron ad of his sonnes which
he shal offer vnto the Lorde in the daye when they are
anoyned: the tenth parte of an Eph of flour, which is
dayly meatofferinge perpetually: halfe in the morninge
and halfe at nighte: ad in the fryenge pan it shalbe made
with oyle. And whè it is fryed, thou shalt brynge it in as
a baken meatofferynge mynsted small, and shal offer it for
a swete sauoure vnto the Lorde. And that præst of his
sonnes that is anoyned in his fæade, shal offer it: ad it
shall be the lordes dutye for euer, and it dutye, due
shal be burnt altogether. For all the meatoffrynge of
the præstes shalbe burnt altogether, ad shal not be eaten.

And the Lorde talked with Mofes sayenge: spake
vnto Aaron and vnto his sonnes and fayé. This is the
lawe of the synneoffrynge; In the place where the
burntoffrynge is kyllèd, shal the synnofferynge be
kylled alfo before the Lorde, for it is most holy. The
præst that offereth it shal eate it in the holye place:
eve in the courte of the tabernacle of witnesse. No
man shal touche the flešh thereof, saue he that is hal-
owed. And yf any rayment be sprynckled therewith,
it shalbe wasshed in an holye place, and the erthé pott
that it is sodde in. shalbe broken. Yf it be sodden
in brasse, then the pott shal be scoured and plunged in
the water. All the males amongst the children of
Aarō shal eate therof, for it is most holy. Notwith-

M. 28 scoured and ryned 29 amoung the Praefles shal eate
V. 17 ideo autem non fermentabitur, quia pars eius in domini
offertur incenfum. 18 Legitimum ac sempiternum 21 Offeret autem
eam calidam in odorem 23 Omne enim sacrificium facerat. 26 de-
fricabatur, & lauabitur aqua. 29 veæctur de carnibus eius
L. 18 Das leyewigs recht 21 gebacken dar bringen vnd gesuckt
27 eyn kleyd beleprouget, der fol fisch waffchen 23 mit waffer spulen
M. M. N. 27 There shal none touche it, but he that is hal-
owed, that is, but he that is dedicated, ordeyned and appoynted
to mynyfter before the Lorde, as it is Agge. ii, c.
The seventh and eighteenth chapter of the book of Leviticus is called The VII. Chapter.

HIS is the lawe of the trespass- 
offerynge which is moft holy.

In the place where the burnt-offerynge is kylled, the tre-
paceofferynge shalbe kylled alfo: ad his 
bloude shalbe fprikled rounde aboute apon 
the alter. And all the fatt thereof shal-
be offered: the rompe and the fatt that couered the 
inwardes, and the ii. kyndeyes with the fatt that 
lyeth on them and apon the loynes: and the kall on 
the lyuer shalbe taken awaye with the kyndeyes, And 
the preaft shal burne them apon the altare, to be an 
offerynge vnto the Lorde: this is a trespass offerynge.

All the males amonge the preaftes shal eate there-
of in the holy place, for it is moft holy. As the fynne-
offerynge is, so is the trespassofferynge, one lawe 
serueth for both: and it shal be the preaftes that re-
concyleth therwith. [Fo. XI.] And the preaft that 
offered a mans burntofferynge, shal haue the skyn of 
the burntofferynge which he hath offered. And all 
the meatofferynges that are baken in the ouen, ad all 
that is dresse apon the greteryne ad in the fryenge 
pan, shalbe the preaftes that offereth them. And all 
the meatofferynges that are myngled with oyle or drye, 
shal pertayne vnto all the fonnes of Aaron, and one 
shal haue as moche as another.

A. 2 per gyrum altaris fundetur 5 incéfum fæt domini pro delicto. 
7 ad fæcerdotem . pertinebit 10 mëfura aqua per fingulos diuidetur. 
4. 5 altar antzunden zum opffer 10 mit ole gemenget odder 
treuge

M. N. 1 Trespace offringer that is, an offering for a tre-
pace. Trespace after the order of the scripture signifieth fom-
tyme all the lyffe paft which we haue lyved in infidelyte, being 
ignoraunt of the veritie, not only in doyng ope fynnes, but alfo 
when we have walked in oure awne rightweines, as in the Pfalme 
xxvii, d. & .ii. Paral. xxviii, c.
This is the lawe of the peaceoffringes whiche fhalbe offered vnto the Lorde. Yf he offer to geue thanckes, he fhall brynyge vnto his thanckofferynge: fwete cakes myngled with oyle and fwete wafers anoynted with oyle, and cakes myngled with oyle of fine floure fryed, ad he fhall brynyge his offerynge apon cakes made of leuended bred vnto the thanckoffrynge of his peaceofferynges, ad of them all he fhall offer one to be an heueoffrynge vnto the Lorde, ad it fhalbe the preaftes that fprynkleth the bloude of the peaceofferynges. And the flefh of the thankofferynge of his peaceofferynges fhalbe eaten the fame daye that it is offred, and there fhall none of it be layde vpp vntyll the mornynge.

Yf it be a vowe or a fie willofferynge that he bryngeth, the fame daye that he offereth it, . it fhalbe eaten, and that which remayneth maye be eaten on the morowe: but as moche of the offered flefh as remaneth vnto the thirde daye fhalbe burned with fire. For yf any of the flefh of the peaceoffrynges be eaten the thirde daye then fhall he that offered it optayne no favoure, nether fhall it be rekened vnto him: but fhalbe an abhomynacion, and the foule that eate of it fhall bear the fynne thereof.

The flefh that twycheth any vnclene thinge fhall not be eaten, but burnt with fire: and all that be clene in their flefh, maye eate flefh.

Yf any soule eate of the flefh of the peaceofferynges, that pertaine vnto the Lorde and hys vnclennesse yet apon him, the fame soule fhall perifh from amonge his people. Moreover yf a soule twychn any vnclene thinge, whether it be the vnclennesse of man or of any vnclene beeft or any abhominacion that is vnclene: ad the eate of the flefh of the peaceoffrynges whiche per-

V. 14 ex quibus vnus pro primitiis offertur domino 18 irrita fiet eius oblatio, nec proderit offentri . . anima tali se edulio cont., praearigationis rea erit.

2. 18 Es wirt yhm auch nicht zu gerechnet werden, sondern es wirt verworffen feyn . . ift eyner millethath schuldig. 21 was fonfl greulich ift

M. N. Y. 16 By vowses are vnderstand the gyftes which are acoufommed to be offred and geuen to God by any outwarde ceremony, as it was to rounde their heares, or to dryncke no wyne. etc. Num. vi, a.
tayne vnto the Lord, that foule shall perifh from his people.

22, 23 And the Lorde spake vnto Mofes saynge: speake vnto the childern of Israel ad faye. Ye shal eate no maner fatt of oxen, shepe or gootes: neuerthe later 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.] vfe: but occupied, ufed

25 ye shal in no wise eate of it. For whosoever eateth the fatt of the beeft of which me bring an offring vnto the Lorde, that soule that eateth it shal perifh fro his people. Moreover ye shal eate no maner of bloud, wherefoever ye dwell, whether it be of soule or of beeft. What fouer soule it be that eateth any maner of bloude the same foule shal perifhe fro his people.

28, 29 And the Lorde talked with Mofes saynge: speake vnto the childre of Israel ad saye He that offereth his peaceofferynge vnto the Lorde, shal bringe his gifte vnto the Lord of his peaceoffrynges: his owne handes shal bringe the offfrynge of the Lorde: eue the fatt apō the breft he shal bringe with the breft to waue it a waueoffrynge before the Lorde. And the preaft shal burne the fatt apon the alter, ad the breft shalbe Aarōs ad his fonnes. And the right fholder they shal geue vnto the preaft, to be an heueoffrynge, of their peaceoffrings. And the fame that offfreth the bloud of the peaceoffrings ad the fatt, amōg the fones of Aarō, shal haue the right fholder vnto his parte, for the wauebreft ad the heuefholder I haue takē of the chil- dern of Israel, euen of their peace offrings, ad haue geue it vnto Aarō the preft and vnto his fonnes: to be a dutie for euer of .P. the childern of Israel.

35 This is the anoyntinge of Aaron ad of the facryfices of the Lorde, in the daye when they were offered to
36 be preaftes vnto the Lorde, whiche the Lorde com-
maunded to be geuen them in the daye when he
anoynted them, of the childern of Israel, and to be a
dutie for euer amonge their generacions. dutie,law.
37 This is the lawe of burntoffrynges, of  Statute.
meatoffrynges, of fynneoffrynges, of trefpaceoffrynges,
of fulloffrynges, of peaceoffrynges, which the Lorde
commanded Mofes in the mount of Sinai, in the daye
when he commanded the childern of Israel to offer
their offrynges vnto the Lorde in the wilderneffe of
Sinai.

The .VIII. Chapter.

1 ND the Lorde fpake vnto Mofes
sayne: take Aaron and his
fonnes with hi, and the veftures
and the anoyntinge oyle, and
an oxe for a fynneofferynge and two
rammes æd a baskett of swete bred: æd
comentye, gather all the comentye to-
community, gether vnto the dore of the
tabernacle of witneffe. And Mofes dyd
as the Lorde commannde him, and the
people gathered them selues togither vnto
the doore of the tabernacle of witneffe.

2 And Mofes sayde vnto the people: this is the thinge
which the Lorde commannde to do.

3 [Fo. XIII.] And Mofes broughte Aaron and his
fonnes, and wasfhed them with water, and put apon
him the albe and gyrdle him with a girdel and put
apon him the tunycle and put the Ephod thereon,
and gyrded him with the broderd girdel of the Ephod,

M.C.S. The
anoyntyenge
and confecra-
cyon of Aaron
and his on-
nes.

Hence the
pope fett hol-
lowenge of
chirches, al-
ters, font,
belles æd fo
forthe, and
the anoynt-
inge of bish-
opes preaftes,
and foch like.

V. 2 canifrů ců azymis 6 Cumque lauiflet eos
2. 36 zum ewigen recht 37 fulleopffer . . todopffer. viii, 6 wusch
fie mit waffer.
and bounde it vnto him therewith. And he put the brestlappe thereon, ad put in the brestlappe lighte ad perfectnesse. And he put the myter apon his heed ad put apō the myter euē apō the forefrot of it, the golden plate of the holy croune, as the Lorde com-
maunded Mofes.

And Mofes toke the anoyntynge oyle and anoynted the habitacion and all that was therein and sanctified them, and sprynkled thereof apon the alter .vii. tymes and anoynted the alter and all his vefells, and the lauer with hys fote, to sanctifie them. And he poured of the anoyntynge oyle apon Aarons heed and anoynted him to sanctifie him. And he broughte Aarons sonnes and put albes apon them, and gyrdle them with gyrdels, ad put bonettes apo their heedes: as the Lorde com-
maunded Mofes

And the fynneoffryng was brought. And Aaron and his sonnes put their handes apon the heed of the oxe of the fynneoffryng. And when it was slayne, Mofes toke of the bloude, and put it apon the alter rounde . P. aboute with his finger and puri-
ified it, ad poured the bloud vnto the botome of the alter ad sanctified it ad reconcyled it. And he toke all the fatt that was apon the inwards ad the kal that was on the lyuer ad the two kydneyes with their fatt ad burned it apō the alter. But the ox, the hide, his flesh ad his donge, he burnt with fire without the hofte, as the Lorde com-
maunded Mofes.

And he broughte the ram of the burntofferynge, and Aaron ad his sonnes put their handes apon the heed of the ram, and it was kyll. And Mofes sprink-
ed the bloud apō the alter roūde aboute, ad cutt the ram in peces ad burnt the heed, the peces ad the fatte, ad wasshed the inwards ad the legges in water, and burnt the ram euery whitt apō the alter. That was a

\[\text{Vrim and Thumim}\]
\[\text{doctrina \& Veritas}\]
\[\text{lamina auream cofecratam in sanctificatione quo expiato \& sanctificato}\]
\[\text{Liecht \& Vollickeyt}\]
\[\text{entfiindiget den altar . . das er yhn verfunet. 20 zehyeb den widder yn fluck}\]
\[\text{8 Vrim and Thumim}\]
\[\text{8 doctrina \& veritas. 9 laminā auream cofecratam in sanctificatione 15 quo expiato \& sanctificato}\]
\[\text{8 Liecht \& Vollickeyt. 15 entfiindiget den altar . . das er yhn verfunet. 20 zehyeb den widder yn fluck}\]

\[\text{8 Loke in Exo. xxviii, c. \& Num. xxvii. d.}\]
burntsacrifice of a swete sauoure ad an offrynge vnto
the Lorde, as the Lorde commaunded Mofes.

And he broughte the other ram that was the full-
offerynge, and Aaron and his sonnes put their hades
apò the heed of the ram: And when it was slayne, 
Mofes toke of the bloude of it, and put it apon the
type of Aarons ryght eare and apon the thombe of
his right hande, and apon the great too of his right
fote.

Then were Aarons sonnes broughte, ad Mo-

Then Mofes toke the breste and waued it a wau-off-
frynge before the Lorde, of the ram of the ful offrynges:
ad it was Mofes parte, as the Lorde commaunded
Mofes.

And Mofes toke of the anoynting oyle ad of the
bloude whiche was apon the alter, and sprinkled it
apò Aarò ad apon his vestimentes ad apò his fônes ad
on their vestimentes with hi ad sanctified Aarò ad his
vesturs ad his fônes .P. and his sonnes vestures alfo.

Then Mofes sayde vnto Aaron and his sonnes: boyle
the flesh in the doore of the tabernacle of witnesse,
and there eate it with the bred that is in the bakset of fullofferynges, as the Lorde commaunded sayenge.

32 Aaron and his fonnes shall eate it: ãd that which remayneth of the fleth and of the brede, burne with fire.

33 And se that ye departe not from the doore of the tabernacle of witnesse seuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For .vii dayes muñt youre ñades be filled, as they were this daye: euë so the Lorde hath commaunded to do, to reconclye you with all. Se therefor that ye abyde in the doore of the tabernacle of witnesse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaunded.

36 And Aaron and his fonnes dyd all thynges which the Lorde commaunded by the hande of Mofes.

C The .IX. Chapter.

1 M.C.S. The fyrst offringes of Aaron, for hym selfe and for the people. Aaronbleffeth the people,The glorye of the Lorde is shewed. The fyre com-

2 M.C.S. The fyrst offringes of Aaron, for hym selfe and for the people. Aaronbleffeth the people,The glorye of the Lorde is shewed. The fyre com-

3 mynges from aboveconsum-

4 mynges from aboveconsum-

5 mynges from aboveconsum-

6 mynges from aboveconsum-

V. 31 panes quoque consecrationis edite 33 complebitur tepus consecrationis veltræ. 34 fœcit impreffentiarum factum eft, vt ritus sacrificialii completerur. ix, 4 immolate eos coram domino in sacrifi-

I. 33 bis an den tag, da die tage ewrs fulloppers aus find

M. M. N. 36 Loke in the .iii. of the kinges in the .six. ch. b.
And they brought that which Moses commanded vnto the tabernacle of witness, ad all the people came and ftoke before the Lorde. And Moses sayde, this is the thyng which the Lorde commanded that ye shulde do: ad then the glorye of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: go vnto the alter and offer thy synneofferynge, and make an attonement for the and for the people: and then offer the offerynge of the people and reconcyle them also, as the Lorde commaunded Moses.

And Aaron went vnto the alter, and ftoke the calfe 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.

And the fett and the two kydneyes with the kall of the lyuer of the synneoffrynge, he burnt upp on the alter, as the Lorde commaunded Moses: but the flefh and the hyde, he burnt with fyre without the hofte.

After warde he ftoke the burntofferynge, ad Aarons sonnes brought the bloude vnto him, and he sprinkled it rounde aboute upon the alter. And they brought the burntofferynge vnto him in peces and the heed also, and he burnt it upon the alter, and dyd washe the inwardes and the legges, and burnt them also upon the burntofferynge in the alter.

And than he broughte the peoples offerynge and toke the goote that was the peoples synneofferynge, and ftoke it and offered it for a synofferynge: as he dyd the first.

And then broughte the burntofferynge and offered it as the maner was, and broughte the meatofferynge and fylled his hande thereof, and burnt it upon the alter, belydes the burntfasrifyce in the mornynge.

Then he ftoke the oxe and the ram that were the
peoples peafeofferynges, and Aarons sonnes broughte the bloude vnto him, and he sprinkled it apon the alter rounde aboute, and toke the fatt of the oxe and of the ram: the rope and the fatt that couereth the inwarde and the kyndeyes and the kalli of the lyuer: and put them apon the brestes and burnt it apon the alter: but the brestes and the righte soulders Aaron waued before the Lorde, as the Lorde co- [Fo. XVI.] maunded Moes.

And Aaron lifte vpp his hande ouer the people and blesse the, and came doune from offerenge of synofferynges, burntofferenges and peafeofferenges. Then Moses and Aaron wet into the tabernacle of witnesse and came out agayne and blesse the people, and the glorye of the Lorde apered vnto all the people. And there came a fyre out from before the Lorde, and confumed apon the alter: the burntofferenge and the fatt. And all the people fawe it and showted, and fell on their faces.

The .X. Chapter

ND Nadab and Abihi the sones of Aaron toke ether of them his censfor åd put fyre there-in and put cens apô, and broughte straunge fyre before the Lorde: which he commaunded the not and there went a fyre out fró the Lorde.

As we maye: Herof ye se the frute of a mans good entent with out Gods word. As we maye do no leffe, fo doeth thys en-sample teache that we maye do no moare then is commaunded.

Herof ye se the frute of a mans good entent without Gods word. As we maye: Herof ye se the frute of a mans good entent without Gods word. As we maye do no leffe, fo doeth thys en-sample teache that we maye do no moare then is commaunded.
do no leffe,  
and confumed the, and they dyed before the  
Lorde. Then Moyses sayde vnto Aaron this  
is it that the Lorde spake fay-  
ynge: I will be sanctified in  
them that come nye me, ad  
before all the people I wilbe glorifyed.  
And Aaron helde his peafe.

3 And Moyses called Mifael and Elephas the fonnes  
of Vsiel the vnkle of Aaron, and sayde vnto the: goo  
to and carye youre brethre from the holy place out  
of the hofte. And they went to them and caryed  
them in their albes out of the hofte, as Moyses bad.

4 And the Lorde spake vnto Aaron fa-  
ynge: drynke no wyne nor stronge drynke,  
nether thou nor thi fonnes with the: when  
ye go in to the tabernacle of witnesse, left  
ye dye. And let it be a lawe foreuer vnto  
youre childern after you: that ye maye  
put difference betwene holy and vnhol,  
and betwene vnclene and clene, and that  
ye maye teach the childern of Israel:  
all the ordynances which the Lorde  
hath comaundered them by the handes of  
Moyses.

5 And Moyses sayde vnto Aaron and vnto Eleazar ad

V. 3 tacuit Aaron. 5 tulerunt eos fuit aicebant . . . vt sibi fu-
erat imperatum. 6 incendium, quod dominus sucitauit 10 vt ha-
beatis ficientiam difcernendi

3 Ichwyg fülle. 6 brand . . gethan hat 10 das yhr kund vn-
terfcheyden

3 God is sanctified when we obey hym, and mor-
tyfye our 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 laff-
ing as it is alfo in Gen. xiii, d & Ex. xii, c.
Ithamar his fonnese that were lefte: take the meat-offerynge that remayneth of the sacrifyces of the Lorde, and eate it without leuen byside the alter, for it is mofte holy: eate it therfore in the holy place, because it is thy dutye and thi fonnese dutye of the dutye often, sacrifyce of the Lorde: for so I am com-
maunded. And the [Fo. XVII.] wauebref and heue-
shulder eate in a clene place: both thou and thy fonnese and thy daughters with the. For it is thy dutye and thy fonnese dutye with the, for it is thy dutye and thi fonnes dutye of the dutye [often], facriffyce of the Lorde: for fo I am com-
due

And Moses soughte for the goote that was the fynneofferynge, and se, it was burnt. And he was angrie with Eleazar and Ithamar the fonnese of Aaron, which were lefte alyue sayenge: wherefore haue ye not eaten the fynneofferynge in the holy place, seynge it is mofte holye: and for as moch as it is geuen you to bere the fynne of the people, and make agrement for them 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.

And Aaron sayde vnto Moses: behold, this daye haue they offered their fynneoffrynge and their burntoffrynge before the Lorde, and it is chaunced me after thyss maner. Yf I shulde eate of the fynneoffrynge to

daye, wolde the Lorde be content with all? And when Moses herde that, he was content.
The Lorde spake vnto Moses and Aaron sayenge: speake vnto the children of Israel and saye, these are the beeftes whiche ye shal eate amonge all the beeftes that are on the erth: what saeuere hath hoffe and dyuydeth it in to two clawes ad cheweth cud among the beeftes, that shal ye eate. Neuertheless, these shal ye not eate of them that cheweth cud and haue hoffes. The camel, for he cheweth cud but he deuydeth not the hoffe in to two clawes therfore he shal be vnclene vnto you. And the Conye, for he cheweth the cud but deuydeth not the hoffe in to two clawes, therfore he is vnclene to you. And the hare, for though he deuyde the hoffe in to two clawes, yet he cheweth not the cud ad therfore is vnclene to you. Of their fleesh see that ye eate not ad their carkaifes se that ye twych not for they are vnclene to you.

These shal ye eate of all that are in the waters: what saeuere hath finnes and skales in the waters, fees and ryuers, that shal ye eate. And all that haue not finnes ad skales in the fees ad ryuers of all that moue and lyue in the waters, [Fo. XVIII.] shal be abhorre. Se that ye eate not of their fleesh, ad also that ye abhorre their carkaifes: for all that haue no finnes nor skales in the waters, shalbe abhominacion vnto you.

These are the foules which ye shal abhorre and which shal not be eaten, for they are an abhominacion. The egle, the goofhauke, the cormoraunte, the kyte, the vultur and all his kynd and all kynde of...
called Leuiticus.

16 rauens, the efrich, the nightcrowe, the cocow, the
17 fprowhauke, and al the kynde: the little oule, the
18 Florcke, the great oule the backe, the pelican, the
19 pye, the heron, the Iaye with the kynde, the
20 lappwynge ad the swalowe. And all foules that
crepe ad goo apó all iiii. shalbe an abhominacion
vnto you.
21 Yet these may ye eate of all the foules that moue
and goo apón iiii. fete: euon thofe that haue no knees
aboue vppon their fete to lepe with all apón the erthe,
euen thefe of them ye maye eate: the arbe and all
his kynde: the Soleam with all his kynde: the Har-
gol and all the kynde, ad the Hagab ad all his kynd.
23 Al other foules that moue ad haue iiii. fete, shalbe
abhominacion vnto you. In foch ye shalbe vnclene
whofoever touch the carkeffe of the shalbe vnclene
vnto the eu-en, ãd whofoever bereth the carkeffe of thë,
shal wash his clothes ad shalbe .P. vncline vntyll eu-en.
26 Amonge all maner beeftes, they that haue houses
and deuyde them not in to two clawes or that chewe
not the cud, shalbe vnclene vntyll you: and all that
twicheth them shalbe vnclene. And all that goeth
apon his handes amonge all maner beeftes that goo
on all foure, are vnclene vntyll you: and as many as
twych their carkeffes, shalbe vnclene vntyll the eu-en.
28 And he that beareth the carkeffe of them, shall wasshe
his clothes ad be vnclene vntyll the eu-en, for foch are
vnclene vntyll you.

†. 22 Selaam . kynde, the Hagab 27 foure fete
∪. 16 larum, & accipitrem 17 bubenem et mergulum et ibin
18 cygnnum et onocrotalum, et porphyronem, 19 herodionem,
charadrion . vpupam . vepertilionem. 21 longiora retro crura
22 brucus . attacus . ophiomachus, ac loculta 25 & ii neesse
fuerit vt portet
2. 21 das keyne knye oben an den beynen hat, da mit es auff
erdan hupffe 27 auf tappen geht
†. †. N. 22 Arbe, Sela, Hargol, Hagab are kyndes of
beeftes that crepe or scraul on the grounde which the Hebreus
them felves do not now a dayes know.
2. †. N. 22 Dïfe vier thier ñind ñnn vnfern landen nicht, wie
wol gemeynliglich Arbe vnd Hagab, fur Hewfchrecken gehalte
werden, die auch vierfuisse vogel ñind, aber es ñt gewisser, ñïfe
Ebreiche 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 apon the erth: the wefell the mouse, the tode and all his kynde, the hedgehogge, stellio, the licerte, the snayle and the moue. These are vnclene to you amonge all that moue, and all that twych them when they be dead, shalbe vnclene vntyll the euen. And what foeuer any of the dead carkeffes of them fall apon, shalbe vnclene: what foeuer vessell of wodd it be, or rayment, or skynne, or bagge or what foeuer thinge it be that any worke is wroughte with all. And they shalbe plunged in the water and be vnclene vntill the euë, and then they shalbe clene agayne.

All maner of erthen vessell where in to any of them falleth, is vnclene with all that therein [Fo. XIX.] is: and ye shal breake it. All maner meate that is eaten, yf any soch water come apon it, it shalbe vnclene. And all maner drynke that is dröke in all maner soch vessells, shalbe vnclene.

33 And whether it be ouen or kettel, it shalbe broken. For they are vnclene and shalbe vnclene vnto you: Neuerthelater, yet the fountaynes ad welles and pondes of water, shalbe clene flyll. But whosoeuer twycheth their carkeffes, shalbe vnclene.

34 Yf the dead carkeffe of any soch fall apö any seed vfed to sowe, yt shal yet be clene flyll: but àd yf any water be poured apö the seed àd afterward the dead carkeffe of them fall thereö, then it shalbe vnclene vnto you.

Yf any beeft of whiche ye eate dye, he that twitcheth the dead carkeffe shalbe vnclene vntyll the euen. And he that eateth of any soche dead carkeffe, shal waʃhe his clothes and remayne vnclene vntyll the euen. And he also that bear eth the carkeffe of it, shal waʃhe his clothes and be vnclene vntyll euen.

Y. 29 mus & crocodilus 30 migale, & chamæleon, & stellio & lacerta 32 pelles & ciliæ 34 suæ fuerit super eum 36 & omnis aquarum congregatio
L. 35 es ley oden odder keffel
XI. 41-XII. 3.
called Leuiticus.

41 All that creepeth upon the earth, is an abomination: and shall not be eaten.
42 And whatsoever goeth upon the breast 
and whatsoever goeth upon the earth, of that sea, for they are abominable. Make not your souls abominable. Make not your souls abominable with no thing that creepeth, neither make your souls unclean with them: that ye shulde be defiled thereby.
43 For I am the Lord your God, be sanctified therefore that ye may be holy, for I am holy: and defile not your souls with any manner thing that creepeth upon the earth. For I am the Lord that brought you out of the land of Egypt to be your God: be holy therefore, for I am holy.
44 This is the law of beast and soul and of all manner thing that lyeth and moveth in the water 
or of all things that creepeth upon the earth, that ye may put difference betwene unclean and clean, betwene the beasts that are eaten and the beasts that are not eaten.

C The .XII. Chapter.

1 AND the Lord spake vnto Moses 
and said: speake vnto the childern of Israel and saye: whè 
a woman hath conceived and hath borne a man childe, she shalbe unclene vii. dayes: even in like maner as when she is put aparte in tyme of hir naturall disease. And in the viii. daye the fleth

M. 42 omits Make not your soules abominable
V. 42 quadrupes graditur, & multos habet pedes 43 Nolite cōtaminare animas 47 differētias noveritis
Δ. 41 was auff erden schleicht (42, 44) 42 auff vier odder mehr suffen 43 seelen vervnrejynigen
M, N. 2 Some call it the monethe dysese, tome the floruses.
of the childes foreskynne shalbe cut awaye. And she shal contynue in the bloude of hir purifieng. xxxiii dayes, she shal [Fo. XX.] twytch no halowed thinge nor come in to the sanctuary, vntyll the tyme of hir purifieng be out. Yf she bere a maydechilde, then she shalbe vnclene two wekes as when she hath hir naturall diseafe. And she shal contynue in the bloude of hir purifieng. Lxvi. dayes.

And when the dayes of hir purifieng are out: whether it be a sonne or a daughter, she shal brynge a lambe of one yere olde for a burntoffrynge and a yonge pidgeon or a turtill doue for a fynneoffrynge vnto the dore of the tabernacle of witnesse vnto the preaft: which shal offer them before the Lorde and make an attonneament 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.

But and yf she be not able to bringe a shepe, then let her brynge two turfyls or two yonge pigeons: the one for the burntofferynge, and the other for the fynneofferynge. And the preaft shal make an attonne-ment for her, ad she shalbe clene.

The .XIII. Chapter.

And the Lord spake vnto Mofes ad uto Aarô faynge: whē there apeareth a ryſinge in any mās fleſh ether a scabbe or a gliſtrige .". whyte: as though the
plage of leprosye were in the skynne of his flefh, then let him be brought vnto
Aaron the preaft or vnto one of hys fonnes
3 the preaftes, and let the preaft loke on
the fore that is in the skynne of his flethe. 
Yf the heer in the fore be turned vnto
whyte, and the fore also feme to be lower
than the skynne of his flethe, then it is
fuerly a leprosye, and let the preaft loke
on him and make hym vnclene.
4 Yf there be but a white plecke in the
skynne of his flethe and feme not to be
lower than the other skynne nor the heer
thereof is turned unto white: then let the
5 preaft flitt him vpp feuen dayes. And let
the preaft loke upon him the .vii. daye: yf
the fore feme to him to abyde ftyll and to
go no further in the skyne, then let the
preaft flitt him vpppe yet .vii. dayes moo.
6 And let the preaft loke on him agayne
the .vii. daye. Then yf the fore be waxed
blackefh and is not grownen abrode in the
skyne, let the preaft make him clene, for it is but a
skyfye. And let him waifhe his clothes, and then he is
7 clene. But and yf the scabbe growe in the skynne after
8 that he is fene of the preaft agayne. Yf the preaft
fe that the scabbe be grownen abrode in the skyne,
let him make him vnclene: for it is fuerly a leprosye.

This chapter
makeh not for
cofession in the
eare, but is an
example of ex-
communication
off open
sinners. As
these preaftes
make vnclene
ad fende out
of company,
even fo ours
binde ad ex-
communication
out of the co-
gregacio: and
as thefe make
clean, fo doo
ours louffe,
and abfolue.
Now the the
feme secretly
thei binde
with preach-
inge gods word
ad yf thei re-
pet, with
preachinge
thei louffe the
agayne.

M. 3 judge hym vnclene.
V. 3 humiliorem cute & carne reliqua . . . et ad arbitrium
 eius separabitur. 7 & redditus munditiae . . adducetur ad eum,
8 & immunitiae condenanibut.
L. 3 vreylen 4 verfclieffen fieben tage 6 mal geschwungen
M. M. N. 2 The lepre signifyeth properly mannes doctrine,
whyche fpreadeth abroade lyke a canker: & to be short all infec-
cyon of vngodlynes, thherefore muft the Leuytes geue dylygent
hede therto: for a lyttel leuen foureth the whole lompe of
doughhe.
L. M. N. 4 Hie ifts offenbar das Mofes aus/fatz heyt allerley
grind vnblatten odder mal, da ausfatx aus weren kan oder
dem ausfatz gleych ift. Ausfatz aber bedeut eygentlich, men-
fchen lere auffer der lere Gottlichs wort, die felbe bluet vnd
grunet fur den leuten vnd frifset vmb fich, darumb den prielten
hie mit fleys auffzufehen gepotten wirt.
9 [Fo. XXI.] Yf the plage of leprofye be in a man, let his be broughte vnto the preaf, and let the preaf se him. Yf the ryfynge apeare white in the skynne ad haue also made the heer white, ad there be rawe flesh in the fore also: then it is an olde leprofye in the skynne of his flesh. And the preaf shall make him vnclene, ad shall not shutte him vp for he is vnclene.

10 Yf a leprofye breake out in the skynne and couer all the skynne from the heed to the fote ouer all where-foever the preaf loketh, then let the preaf loke apon him. Yf the leprofye haue couered all his flesh, let him make the disease cleane: for in as moch as he is altogether white he is therfore cleane. But and yf there be rawe flesh on him when he is sene, then he shalbe vnclene. Therfore when the preaf 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 leprofye. But and yf the rawe flesh departe agayne and chaunge vnto white, then let him come to the preaf and let the preaf se him: Yf the fore be chaunded vnto white, let the preaf make the disease cleane, ad then he is cleane.

11 When there is a byele in the skynne byele [often], of any mans flesh and is helede and after in the place of the byele there appeare a whyte ryfyng ether. if a synyngge white somewhat redysh, let him be sene of the preaf. Yf when the preaf seeth hi it appeare lower than the other skynne and the heer thereof of chaunged vnto white, let the preaf make hi vnclene: for it is a very leprofye, that is broken out in the place of the byele. But and yf when the

M. 11 judge him vnclene 13 judge the disease 15 judge 17 judge 20 judge
V. 11 inolita cuti. 12 quicquid sub aspectu oculorum cadit 15 facerd. iudicio polluetur, & inter immundos reputabitus 18 Caro autem et cutis
L. 10 rho fleyfch ym gefschwyr 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 rotenfe of humours brekyng forth into the viter partes all the body ouer, is called a leper, and yet muft it be judged to be cleane.
∠ XIII. 22-31. called Leuiticus. ∠

preaft loketh on it there be no white heeres therein
nether the scabbe lower than the other skynne and be
somewhat blackesh, then the preaft shall shutt him
aparte vii. dayes. Yf it sprede abrode in the meane
season, then let the preaft make him vnclene: for it is
a leproye. But âd yf the gliftringe white abyde fyll in
one place and go no further, then it is but the prynte
of the byele, and the preaft shal make him cleane.

When the skynne of any mäs flefh is burnt with fire
that it be rawe and there apere in the burnynge a
gliftringe white that is somewhat redyfh or altogether
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 leproye that
is broken out in the place of the burnynge. And the
preaft shal make him vnclene, for it is a leproye. But
and yf (when the preaft loketh on it) he fe that there
is no white heer in the bryghtenesse and that it is no
lower than the other [Fo. XXII.] skynne and that it
is also blackesh, then let the preaft shutt him upp feuen
dayes. And yf (when the preaft loketh on him the
feuenth daye) it be growen abrode in the skynne, lett
him make him vnclene: for it is a leproye. But and
yf that bryghtnesse abyde fyll in one place and goo
no further in the skynne âd be blackesh, than it is but
a ryfyng in the place of the burnynge, and the preaft
shall make hym cleane: for it is but the prynte of the
burnynge only.

Whē ether man or woman hath a breakinge
out apon the heed or the beerde, let the preaft
fe it. And yf it apeare lower than the other skynne
and there be therein golden heeres âd thyn, let the
preaft make him vnclene, for it is a breaking out
of leproye apō the heed or berde. yf (whē the

acock s. 22 judge 23 judge 25 out of the place .. judge 27 judge
30 judge
It. 23 vleris ef cicatrix 28 quia cicatrix ef combusturae.
30 capillus flauus
3. 23 die narbe von der drufs 28 geschwyr des brandmals
30 har daffelbs gulden vnd dunne
preaft loketh on the breakige out) he fe that it is no lower tha the other skynne ad that there are blacke heeres therein let hi shutt hi vp .vii. dayes. And let the preaft loke on the disease the seuenthe daye: ad yf the breakyngge outhe be gone no further nether be any golden heeres therein nether the scabbe be lower than the other skynne, then lett him be shauen, but lett hym not shaue the scabbe, and let the preaft shutt him vpp feuen .P. dayes moo. And let the preaft loke on the breakyngge out the .vii. daye agayne: Yf the breakyngge out be gone no further in the skynne nor moare lower the the other skynne, then lett the preaft make him cleane, and let him waife his clothes and then he is cleane. Yf the breakyngge out grove in the skynne after that he is once made cleane, let the preaft see him. Yf it be growne abrode in dede in the skynne, let the preaft seke no further for ony golden heeres, for he is vn cleane. But and yf he fe that the scabbe ftonde styll and that there is blacke heer growne vpp there in, the the scabbe is healed and he is cleane: and the preaft shall make him cleane.

Yf there be founde in the skynne of the flefh of man or woman a glisterynge white, let the preaft fe it. Yf there appeare in their flefh a glisterynge white somwhat blacke, the it is but frekels groweth vpp in the skynne: ad he is cleane

Yf a mans heer fall of his heed, the he is heed baulde and cleane. yf his heer fall before in his foreheade, then he is forehead balaide and cleane. yf there be in the bauledge head or baulde forehead a redyfh white scabbe, then there is leprofye fpronge vpp in his baulde head or baulde foreheade. And let the preaft fe it: and yf the ryfynge of the ore be reddyfhwhite in his bauled- [Fo. XXIII.] de heade or foreheade after the maner of a leprofye in the skynne of the flefh, then he is a leper and vn cleane: ad the preaft shall make him vn cleane, for the plague of his heede.

M. 34 iudge 35 iudged 37 iudge 44 iudge
V. 37 hom. fanatum esse, & confid. eum pronuntiet mundum.
43 co demolabit eum .. leproe
L. 31 nicht falb 44 folchs mals halben auff feym heubt
And the leper in whome the plaghe is, shall haue his clothes rent and his heade bare ad his mouth moffeld, and shalbe called vnclene.

And as longe as the dyseafe lefeth apon him, he shalbe vnclene: for he is vnclene, and shal therfore dwell alone, ad even without the hoft shal his habitacion be.

When the plaghe of leprofye is in a cloth: whether it be lynen or wollen, yee and whether it be in the warpe or wolfe of the lynen or of the wollen: ether wolfe [often], in a skynne or any thinge made of skynne, woof.

Yf the diseafe be pale or somwhat redyfh in the cloth or skynne: whether it be in the warpe or the wolfe or any thinge that is made of skynne, thie it is a very leprofye and muste be shewed vnto the preaft. And whie the preaft feeth the plaghe, lett him shutt it vpp .vii. dayes, and let him loke on the plaghe the seuenth daye. yf it be increafed in the cloth: whether it be in the warpe or wolfe or in a skynne or in anythyngge that is made of skynne, then the plaghe is a fretynge leprofye and it is vnclene: And that cloth shalbe burnt, ether warpe or wolfe, whether it be wollen or lynen or any thyngge that is made of skynne where in the plaghe is, for it is a fretyng- .P. ge leprofye, and shalbe burnt in the fyre.

Yf the preaft se that the plaghe hath freten no further in the cloth: ether in the warpe or wolfe or in what foeuer thyngge of skynne it be, then let the preaft co- maunde thie to waffhe the thyngge wherein the plaghe is, and let him shutt it vpp .vii. dayes moo. And let the preaft loke on it agayn after that the plaghe is waffhed: Yf the plaghe haue not chaunged his facion though it be spre ed no further abrode, it is yet vnclene.

And se that ye burne it in the fyre, for it is freté inwarde: whether in parte or in all together.

N. 55 fret
V. 45 contam. ac fordidum fæ clamabit.
I. 45 vnreyne genennet werden 51 freßend mal

Of the leprofye of clothes which was vfed amongst the lewes, let thie judge. This is euydet that we in oure tyme soffer ouer many leprofyes in clothes.
But and ye the preaft fe that it is somewhat blackyfh after that it is waffhed, let him rent it out of the clothe, or out of the skynne or out of the warpe or wolfe. But and ye it appeare any moare in the cloth ether in the warpe or in the wolfe or in anythyng made of skynne, than it is a waxynge plage. And fe that ye burne that with fyre, where in the plage is. Moreover the cloth ether warpe or wolfe or what soeuer thinge of skynne it be which thou haft waffhed and the plage be departed from it, shalbe waffhed once agayne: and then it is cleane.

This is the lawe of the plage of leprofye in a cloth whether it be wollē or lynyen: eyther whether it be in the warpe or wolfe or in any thynge made of skynnes, to make it cleane or vncleane.

[Fo. XXIII.] .XIII. Chapter.

AND the Lorde fpake vnto Mofes. The cleanfyng of the leper, and of the house that he is in. He shalbe broughte vnto the preaft, and the preaft shall goo out without the hofte and loke apō him. Yf the plage of leprofyte be healed in the leper, the shall the preaft commaunde that there be brought for hi that shalbe clenfed .i. luyynge byrdes that are cleane, ad ciprefe wodd, and a pece of purple cloth and yfope. And the preaft shall commaunde that one of the byrdes be kylled ouer an erthē veffell of runnyng water. And the preaft shall take the luyynge byrde and the cyprefe wodd and the purple ad the yfope, ad shall dyppe thé and the luyynge byrde in the bloude of the flayne byrde and in the rényngge water and spinkle it apon him that muft be clenfed
of his leprous .vii. tymes and clenfe him, and fhall let the lyuynge byrde goo fre in to the feldes.

And he that is clenfed fhall wafthe his clothes and shawe off all his heer åd wafthe himselfe in water, and thë he is cleane. And after that he fhall come in to the hofte, but fhall tarye without his têt .vii. dayes. Whè the feuenth daye is come, he fhall shawe off al his heer both apô his heade åd his berde åd on his browes: åd euë all the heer that is on him, fhalbe shauen off. And he fhall wafthe his clothes and his flefh in water, and then he fhalbe cleane.

.î. And when the .viii. daye is come, let him take ii. lambes without blemifh and a yewelambe of a yere olde without blemifh, and .iii. tentheales of fyne floure for a meatofferynge myngled with oyle, and a logge of oyle. Than let the praeft that maketh him cleane, brynge the man that is made cleane with thofe thynges before the Lorde vnto the dore of the tabernacle of witnesse. And lett the praeft take one of the läbes and offer him for a trefpaceofferynge, and the logge of oyle: and waue them before the Lorde. And than let him flee the lambe in the place where the fynofferynge and the burntfferynge are flayne: euë in the holy place. for as the fynofferynge is, euë fo is the trefpace offerynge the præastes: for it is moft holy.

Than lett the praeft take of the bloude of the trefpaceofferynge, and put it apô the typpe of the right eare of him that is clenfed, and apôn the thombe of his righte hande and apôn the greate too of his righte fote. Then let the praeft take of the logge of oyle and poure it in to the palme of his lefte hande, åd dippe his righte finger in the oyle that is in the palme of his lefte hand, åd let him sfrinkle it with his fynger .vii. tymes before the Lorde. And of the

V. 7 vt in agrum auolet 10 et feorifum olei sextariu.
L. 7 frey feld 10 Log oles 15 aus dem Log nemen
M. N. 15 A logge of oyle is a certayn meaure contaynyng .vi. egges, in Grec Sextarius.
L. M. N. 10 Log lft eyn kleyn maslyn auff Ebreisch als ge-nennet, aber noch vngewis wie gros es fey.
rest of the oyle that is in his hande, shall the preaft put apon the typpe of the righte eare of him that [Fo. XXV.] is clenfed, and apon the thombe of his righte hande, and apon the great too of his righte fote: euë apon the bloude of the trespaceofferynge. And the remnaunte of the oyle that is in the preaftes hande, he shall poure apon the heede off hym that is clenfed: and so shall the preaft make an attonement for him before the Lorde,

Then let the preaft offer the synneofferynge, ad make an attonement for him that is clenfed for his vncleneffe. And thà let the burntofferynge be flayne, ad let the preaft put both the burntofferynge and the meatoffrynge apò the alter; ad make an attonement for him, ad thà he shalbe cleane.

Yf he be poore ad can not gett fo moch, thà let him bringe one lambe for a trespaceoffrynge to waue it and fo to make an attonement for him, ad a tenth deale of fine floure myngled with oyle for a meatoff-rynge ad a logge of oyle, ad two turtyll doues or two yonge pygeons which he is able to gett ad let the one be a synneoffrynge and the other a burntoffryng.

And let him brynge them the viii. daye for his clenf-yanfe vnto the preaft to the dore of the tabernacle of witneffe before the Lorde.

And let the preaft take the lambe that is the trespaceoffrynge and the logge of oyle, ad wa- .F. ue them before the Lorde. And whè the lambe of the trespaceoffryne is kyled, the preaft shall take of the bloude of

F. 19 faciet sacrificium
L. 21 mit feyner hand nicht so viel erwirbt 22 mit feyner hand erwerben kan
L. f. N. 21 Gleych wie der ansatz bedeut falsch lere, falschen glauben, vnd falsch heyligs leben, fonderlich das auff eygen werck vnd nicht auff lauter Gottis gnade Alfo bedeut dis reynigen wie man ketzerey vndn folch falsch lere vertreyben fol. Nemlich dz die prediger follen dz ole yn der hand haben vnd mit dem finger handeln, dz ift fie follen das Gottis wort vndn der gnaden jm leben beweyfen vnd ynn geyst krafft predigen, damit die leut gehorchen vnd mit der hand fassen vnd folgen das dis sprengen für dem herrn vndn das fahlen der leut nichts anders ift, Denn das Euangelion fur Gott predigen vnd die leut alfo vom yrthum füren. Denn fewr vertiliget keyn ketzerey londern alleyn Gottis wortt jm geyst gefurt.

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the trespacobrefrynge, and put it apon the typpe of his righte eare that is clenfed, and apon the thombe of his righte hande, and apon the greate too of hys righte fote. And the preaft shal poure of the oyle in to his righte hande, and shal sprikle with his finger of the oyle that is in his lefte hande vii. tymes before the Lord. And the preaft shal put of the oyle that is in his hande (apon the typpe of the righte eare of hi that is clenfed, and apó the thombe of his righte hande and apon the great too of his righte fote: euen in the place where the bloude of the trespacobrefrynge was put, And the reste of the oyle that is in his hande, he shal poure apon the heede of him that is clenfed: to make an attonemét for him before the Lorde. And he shal offer one of the turtyll doues or of the yonge pigeons, soch as he can gett: the one for a synneofrynyng and the other for a burntosfryng apó the alter. And so shal the preaft make an attonemét for him that is clenfed before the Lorde. This is the lawe of him that hath the plage of leprofyke, whose hand is not able to gett that which pertayneth to hys clenfynge.

[Fo. XXVI.] And the Lorde spake vnto Mofes ad Araó faynge: when ye be come vnto the lond of Ca- naan which I geue you to posses: yf I put the plage of leprosy in any house of the londe of youre posses- sion, let him that oweth the house go ad tell the preaft faynge, me thinke that there is as it were a leprosy in the house. And the preaft shal comande them to ryd all thinge out of the house, before the preaft gow in to fe the plage: that he make not all that is in the house vnclene, and then the preaft shal gow in and fe the house.

Yf the preaft fe that the plage is in the walles of the house ad that there be holowe ftrakes pale or
rede which seme to be lower than the other partes of the wall, then let the preaft go out at the houffe dores and shett vp the houffe for vii. dayes. And let the preaft come againe the feuenth daye ad fe it: yf the plage be encreased in the walles of the houffe, let the preaft comaunde the to take awaye the stones in which the plage is, ad let the caft the in a foule place with-out the citie, ad scrape the houffe within rounde aboute, ad poure outhe the duft without the citie in a foule place. And let them take other stones and put them in the places of thofe stones, and other morter: ad playfter the houffe with all.

. P. Yf now the plage come agayne ad breake out in the houffe, after that they haue taken awaye the stones and scraped the houffe, and after that the houffe is playfterd anew: let the preaft come and fe it. And yf then he perceae that the plage hath eate further in the houffe, then it is a fretynge leprofyne that is in the houffe ad it is vnclene. Then they shall breake doune the houffe: both stones, tymbre ad all the morter of the houffe, and carye it out of the citye vnto a foule place. Moreouer he that goeth in to the houffe all the whyle that it is shett vp, shalbe vnclene vntyll nighte. And he that lepeth in the houffe shall waffe his clothes, and he alfo that eath in the houffe shall waffe his clothes.

But and yf the preaft come and fe that the plage hath sprede no further in the houffe after that it is new playftered, the let him make it cleane for the plage is healed. And let hym take to clenfe the houffe with all: two birdes, cypresse wodd, ad purple clothe ad yfope. And let him kyll one of the birdes ouer an erthen vefel of runnynge water, ad take the cipresse wodd, the yfope, the purple ad the lyuynge byrde, ad dyppe them in the bloud of the flayne byrde and in the runninge water, and sprinkel apon the houffe feuen
Called Leuiticus.

52 tymes, and clenfe the house with [Fo. XXVII.] the bloude of the byrde, and with the runninge water, ad with the luyyinge byrde, ad with the cypresse wodd, ad the yfope ad the purple clothe. And he shall lett the luyyinge bird flee oute off the towne in to the wylde feldes, and so make an attone-ment for the house, and it shalbe cleane.

53 This is the lawe of all maner plage of leprosye and breakyng out, and of the leprosye off clothe and house: and of ryfynge, scabbes and glyfternynge white, to teache when a thinge is vnclene or cleane. This is the lawe off leprosye.

C The XV. Chapter.

M.C.S. The manner of purging the vnclennes bothe of men and women.

1 And the Lorde spake vnto Moses and Aaron sayenge, speake vnto the children of Israel and saye vnto them: euery ma that hath a runnynge ysue in his fleshe, is vnclene by the reaason of his ysue. And hereby shal it be knowne when he is vnclene. Yf his fleshe runne, or yf his fleshe congele by the reaason off his ysue, than he is vnclene. Euery couche whereon he lyeth ad euery thinge whereon he sytteth shalbe vnclene

2 He that twitcheth his couch, shal waffh his clothes ad bath him selfe with water, ad be vnclene vntyll the euen.

3 He that sytteth on that whereon he fatt, shal .p. waffh his clothes and bathe him selfe with water and be vnclene vntill the euenyng. And he that twicheth his fleshe shal waffhe his clothes and bathe him selfe in

R. 52 cedar wodd

V. 53 orabit pro domo & iure mundabitur. 54 lepra et per-cussura, xv, 2 patitur fluxus feminis 3 cu per singula momenta adheserit carni eius, atque cœrœuerit foedus humor.

A. 56 beulen, gretz vnd eytter weys. xv, 2 feym fleyfch eyn flus fleuflet 3 eyttert odder wund gefreifen wirt
8 water and be vnclene vnto the euen. Yf any soch sptytt apone him that is cleane, he muft washe his clothes and bathe him felle in water and be vnclene vntill euen.

9 And what foeuer fadell that he rydeth apō fhalbe vnclene. And whofoeuer twicheth any thinge that was vnder him, fhalbe vnclene vnto the euë. And he that beareth any soch thinges shall washe his clothes and bathe hi felf in water ad be vnclene vnto the euë, ad whofoeuer he twicheth (yf he haue not firft wafhed his handes in water) muft washe his clothes, ad bathe him felle in water, ad be vnclene vn to the euennyge. And yf he twych a vefell of erth, it fhalbe broken: and all vefells of wodd fhalbe renfed in the water.

10 When he that hath an yffue is clesned of his yffue, let him numbre .vii. dayes after he is cleane, ad washe his clothes, and bathe his fleshe in runnynge water, ad then he is cleane. And the .viii. daye let him take two turtill dous or two yonge pigeons, and come be fore the Lorde vnto the dore of the tabernacle of wit nesfe ad geue them vnto the preaft. And the preaft [Fo. XXVIII.] fhall offer them: the one for a fynne-offerynge, and the other for a burntofferynge: and make an attonement for him before the Lord, as cöcernynge his yffue.

11 Yf any mans feed departe frō him in his flepe, he fhall wafh his fleshe in water ad be vnclene vntill euë. And all the clothes or furres whereon furres, fkins foch feed chaunceth fhalbe wafhed with water ad be vnclene vnto the euë. And yf a womā lye with foche a whone, they fhall wafh the felues with water and be vnclene vntyll euenn.

12 Whē a womās naturall course of bloud rūneth, fhe fhalbe put aparthe .vii. dayes: ad whofoeuer twycheth her fhalbe vnclene vnto the euë. And all that fhe
called Leuiticus.

lyeth apó as longe as she is put parte shalbe vnclene.
21 And whosoever twicheth hir couch shall washi his clothes and bathe hi selfe with water âd be vnclene vnto the
euê. And whosoever twicheth any thinge that she
fatt apó, shall washi his clothes âd washe him selfe also
in water, âd be vnclene vnto the euê: so that whether
he twich her couche or any thige whereó she hath fêtê,
he shalbe vnclene ûto the euê. âd yf a mà lye with
her in the meane tyme, he shalbe put parte as well
as she âd shalbe vnclene .vii. dayes, âd all his couch
wherein he slepeth shalbe vnclene.
22 And whosoever twicheth hir couch shalbe vnclene and bathe
hi selfe with water ad be vnclene vnto the euê:
whether he twich her couche or any thige whereó she hath fêtê,
he shalbe vnclene ûto the euê. âd yf a mà lye with
her in the meane tyme, he shalbe put parte as well
as she âd shalbe vnclene .vii. dayes, âd all his couch
wherein he slepeth shalbe vnclene.
24 And whosoever twicheth them, shalbe vnclene, âd shall washe
his clothes âd bathe him selfe in water âd be vnclene
vnto euen.
28 And when she is clensfed of hyr iffue, let hyr counte
hir seuen dayes after that she is cleane. And the .viii
day let her take two turtils or two yonge pigeons and
brynge them vnto the preaft vnto the dore of the tab-
ernacle of witnesse. And the preaft shall offer the one
for a fynneoffrynge, and the other for a burntofferynge:
and so make an attonement for her before the Lorde.
as concernynge hir vnclene ye ﬂue.
29 Make the childern of Israel to kepe them selues fró
their vncleneffe, that they dye'not in their vncleneffe: whê
they haue defiled my habitacion that is amonge them.

Æ. 20 And all y she lyeth or fytteth vpó as longe as she
24 aparte was well 25 longe tymer out of 28 But yf she be cleane
of hir yﬄue
V. 25 non in tempore menfr. vel quæ poß menfr. sanguin.
fluere non cessat 30 rogabitque pro ea . & pro fluxu immunditiae
eius.
L. 20 bey fêteth gethan ift 25 nicht allein zur gewonlicher zeyt,
fonder auch vber die gew. zeyt. 30 verfunen für dem HERRN
vber dem flus yhrer vnreynickeyt.

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This is the lawe of him that hath a runninge fore, and of him whose feed runneth from [Fo. XXIX.] him in his flepe and is defiled therewith, and of her that hath an yssue of bloude as longe as she is put a parte, and of whosoever hath a runnynge fore whether it be man or woman, and of him that flepeth with her that is vnclene.

The .XVI. Chapter.

1 And the Lorde spake vnto Mo-

ses after the deeth of the two
fonnes of Aaron, when they
had offered before the Lorde

and dyed: And he sayde vnto Moses:

speake vnto Aaron thy brother that he
go not at all tymes in to the holy
place, that is whithin the vayle that
hangeth before the mercyfeate which is
apon the arcke that he dye not. For

By the cloud I will appeare in a slowde

vnder fonde the smoke of

upon the mercyfeate.

But of this maner shal

Aaron goo in in to the holy place: with a yonge ox

for a fynneofiferynge, and a ram for a burntoffrynge.

And he shal put the holy lynen albe apon him, ad
shal have a lynen breche vppon his fleth, and shal
gyrde him wyth a lynen gyrdell, and put the lynen
mytre apon his heede: for they are holy raymentes.

And he shal washe his fleth with water, and put them
on. And he shal take of the multitude of the childern

¶. 3 with a bullock

V. 32 líta est lex eius qui pat. fluxú fem., & qui poll. coitu,
33 & quæ men. temp. separatur, vel quæ iugi fluit tæg., & hom.
qui dormier. cum ea. xvi, 2 super oraculum 3 nifi hanc ante fe-
cerit 4 cū lotus fuerit

². 33 vn̄d wer eyn flus'hat, es fey man odder weyb

¶. ¶. N. 2 By the cloud vnderfáde the smoke of the cenfe.
of Israel two goats for a synneoffrynge and a ram for a burntoffrynge.

6. And Aaron shall offer the ox for his synneoffrynge and make an attonement for him ad for his house. And he shall take the two goats and present them before the Lorde in the dore of the tabernacle of witnesse. And Aaron cast lottes over the ii. goats: one lotte for the Lorde, ad another for a scapegoote.

9. And Aaron shall take the two goats and offer them before the Lorde in the dore of the tabernacle of witnesse. And Aaron cast lots over the ii. goats: one for the Lorde, ad another for a scapegoote.

19. And he shall take of the bloude of the ox ad sprinkle it with his finger before the mercyfeate eaflwarde: euen vii. tymes.

16. Then shall he kyll the goat that is the peoples synneoffrynge, and bryng hys bloude within the vayle, and doo with his bloude as [Fo. XXX.] he dyd with the bloude of the oxe, and let him sprinkle it toward the mercyfeate and before the mercyfeate: ad reconcyle the holy place frö the vnclenneffe of the childern of Israel, and from their trefpaces ad all there synnes. And so let him doo also vnto the tabernacle of witnesse that dwelleth with them, eue among their vnclennefes.
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 hym selfe and for his houfholde, ad for all the multitude of Israel. Then he shall goo out vnto the alter that flondeth 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 apon the hornes of the altare rounde aboute, and sprynckle of the bloude apon it with his finger feuen tymes, and clene it, and halowe it frō the vnclenneffes of the childern of Israel.

And whē he hath made an ende of recōcylinge the holy place and the tabernacle of witnesse ad the alter, let him bringe the lyue goote ad let Aaro put both his handes apon the heede of the lyue goote, and con-
sesse ouer him all the myfdeades of the childern of Israel, .P. and all their trefpaces, and all their fynnes: and let him put them apō the heed of the goote ad fende him awaye by the handes of one that is acouynted in the wylderneffe. And the acouynted, ac-
goote shall bere apon him all their myf-
deades vnto the wilderneffe, and he shall let the goote goo fre in the wilderneffe.

And let Aaron goo in to the tabernacle of wyntnesse and put off the lynē clothes which he put on when he wet in in to the holy place, ad leaue them there. And let him waffhe his flesth with water in the holy place, and put on his owne rayment, and then come out and offer his burntofferswnga and the burntofferynge of the people, and make an atonemēt for him selfe ad for the people, and the fatt of the synofferynge let him burne apon the alter. And let him that caryed forth the scapegoote, waffhe his clothes and bathe hys flesth in water, and then come in to the hofte agayne.
And the oxe of the synofferynge and the goote of the synofferynge (whose bloude was brought in to make an atonemêt in the holy place) let one carye out without the hofte and burne with fyre: both their skynnes,  
their flefh âd their donge. And let him that burneth them, waifie his clothes âd bathe his flefh in water, and ðe come in to the hofte agayne.  

And the oxe of the synofferynge and the goote of the synofferynge (whose bloude was brought in to make an atonemêt in the holy place) let one carye out without the hofte and burne with fyre: both their skynnes,  
their flefh âd their donge. And let him that burneth them, waifie his clothes âd bathe his flefh in water, and ðe come in to the hofte agayne.  

[Fo. XXXI.] And it shalbe an ordynaunce for euer vnto you. And euë in the tenth daye of the seuenth moneth, ye shal humble youre foules and shal doo no worke at all: whether it be one of youre ðelues or a  
strauenger that fœgeorneth amongethe. for that daye shal an atonemêt be made for you to clenfe you from all youre synnes before the Lorde, and ye shalbe cleane.  

It shal be a sabbath of reft vnto you, and ye shal humble youre foules, and it shalbe an ordynaunce for euer.  

And the preaft that is anoynted and whose hande was fylled to mynistre in his fathers ðeade, shall make the atonemêt and shall put on the holy lynë vestimetës, and reconcyle the holy sanctuary and the tabernacle of witnesse âd the alter, and shal make an atonemêt alfo for the preaftes and for all the people of the congregacion. And this shalbe an euerlaftynge ordynaunce vnto you to make an atonement for the children of Israël for all their synnes once a yere: and it was done euë as the Lorde commaunded Mosës.
The thirde boke of Moses,

The .XVII. Chapter.

And the Lorde talked with Moses sayenge: speake vnto Aarô and vnto his onnes and vnto all the childern of Israel ad saye .\(^5\) vnto them, this is the thynge which the Lorde charged saynge: what soever he be of the house of Israel that kylleth an oxe, lambe or goote in the hoste or out of the hoste and bryngeth the not vnto the dore of the tabernacle of witnesse, to offer an offerynge vnto the Lorde before the dwelling place of the Lorde, bloude shalbe imputed vnto that man, as though he had shed bloude, and that man shal perysh from amonge his people.

Wherfore let the childern of Israel brynge their offerynes they offer in the wyde felde, vnto the Lorde: euen vnto the dore of the tabernacle of witnesse and vnto the preaft, and offer thè for peelsofferynes vnto the Lorde. And the preaft shal sprinkle the bloude apon the alter of the Lorde in the dore of the tabernacle of wytnesse, and burne the fatt to be a fwayne faoure vnto the Lorde. And let them no moare offer their offerynes vnto deuyls, after whom they goo a whoorynge. And this shalbe an ordynauce for euer vnto you thorow out youre generacyons.

And thou shalt saye vnto them: what soever man it be of the house of Israel or of the strauengers that sogeorne amonge you that offereth a burntofferynge or any other offerynge and bryngeth it not vnto the

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\(^5\) If sanguinis reus erit holias fuas quas occidunt in agro daemonibus, cum quibus fornicati sunt.
\(^7\) Un mit niethe yhre oppiere hyn fort . . . mit den fie huren

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dore of the taber- [Fo. XXXII.] nacle of wyntnesse to offer vnto the Lorde, that felow shall peryfh from amonge his people.

10 And what foeuer man it be of the house of Israel or of the fraungers that fouiourne amonge you that eateth any maner of bloude, I will set my face agaynft that soule that eateth bloude, and will destroy him from amonge his people. for the life of the flefh is in the bloude, and I haue geuen it vnto you apon the alter, to make an attonement for youre soules, for bloude shall make an attonement for the soule. And therefore I sayde vnto the childern of Israel: se that no soule of you eate bloude, nor yet any fraunger that fouiourneth amonge you.

13 Whatfoeuer man it be of the childern of Israel or of the fraungers that fouiourneth amonge you that eate any maner of bloude, I will set my face agaynft that soule that eateth bloude, and will destroy him from amonge his people. for the life of the flefh is in the bloude, and I haue geuen it vnto you apon the alter, to make an attonement for youre soules, for the life of all flefh is in the bloude.

14 And what foeuer foule it be that eateth that which was dyed alone or that which was torne with wylde beeftes: whether it be one of youre felues or a fraunger, he shall washe his e. clothes ad bathe him selfe in water, ad shalbe vnclene vnto the euë, ad thà is he cleane.

15 But ad yf he washe them not nor washe his flefh he shall beare his synne.

F. 10 obfarmabo faciem meam contra animam illius 11 dedi illum vobis, vt super altare meum expiets pro animabus vestris . . pro animae piaculo 13 si venatione atque aucupio 14 anima enim omnis carnis in sanguine effi.

3. 10 widder den will ich meyn antlitz setzen 11 denn des leybs feel ift ym blut, vnd ich habs euch zum alttar geben 13 fehet auff der iaget 14 denn alles fleyfch lebt ym blut . . Denn alles fleyfch leben ift ynn feym blut.
The Lorde talked with Moses, and spake unto the children of Israel, and saith unto them, I am the Lorde your God. Wherefore after the doynges of the land of Egypt wherein ye dwelt, fee that ye do not: nether after the doynges of the lande of Canaan, whether I will bringe you, nether walke ye in their ordinaunces, but doo after my judgemetes, and kepe myne ordynaunces, to walke therein: for I am the Lorde. Se that ye goo to none of youre nygheft kynred for to vncover their secreettes, for I am the Lorde. The secreettes of thy father and thy mother, se thou vnheale not: she is thy mother, therfore thou not discouer hir secreettes. Thou shalt not discouer the secreettes of thy fathers wife shalt thou not discouer, for they are thy fathers secreettes. Thou shalt not discouer the preuyte of thy fyfter, the daughter of thy father or of thy mother: whether ther she be borne at home or without. Thou shalt not discouer the secreettes of thy sonnes daughter or thy daughters daughter, for that is thyne awne preuyte: Thou shalt not discouer the secreettes of thy fathers wyues daughter, which she bare to thy father, for she is thy fuyter: thou shalt therfore not discouer hir secreettes. Thou shalt not vncover the secreettes of thy fathers fyfter, for she is thy fathers neste kyn. Thou shalt not dyfcouer
the secreettes off thy mothers fyfter, for she is thy mothers nexte kyn.

14 Thou shalt not open the secreettes of thy fathers brother: that is thou shalt not goo in to his wife, for she is thyme awnte. Thou shalt not discouer the secreettes of thy daughter in lawe she is thy synnes wyfe: therfore vncouer not hir secreettes. Thou shalt not vnheale the secreettes of thy brothers wife, for that is thy brothers preuyte. Thou shalt not discouer the preuytes of the wife ad hir daughter also, nether shalt thou take hir synnes daughter or hir daughters daughter to vncouer their secreettes: they are hir nexte kyn, it were therfore wikyndesse. Thou shalt not take a wyfe and hir sister thereto, to vexe hir that thou wold-est open hir secreettes as longe as she lyueth. Thou shalt not goo vnto a woman to open hir secreettes, as .P. longe as she is put a parte for hir vnclennesse.

20 Thou shalt not lye with thy neighbours wyfe, to defyle thi felye with her. Thou shalt not geue of thi feed to offer it vnto Moloch, that thou defile not the name of thi God, for I am the Lorde.

22 Thou shalt not lye with mankynde as with wo- mankynde, for that is abominacion. Thou shalt lye with no maner of beeste to defile thy felye there-

\[\text{\underline{\text{Leuiticus.}}\text{\underline{\rule{0pt}{1pt}}}\text{\underline{\text{351}}}}\]

\[\text{\underline{\text{13 nexte kynfwoman 14 Thou shalt not vncouer}}}\]

\[\text{\underline{\text{V. 13 caro ut matris tuae. 14 quae tibi affinitate coniungitur.}}}\]

\[\text{\underline{\text{15 ignominia eius. Et ex orem fratri sui nullius accipiat. 17 Tur-}}}\]

\[\text{\underline{\text{pituad. \ldots ignominiam eius. \ldots quia caro illius sunt, \& talis coitus incælitus est. 18 in pellicatum illius. \ldots adhuc illa vivente.}}}\]

\[\text{\underline{\text{19 reuelabib commissione maculaberis. 21 \text{\underline{\text{vt confecetur idolo}}}}}\]

\[\text{\underline{\text{L. 13 deynr mutter nelhifte blutfreundyn. 17 vnd \text{\underline{\text{ist eyn laifer.}}}\ldots 18 weyb nemen fampf yhrrer schwester \ldots \ldots weyl sie noch lebt.}}}\]

\[\text{\underline{\text{20 sie zu befamen 21 dem Molech verbrant werde}}}\]

\[\text{\underline{\text{M. M. N. 21 Thy seede, that is thy generacion, thy fynnes, thy daughters etc.-Moloch loke in the xx. chap. of Leu. 1, a.}}}\]

\[\text{\underline{\text{L. M. N. 21 Molech war eyn abgott, dem sie yhr eygen kinder zu dienst verbranten, wie Manasse thet der konig Iuda, vnd meyneten Gott damit zu dienen wie Abraham thet da er Isaac feynten fon opiffert, Aber weyl das Gott nicht befolhen hatte, wie er Abraham thet, war es unrecht, darumb spricht hie Gott, das feyn name da durch entheyligt werde. Denn es gefchach vnter Gottis name vnd war doch teuffelsich, wie auch ist kloffergelubd vnd ander menchen auss fetete viel leutt verderben, vnter gottlichem namen als fey es Gottis dienst.}}}\]
with, nether shall any woman fonde before a becal to lye doune thereto, for that is abominacion.

24 Defile not youre selues in any of these things, for with all these things are these nacions defiled whiche I caft out before you: and the lande is defiled, and I will visett the wykednesse thereof apone it. and the lande shal spewe out hir inhabiters. Kepe ye therefore myne ordinaunces and judgemenetes, and se that ye comytt none of these abominacions: nether any of you nor ony straunger that soiourneth amonge you (for all these abominacions haue the men of the lande done whiche were there before you, and the lande is defiled) left that the lande spewe you out when ye haue defiled it, as it spewed out the nacions that were there before you. For whofoeuer shall comytt any of these abominacions, the fame soules that [Fo. XXXIII.] comytt them shall perish from amonge their people. Therfore se that ye kepe myne ordinaunces, that ye comytt none of these abhominable cuftomes which were comiytted before you: that ye defile not youre selues therewith for I am the Lorde youre God.

The .XIX. Chapter.

ND the Lorde spake vnto Mofes sayenge: speake vnto all the multitude of the childern of Israel, and saye vnto them. Be holy for I the Lorde youre God am holye. Se that ye feare: evey man his father and his mother, âd that ye kepe my Sabethes, for I am the Lorde youre God. Ye shal not turne vnto ydolls nor make you goddes of metall: I am the Lorde youre God.

F. 23 non succumbet iumento... quia scelus est.
L. 23 thier zu schaffen haben.
5 When ye offre youre peaceofferynges vnto the Lorde, ye shall offer them that ye maye be accepted. And it shalbe eaten the same daye ye offer it and on the morowe, but what soeuer is lefte on the thirde daye shalbe burnt in the fire. Yf it be eaten the thirde daye, it shalbe vnclene ad not accepted. And he that eateth it shal be bere his fynne: because he hath defiled the halowed thinges of the Lorde, ad that soule shal persist from amonge his people.

6 When ye ofifre youre peaceofferynges vnto the Lorde, ye shal offer them that ye maye be accepted. And it shalbe eaten the fame daye ye offer it and on the morowe, but what soeuer is lefte on the thirde daye shalbe burnt in the fire. Yf it be eaten the thirde daye, it shalbe vnclene ad not accepted. And he that eateth it shal be bere his fynne: because he hath defiled the halowed thinges of the Lorde, ad that soule shal persist from amonge his people.

7 When ye ofifre youre peaceofferynges vnto the Lorde, ye shal offer them that ye maye be accepted. And it shalbe eaten the fame daye ye offer it and on the morowe, but what soeuer is lefte on the thirde daye shalbe burnt in the fire. Yf it be eaten the thirde daye, it shalbe vnclene ad not accepted. And he that eateth it shal be bere his fynne: because he hath defiled the halowed thinges of the Lorde, ad that soule shal persist from amonge his people.

8 When ye ofifre youre peaceofferynges vnto the Lorde, ye shal offer them that ye maye be accepted. And it shalbe eaten the fame daye ye offer it and on the morowe, but what soeuer is lefte on the thirde daye shalbe burnt in the fire. Yf it be eaten the thirde daye, it shalbe vnclene ad not accepted. And he that eateth it shal be bere his fynne: because he hath defiled the halowed thinges of the Lorde, ad that soule shal persist from amonge his people.

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16 When ye ofifre youre peaceofferynges vnto the Lorde, ye shal offer them that ye maye be accepted. And it shalbe eaten the fame daye ye offer it and on the morowe, but what soeuer is lefte on the thirde daye shalbe burnt in the fire. Yf it be eaten the thirde daye, it shalbe vnclene ad not accepted. And he that eateth it shal be bere his fynne: because he hath defiled the halowed thinges of the Lorde, ad that soule shal persist from amonge his people.

When ye offer your peace offerings upon the Lord, you shall offer them that may be accepted. And it shall be eaten the same day you offer it and on the morrow, but what remains on the third day shall be burnt in the fire. If it is eaten the third day, it shall be unclean and not accepted. And he who eats it shall bear his punishment: because he has defiled the holy things of the Lord, and that soul shall perish from among his people.

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 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 neyghboure: that thou bere not synne for his fake.

18 Thou shalt not avenge thy selfe nor bere hate in thy mynde against the childern of thi people, but shalt loue thy neyghboure euë as thy self I am the Lorde.

19 Kepe myne ordinances. Let none of thy catell gendre with a còtrary kynde, nether sowe thy felde with myngled feed, nether shalt thou put on any garment of lynyen and wollen

20 If 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 freidome geuen her, there shalbe a payne apon it: but they shall not dye, payne, pun-

21 becaufe she was not made fre. And he shall brynge for his trefspaceofferynge vnto the Lorde: euen vnto the dore off the tabernacle of witnesse, a ram for a trefspaceoffyrnyg. And the preaft shall make an attonement for him with the ram of the trefspace-

22 offerynge before the Lord, for his synne which he hath done: and it shalbe forgeuen him, as concerninge the synne which he hath done.

F. 16 . . . flabis contra fanguinem 18 injuria ciuium tuorum 19 ex duobus texta 20 ancilla etiam nobilis . . . vapulabunt ambo

L. 19 wolde vnd leyen gemenget 20 vnd vnon eym andern verrucket

M. M. N. 19 Catell maye not gedre with a còtrarykiinde agaynë the order of nature: moche leffe reasonable creatures made to the ymage of God as më & wemë. 4 The felde maye not be fowen wyth mixt feede, that is, oure dedes & wordes maye not be myngled with ypocréf. Nether maye our garmëtes be made of lynë & wollë, that is we maye not myngle falsë doctrine wyth true, or fthew a carnall and worldly lyfe vnder pretence of relygion.

L. M. N. 20 Verruckt: dis gefetz redet vó folchö weyb, das zuuor von yemand beschlaffn vnd doch nicht zur ehe genomen ift, wie es leyen fôt nach dem gefetz am. 21 capitel ym andern buch, vileicht, das fie yhr herr dem nicht hat wollen geben, vnd als nu glech eyner witwyn ift vnd zum andern mal beschlaffn wirt, welches denn widder ehebruch noch hurereiy ift, vnd doch fund, die òffschých ift.
And when ye come to the lande àd haue p\lant\d all maner of trees where of mè eate, ye shal holde them vn\c\nc\mfied as concerning their frute: euè thre yere shal they be vn\c\nc\mfied vnto you àd shal not be eate of, àd the fourth .P. yere all the frute of the shalbe holy àd acceptable to the Lorde. And the fift yere maye ye eate of the frute of thè, àd gather in the encrease of them: I am the Lorde youre God.

Ye shal not rent youre flesh for any soules fake, nor printe any markes apon you: I am the Lorde. Thou shalt not pollute thi doughter, that thou wold\e\n\f\eft maintene her to be an whoor: left the lade fall to whoredome, àd waxe ful of wekednésse. ¶ Se that ye kepe my Sabbathes and feare my sanctuary: I am the Lorde. Turne not to thè that worke with sprites, nether regarde thè that obserue difemall dayes: that ye be not defiled by thè, for I am the Lorde youre God.

Thou shalt ryse vp before the hoorehed, hoorehed, àd reuerence the face of the old mà àd hoary head dread thy god, for I am the Lorde. ¶f a straunger soiourne by the in youre lande, fe that ye vexe him not: But let the straunger that dwelleth with you, be as one of youre felues, and loue him as thi selfe, for ye were strauengers in the lande of [Fo. XXXVI.] Égipte. I am the Lorde youre God.

Ye shal do no vnrightuou\ns in iudgemèt nether in meteyerde, weyght or meafure. But ye shal haue
true balaces, true weightes, A true Epha ad a true hin. I am the Lorde youre god which broughte you out of the land of Egipte, that ye shulde obserue all myne ordenaunces and judgementes and that ye shulde kepe them: I am the Lorde.

The .XX, Chapter,

And the Lorde talked with Moses faynge: tell the childdren of Israel, whofoever he be of the childdren of Israel or of the ftraungers that dwel in Israel, that geueth of his feed vnto Moloch he shalld dye for it: the people off the lande shalld stone hir with stones. And I will fett my face apon that felowe, and will deffroye him from amonge his people: because he hath geuen of his feed vnto Moloch, for to defile my sanctuary and to polute myne holy name. And though that the people of the lande hyde their eyes from that felowe, when he geueth of his feed vnto Moloch, so that they kyll him not: yet I will put my face apon that man and apon his houff-holde, and will defffroy him and all that goo a whooringe with him and comytt hoordome with Moloch from amonge their people.

M.C.S. They that geue of their feede to Moloch shalld dye therefore. Other goodly lawses necessarie to be vfed in comen wealthes.

If we tranfgresse gods commandemente we may happely efcap worldly judgments, but we can not avoid the firste wrath of god, but it will shurely find us out.

\[\text{M.} \quad 5 \quad \text{and vpon hys generacion}\]

\[\text{V.} \quad 36 \quad \text{iuus modius, æquuque fextarius. xx, 4 \quad Quod si negligens populus terræ, & quasi paruipendens imperium meum, dimiferit hominem \& et cognitionem eius}\]

\[\text{L.} \quad 36 \quad \text{recht Epha, recht Hin. xx, 4 durch die finger fehen wurd, dem menschen}\]

\[\text{M. M. N. 2 Moloch, ynder this name moloch is forbidden almaner of ydolatkie, specially the exercifynge of children thereto for that is abominable before the Lorde. Moloch was an Idolle of the children of Ammon, whose Image was holowe hauyng in it feu6 clofettes, one was to offer therin syne floure, another for turtell dowues, the thyrd for a hepe, the fourth for a Ram, the fyth for a califfe, the fyxt for an oxe, And for hyn that wolde offre his fonne was opened the feueth clofet. And the face of this Idolle was lyke the face of a califfe, his handes made playne ready to recceau of them that flode by.}\]
6 If any foule turne vnto them that worke with spirits or makers of dymall dayes and goo a whoore
ynge after them, I wil put my face apon that foule
and will destroye him from amonget his people. Sancti-
tifie youre felues thersore and be holye, for I am the
Lorde youre God. And se that ye kepe myne ordi-
nances and doo them. For I am the Lorde which san-
tifie you.
9 Whofoeuer curseth his father or mother, shal 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 shal dye for it: because he hath broke wed-
locke with his neibours wife, and so shal the
likewife.
11 If a man lye with his fathers wife ad vncouer his
fathers secrettes, they shal both dye for it, their bloude
be apon their heedes.
12 If a man lye with his daughter in lawe thei shal
dye both of them: they haue wrought abhominacion,
their bloude vpon their heedes.
13 If a man lye with the mankynde after the maner
as with woma kynd, they haue both committed an
abhominacion and shal dye for it. Their bloude be apon
their heed.
14 If a man take a wife ad hir mother thereto, it is
wkedennefe. Me shal burne with fire both [Fo.
XXXVII.] him and them, that there be no wked-
nennefe amonget you.
15 If a man lye with a beef he shal dye, and ye shal
flee the beef.
16 If a woma go vnto a beef ad lye doune thereto:
thou shalt kyll the woma ad the beef also they shal
dye, ad their bloud be apô their hedes

Footnotes:
6 him to enchautes or expounders of tokens 9 his bloud
on his head 13 with mankynde . . heads.
V. 6 Anima quæ declin. ad magos & ariolos fanguis eius
fit super eum. 11 dormierit cum nouerca fua 15 lumento & pecore
16 Mulier qui fuccubuerit
L. 6 warfagern vnd zeychen deutttern 11 feyns vaters weyb
schlefft
17 Yf a mâ take his fyfter his fathers daughter or his mothers daughter, âd fe hir secreettes, and she fe his secreettes also: it is a weked thinge.

Therefore let them perisf in the fyghte of their people, he hath fene his fysters secretnesse, he shall therefore bere his synne.

18 Yf a man lye with a woman in tyme of hyr naturall diseafe and vnheale hir secreettes and vncouer hir fountayne, âd she also open the fountayne of hir bloude, they shall both perishe from amonge their people.

19 Thou shalt not vncouer the secreettes of thy mothers fyfter nor of thy fathers fyfters, for he that doth so, vncouereth his nexte kyn: âd thei shall here their synne.

20 Yf a male with his vnclens wife, he hath vncouered his vnclens secreettes: they shall bere their synne, and shall dye childleffe.

21 Yf a mâ take his brothers wife, it is an vnclene thinge, he hath vncouered his brothers secreettes, they shalbe childleffe thersore.

22 P. Se that ye kepe thersore all myne ordinaunces and all my judgementes, and that ye doo them: that the londe whether I brynge you to dwell therein, spewe you not oute. And fe that ye walke not in the maners whiche I caft oute before you: For they commytted all these thinges, and I abhorred them.

23 But I haue sayde vnto you that ye shall enjoye their londe, and that I will geue it vnto you to possesse it: euë a londe that floweth with milke and honye. I am the Lord your God, whiche haue separeted you from other nacions: that ye shulde put difference betwene cleane beeftes and vnclene, and betwene vnclene foules and them that are cleane. Make not youre foules thersore abhominable with beeftes âd foules,
XX. 26-xxi. 6.
called Leutnicus.

and with all maner thinge that crepeth apon the grounde, which I haue separated vnto you to holde them vncleane. Be holy vnto me, for I the Lorde am holy and haue seuered you from other nacyons: that ye shulde be myne.

26 If there be ma or woma that worketh with a spryte or a maker of dysemall dayes, thei shalbe dye for it. Me shalbe stone them with stones, ad their bloude shalbe apon them.

The xx. Chapter.

[Fo. XXXVIII.] XXI. Chapter.

AND the Lorde sayde vnto Mo- 

1 fes: speake vnto the preaftes the fonnes of Aaron and faye vnto them. A preaft shal deffile him felfe at the deth of none of his people, but apon his kyn that is nye vnto him: as his mother, father, fonne, daughter and brother: and on his fyfter as lõge as she is a mayde ad dwelleth nye him and was neuer geuen to man: on her he maye deffile him felfe. But he shal not make him felfe vncleane vpon a ruelar of his people to polute him felfe with all.

2 They shal make the no baldneffe apon their heedes or shaue off the lockes of their beerdes, nor make any markes in their fleth. Thei shalbe holy vnto their God, ad not polute the name of

M. 27 or that expoundeth tokens
V. 27 pythonicus, vel diuinationis fuerit spiritus xxiii, 2 nifi tantum in confanguineis, ac propinquis 6 Incenfum enim domini
L. 27 warfager oder zeychen deutter
M. N. 1 The preaftes be warned that they shall not come at the cómë waylynges & lamëtacyons of the deed left they fuld therby be the moare vnapte to do their sacrlyfces wherunto they were properly appoynted, and left they shulde by their wepyng geue an occation to deftruye the beleue of the refurreccion of the dead.

Of the hethë preaftes ther- 

fore take our prelates the ensample off their balde pates.
their god, for the sacrifices of the Lorde ad the bred of their God thei do offer: therfore they must be holy.

7 Thei shall take no wife that is an whoore, or polluted, or put frō hir husbone: for a preaft is holy vnto his God. Sanctifie him therfore, for he offereth vp the bred of God: he shall therfore be holy vnto the, for I the Lorde whiche sanctifie you, am holy.

8 By bred vn- derfonde all fode, fefh, frute, or whatfoeuer it be.

9 Yf a preaftes daughter fall to playe the whore, she poluteth hir father: therfore she shall be burnt with fire.

10 He that is the hye preaft among his brethern vppon whose heed the anoyntynge oyle was poured and whose hande was fylled to put on the vesti- mètes, shall not vncouer his heed nor rent his clothes, nether shall goo to any deed body nor make him felfe 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 anoyntynge oyle of God, is apon him. I am the Lorde.

11 The anoynt- ynge was the coronacion both of kynges ad of prefes also.

12 The popefor- bideth allfoch lyke wife yff they have payd for dif- pensaciōs.

13 He shall take a mayden vnto his wife:

14 but no wedowe nor deuorfed nor poluted whoore.

But he shall take a mayden of his awne people to wife, that he defyle not his seed apō his people. for I am the Lorde which sanctifye him.

15 And the Lorde spake vnto Mofes faynge, speake vnto Aaron and faye: No man of thi feed in their generacions that hath any deformyte preffe, a p- apon him, shall preffe for to proach, v. 21. offer the bred of his God.

16, 17 for none that hath any blemys[h shall come nere: whether he be blynde, lame, fnot

The thirde boke of Moses,
called Leuiticus.

xxi. 18-xxii. 3.

19 No fed, or that hath any monstrous mèbre, or broken
20 foted, or broken handed, or croke backed, or perleyed,
or gogeleyed, or maunge or skaulde, or hath his ftones
broken.
21 No man that is deformed of the feed of Aaron
the preaft, fhall come nye to offer the Sacrifyces of the
Lorde. Yf he have a deformyte, he fhall not prefe
to offer the bred of his God.
22 Notwithftondynge he fhall eate of
the bred of his God: euyn as well of the mofl holy,
as of the holy: but fhall not goo in vnto the vayle
nor come nye the alter, becaufe he is deformed that
he polute not my sanctuary, for I am the Lorde
that sanctifie them. And Mofes tolde it vnto Aaron
and to his fonnes, and vnto all the childern of Ifrael.

The .XXII. Chapter.

1 ND the Lorde comened with
Mofes faynge: byd Aaron and
his fonnes that they abfteyne
from the halowed thynges of
the childern of Ifrael which they haue
halowed vnto me, that they polute not
myne holy name: for I am the Lorde.
3 Saye vnto them: whosoeuer he be of all
youre feed amonge youre generacion after you, that
goeth vnto the halowed thinges which the childern
of Ifrael fhall haue halowed vnto the Lorde, his vn-
clennes shalbe apon him: and that foule shal peryf
from out of my fyghte. I am the Lorde.

M.C.S. What
maner per-
fones ought to
abfayyne from
eating the
thynges that
were offred.

How, what,
& when they
shulde be off-
ered.

fex. 21 preace
P. 20 fi lippus, fi albuginem 24 Ifrael cuncta quae fuerat fibi
imperata. xxii, 2 & non cotaminent nomen sanctificatorum mihi,
quae ipfi offerunt. 3 in quo eft immunditia
L. 20 fell außem auge . . . (chehl 21 nicht erzu thun zu opffern
. . . nicht nahen
None of the seed of Aaron that is a leper or that hath a runnyng fore, shall eate of the halowed things vntill he be cleane. And whosoever twycheth any vncreane soule or man whose feed runneth fro him by nyghte, or whosoever twycheth any worme that is vncreane to him, or man that is vncreane to him, what.

And whofoeuer twycheth any uncane foule or man whose feed runneth fro him by nyghte, or whofoeuer twitcheth any worme, any worme, any crawling thing is vncreane to him, and shall not eate of the halowed thinges vntill he haue washed his flefh with water. And than when the sonne is doone he shalbe cleane ad shall afterward eate of the halowed thinges: for they are his fode. Off a beest that dyeth alone or is rent with wylde beafles, he shalbe not eate, to defyle him selfe therwith: I am the Lorde. But let them kepe thercfore myne ordynaunce, left they lade synne apo them and dye therein when they haue defyled them selues: for I am the Lorde which sancfifye them.

There shalbe no ftraunger eate of the halowed thinges, nether a geft of the preaftes, or an hyred seruaunte. But yf the preaft bye any foule with money he maye eate of it, and he also that is borne in his houffe maye eate of his bred.

Yf the preaftes daughter be maryed vnto a ftraunger, she maye not eate of the halowed heueoffer- ynges. Notwithftondynge yf the preaftes daughter be a wedowe or deuorfed and haue no childe but is returned vnto hir fathers houffe agayne, she shalle eate of hir fathers bred as wel as she dyd in hyr youth. But there shall no ftraunger eate there of.

Yf a man eate of the halowed thinges vn- [Fo. XL.] wyttlingly, he shalbe put the fyfte parte there vnto, and make good vnto the preaft the halowed thinge. And
let the priests see, that they defyle not the halowed thynges of the children of Israel which they haue
offered vnto the Lorde, lef they lade them felues with myfdoynge and trespace in eatynge their halowed
things: for I am the Lorde which halowe them.

And the Lorde spake vnto Moses saynge: speake vnto Aaron and his foones and vnto all the children of Israel and saye vnto them, what foeuer he be of the house of Israel or straunger in Israel that will offer his offerynge: what foeuer vowe or frewilloffer-
ynge it be which they will offer vnto the Lorde for a
burntofferynge to reconcyle them felues, it muft be
a male without blemyngh of the oxen, shepe or gootes.
let them offer nothynge that is deformed for they
shall gett no fauoure there with.

Yf a man will offer a peaseoffrynge vnto the Lorde and separate a vowe or a frewil offerynge of
the oxen or the flocke, it muft be without deformyte,
that it maye be accepted. There maye be no blemyngh therein: whether it be blide, brokè, wounded or haue
a wen, or be maunge or scabbed. ye that ye offre no
foch vnto the Lorde, nor put an offerynge of any foch
apon the alter vnto the Lorde.

An oxe or a shepe that hath any membre out of
proporcion, mayft thou offer for a frewilofferynge: but
in a vowe it shal not be accepted. Thou shalt not
offer vnto the Lorde that which hath his stones broofed
brokè, plucked out or cutt awaye, nether shalt make
any foch in youre lande, nether of a strauengers hande
shall ye offer an offerynge to youre God of any foch.
For they marre all in that they haue deformytes in
them, and therfore can not be accepted for you.

And the Lorde spake vnto Moses saynge: when
an oxe, a shepe or a goote is brought forth, it shalbe
feue dayes vnder the damme. And from the .viii
daye forth, it shalbe accepted vnto a gifte in the sacrif- 
cice of the Lorde. And whether it be oxe or shepe, ye  
shall not kyll it, and hir yonge: both in one daye.  
When ye will offre a thankofferynge vnto the  
Lorde, ye shall so offre it that ye maye be accepted.  
And the same daye it must be eaten vp, so that ye  
leue none of it vntill the morowe. For I am the  
Lorde, kepe now my commaundementes and do them,  
for I am the Lorde.  
And polute not my holy name, that I maye be  
hallowed amonge the children of Ifrael. For I am  
the Lorde which halowe you, and broughte you out  
of the londe of Egipte, to be your [Po. XLI.] God:  
for I am the Lorde.  

The .XXIII. Chapter.  

AND the Lorde spake vnto Moses  
faynge: speake vnto the chil- 
dern of Israel, and faye vnto  
them. These are the feastes  
off the Lorde which ye shal call holy  
feastes. Sixe dayes ye shal worke, ad  
the seuenth is the Sabbath of refst an holy  
feast: so that ye maye do no worke there-  
in, for it is the Sabbath of the Lorde,  
wherefoever ye dwell.  
The feastes are the feastes of the Lorde whiche ye shal  
proclayme holy in their ceafons. The .xiii. daye of  
the first moneth at euë is the Lordes Passeouer, And  
the .xv. daye of the fame moneth is the feast of swete  
bred vnto the Lorde: .vii. dayes ye muft eate vn-  
leuended bred.  
The first daye shalbe an holy feaste vnto you, so  
P. 3 fabbathi requies 5 phæse domini 6 azymorum domini  
L. 3 feyr des Sabbaths  
M.C. S. Of theholydayes, 
as the Sab- 
oth, Efter,  
whytsontyde,  
the feast of 
the fyrst  
frutes. The  
feast of clean- 
yng. The  
feast of trom- 
pettes. The  
feast of the 
tabernacles.  

Thes are the Lorde which ye shal  
proclayme holy in their ceafons. The .xiii. daye of  
the first moneth at euë is the Lordes Passeouer, And  
the .xv. daye of the fame moneth is the feast of swete  
bred vnto the Lorde: .vii. dayes ye muft eate vn- 
leuended bred.

Thankes geuynge is when the benefytes of God are 
recyted, wherby the fayth to Godward is f.iréngthened the more 
fastly to loke for the thyng that we defyre of God. Eph. v, a.  
I Tim. iii, a. & b.
8 that ye maye do no laborious worke therein. But ye shall offer sacrificies vnto the Lorde vii. dayes, and the seventh daye also shalbe an holy feast, so that ye maye doo no laborious worke therein.

9, 10 And the Lorde spake vnto Moses fayenge: speake vnto the childern of Israel and faye vnto them: when ye be come in to the lande whiche I geue vnto you and repe doune youre harueft, ye shal brynge a shefe of the first frutes of youre harueft vnto the preaft, and he shal waue the shefe before the Lorde, to be accepted for you: and euen the morow after the Sab- bath the preafte shalwaue it. And ye shall offer the daye when he waueth the shefe, a labe without blemisyf

11 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 fwete fauoure: and the drinkofferinge thereto, the fourth deale of an hin of wyne. And ye shall eate nether bred, nor parched corne, nor furmentye of new corne: vntyll the selfe fame daye that ye haue broughte an offrynge vnto youre God. And this shalbe a lawe for euer vnto youre childern after you, where foever ye dwell.

12 And ye shall counte from the morowe after the Sabbath: euen from the daye that ye broughte the shefe of the waueoffrynge, vii. wekes complete: euen vnto the morow after the .vii. weke ye shal numbere L. dayes. And the ye shal bringe a newe meatoffrynge vnto the Lorde. And ye shall brynge out of youre habitacions two waueloaues made of two tenthdeales off fine floure leuended and baken, for first frutes vnto the Lorde. And ye shall brynge with the bred feuen lambes without deformatye of one yere of age, and one yonge oxe, and .ii. rambes, [Fo. XLII.] which shal

T. 8 dies autem septimus erit celebrior & sanctior 10 manipulos spicarum 11 eleuabit faciculum 14 ex ea deo veliro. 17 panes primitiarum

3. 10 garben der erfling erw erndten

M. M. N. 10 The fyrf/stirutes & tythes were the sygnes of the faith knowleagynge to haue receaued their goodes & catell of the Lorde, as it is fayde Ex. xxii, d. and .xxiii, c.
ferue for burnt-offfrings vnto the Lorde, with meat-offfringes and drink-offfringes longinge to the fame, to be a sacrificse of a swete fauoure vnto the Lorde.

19 And ye shalle offer an he goote for a fynneoffringer: and two lambes of one yere old for peaceoffringes,

20 And the preaft shalle waue there 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 preastes. And ye shalle make a proclamacio the fame daye that it be an holy feast vnto you, and ye shal do no laborious worke therein: And it shalbe a lawe for euer thorowe out all youre habitacions vnto youre childern after you,

21 When ye repe doune youre haruefl, thou shalt not make cleane ryddaunce off thy felde, nether shalt thou make any aftergatheringe of thy harueft: but shalt leue them vnto the poore and the straunger. I am the Lorde youre God.

22 And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel ad faye. The first daye of the seuenth moneth shalbe a rest of remembraunce vnto you, to blowe hornes in an holy feast it shalbe, and ye shal do no laborious worke therein, and ye shalle offer sacrificse vnto the Lorde.

23, 24 And the Lorde spake vnto Moses saynge: alfo the tenth daye of the selfe seueth moneth, is a daye of an attonement, and shalbe an holy feast vnto you, ad ye shalle humble youre soules and offer sacrificse vnto the Lorde. Moreover ye shalle do no worke the fame daye, for it is a daye of attonement to make an at-тонемет for you before the Lord your God. For what foeuer foule it be that humbleth not him selfe that daye, he shalbe destroyde from amonge his peo-

25 To humble the soule is, to chaflye the bodye by ablyynence & affliction, as is sayde Efaie, lviii. a.
ples. Se that ye do no maner worke therafore. And it
shalbe a lawe for euer vnto youre generacions after
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 eue to euen agayne, ye shall kepe your Sabbath.

And the Lorde spake vnto Moses sayenge: spake
vnto the childern of Israel ad faye: the xiv. daye of
the fame feuenth moneth shalbe the feast of tabernacles
vii. dayes unto the Lorde. The first daye shalbe an
holy feast, so that ye shalbe do no laborious worke there-
in. Seuen dayes ye shall offer sacrifice vnto the Lorde,
and the vii. daye shalbe an holy feast vnto you
[Fo. XLIII.] ad ye shall offer facrifice vnto the Lorde.
It is the ende of the feaft, and ye shalbe do no laborious
worke therein.

These are the feastes of the Lorde whiche ye shal
proclayme holy feastes, for to offer sacrifice vnto the
Lorde, burnt-offerynges, meat-offerynges, and drink-
offerynges euery daye: befyde the sabbathes of the
Lorde, ad befyde youre giftes, and all youre vowes,
and all your frewillofferynges whiche ye shalbe geue
vnto the Lorde.

Moreover in the xiv. daye of the feuenth 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 shalbe a daye of ref, and the
viii. daye shalbe a daye of ref. And ye shall take you
the first daye, the frutes of goodly trees and the branches
off palme trees and the bowes of thicke

V. 32 & affligetis animas veltras 35 dies primus vocabitur
celberrimus atque sanctissimus 36 & septem diebus offeretis
holocausta domino. dies quoque octavus erit celberri. atque
sanct. et offer. holocaustum. cætus atque collectæ 37 libamen-
ta iuxta ritum vniuſcumque diei. 40 fructus arboris pulcherrimæ
L. 36 es ille der fleur tag

Ἀ. Ἀ. Ν. 32 θάπαθες, μεθεσθε & νεων μονας συγνισε
η λογια και γλάδου το το κονυκеств χαι το τεμεθενγυς της
και και της εν ουρ ανε外国人 και και και

L. Ἀ. Ν. 36 Steuer: Das ict die collect odder famlung, da man
zusammen trug vnd gab den armen als ynn ein gemeynen heultel.
trees, ad wyloes of the broke, and shall reioyfe be-
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 children after you,
that ye kepe that feast in the feuenth moneth. And
ye shall dwell in boeths euen all that are
Israelites borne, shall dwell in boeths, that youre chil-
dren after you maye knowe howe that I made .P. the
children of Israel dwell in boeths, when I broughte them
out of the lande of Egipte: for I am the Lorde youre
God. And Mofes told all the feastes of the Lorde
vnto the childern of Israel.

The .XXIII. Chapter.

AND the Lorde spake vnto Mofes

faynge: commaunde the chil-
dern of Israel that they bringe
vnto the, pure oyle olyue bete
for lightes to poure in to the lampes all-
waye, without the vayle of testimonye
within the tabernacle of witneffe. And
Aaron shall dreffe them both euen and
morninge before the Lorde alwayes. And
it shalbe a lawe for euer amoge youre childead after
you. And he shal dreffe the lampes apon the pure
candelftike before the Lorde perpetually.
And thou shalt take fine floure ad bake .xii. waftels
thereof, two tentheales shall euer waftell fine waftell, fine
be. And make two rowes of them, sije on
a rowe apon the pure table before the Lorde, and put
pure frankencens vpon the rowes. And it shalbe bred
of remembraunce, ad an offerynge to the Lorde. Euer

\[ M.3 \text{ vyale of wyneffe} \\
\[ V.3 \text{ velum testimonii in tabernaculo fæderis . . cultu ritique}
\[ perpetuo 7 \text{ panis in monimentum oblationis domini.} \\
\[ L.2 \text{ bawm ole 3 furhang des zeugnis ynn der hutten des}
\[ zeugnis. 7 \text{ Denckbrot zum opffer dem HERRN} \\
\[ M., N.5 \text{ Waftels. The shewe bredes or the halowed}
\[ louses. \\

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Sabbath he shall put them in rowses before the Lorde euermore, geuen off the childern of Israel, that it be an eueraftynge couenaunte. And they shal- [Fo. XLIII.] be Aarons and his sonnes, and they shall eate them in the holy place. For they are moft holy vnto him of the offerynges of the Lorde, dutye, law, and shalbe a dutye for euery:

And the sonne of an Israelitifh wife whose father was an Egiptian, went out amongst the childern of Israel. And this sonne off the Israelitifh wife and a man of Israel, stroue togethuer in the hofte. And the Israelitifh womans sonne blasphemed the name and cursed, and they broughte him vnto Moeses.

And his mothers name was Selamyth, the doughter off Dybri off the trybe of Dan: and they putt him in warde, that Moeses shulde declare vnto them what the Lorde fayde thereto.

And the Lorde spake vnto Moeses fayenge, bringe him that cursed without the hofte, and let all that herde him, put their handes apõ his heed, and let all the multitude stone him. And speake vnto the childern of Israel fayenge: Whosoeuer curseth his God, shall bere 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 yi he curfe the name, shall dye for it.

He that kylleth any man, shall dye for it: but he that kylleth a beeft shall paye for it, beeft for beeft.

If a man mayme his neyghboure as he hath done, fo shall it be done to him agayne: broke for broke, breach, broke, eye for eye and toth for toth: euen fracture.

Hym that blasphemed. 14. nomen domini 12 donec noffent quid iuberet dominus. 16 nomen domini 17 percuff. & occiderit 18 animam pro anima. 2. 11 nennet den namen 12 bis yhn aus gelegt wurd durch den mund des HERRN. 15 foll feyne fund tragen 16 den namen nennet 18 Seele vmb Seele.

Hebrew schem that is, name that is bleffed aboue all names. 15 Curfeth: he curseth God & blasphemeth the name of God, that defpyleth and defyeth godes ordynaunces statutes & commaundemotes, or that magnifyeth mennes tradicions and lawes aboue Godes, or fetteth as moch therby, as by the preceptes of the moft mercyfle God.
as he hath maymed a man, so shall he be maymed agayne. So nowe he that kylleth a beest, shall paye for it: but he that kylleth a man, shall dye for it. Ye shall have one maner of lawe amonge you: euë for the straunger as wel as for one of youre selues, for I am the Lorde youre God.

And Mofes tolde the childern of Israel, that they shulde bringe him that had cursed, out of the hoste, and stone him with stone. And the childern of Israel dyd as the Lorde comaunded Mofes.

1 The .XXV. Chapter.

1 AND the Lorde spake vnto Mofes in mount Sinai sayenge, speake vnto the childern of Israel and faye vnto the. When ye be come in to the lande whiche I geue you,

2 let the londe reft a Sabbath vnto the Lorde. Sixe yeres thou shalt fowe thi felde, and sixe yere thou shalt cut thi vynes and gather in thy frutes. But the euenth yere shall be a Sabbath of [Fo. XLV.] reft vnto the londe. The Lordes Sabbath it shalbe, ad thou shalt nether fowe thi felde, nor cut thy vynes.

3 The corne that groweth by it selfe thou shalt not repe, nether gather the grapes that growe without thy dreslynge: but it shalbe a Sabbath of reft vnto the londe. Neuerthelesse the Sabbath of the londe shalbe meate for you: euë for the and thy servaunte and for thy mayde and for thy hyred servaunte and for the straunger that dwelleth with the: and for thi catell and for the beestes that are in thy londe, shal all the encreafe thereof be meate.

370 The thirde boke of Moses, xxiii. 21-xxv. 7

21 Qui perc. iumentum, reddet aliud. Qui perc. hominem, punietur. 23 lapidibus oppreßerunt. xxv, 2 fabbathizet fabbathum domino. 4 fabbathum erit terræ requietionis domini . vineam non putabis.

3 weynberg bezchneyttift 4 weynb. beschn. folt. 7 alles getreyde foll spyeile feyn.
8 Then number seven weeks of yeres, that is, seven tymes seven yere: and the space of the seven weeks of yeres will be vnto the .xlix. yere. And then thou shalt make an horne blowe: euens in the tenth daye of the feuenth moneth, which is the daye of atonement. And then shal ye make the horne blowe, euens thorow out all youre lande. And ye shal halowe the fiftith yere, and proclayme libertie thorow out the lande vnto all the inhabiters thereof. It shalbe a yere of hornes blowynge vnto you and ye shal returne: every man vnto his possession and every man vnto his kynned agayn. A yere of hornes blowynge shal not fowe nether re- . p. pe the corne that groweth by it selfe, nor gather the grapes that growe without thi laboure For it is a yere of hornes blowinge and shalbe holy vnto you: how be it, yet ye shal eate of the encreafe of the felde. And in this yere of hornes blowinge ye shal returne, every man vnto his possession agayn.

14 When thou sellest oughte vnto thy neyghboure or byeft off thy neyghboures hande, ye shal not oppresse one another: but accordyng to the number of yeres after the trumpet yere, thou shalt bye of thy neyghboure, and accordyng vnto the number off frute-

M. 10 a yere of jubilee 11 a yere of jubilee 12 a yere of jubelye 13 a yere of jubilye 14 jubelye yere

F. 9 clanges buccia 10 ipe eil enim jubileus. 12 ob sanctificationem jubilei, fed flatim obleta comeditis. 14 coterifles fratrem tuum

L. 8 die zeit der sieben iar Sabbath s hall der psaunen 10 denn es 1t das Halliar [and so throughout the chapter] 14 bruder schinden

M. M. 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 seven yeres, as here & in Daniel .ix, f. g. 10 Subelye of this Hebrewo wordo jubell, which in Englyshe fygneth a trumpet. A yere of synguler myrth and loye and of moche reit, wher in their corne and all their frutes cam forth without fowynge, tylynyge or any other laboures. 15 By this jubelye is fygnished the reflorynge of all thinge vnto his perfeccion, which shal be after the generall judgemen in that floryshyng worlde, when the choven shal be admytted in to lybertye for all wretchednes, pouertye, anguyfie & oppreffion, when all shalbe fully restored againe in Chrift, that thorow the synne of the fyrst man was taken away.
yeres, he shall fell vnto the. Accordinge vnto the multitude of yeres, thou shalt encrease the price there- 
of and accordinge to the fewnesse of yeres, thou shalt 
mynifh the price: for the nome of frute he shall fell 
vnto the. And fee that no mä oppresse his neygh-
boure, but feare thi God.

For I am the Lorde youre God. Wherfore do after 
myne ordinaunces and kepe my lawes âd doo them, 
that ye maye dwell in the lande in faftie. And the 
lande shall geue her frute, and ye shall eate youre fille 
and dwell therein in faftie.

Yf ye shall faye, what shall we eate the feue: [Fo. 
XLVI.] nth yere in as moche as we shall not fowe nor 
gether in oure encreafe. I wyll sende my bleffynge 
apon you in the sixte yere, and it shall brynge forth 
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 floare.

Wherfore the londe shall not be folde for euer, because 
that the lande is myne, and ye but strauengers and fo-
journers with me: and ye shall thorowe oute all the 
lande of youre posfession, let the londe go home fre 
agayne.

When thy brother is waxed poore and hath folde 
awaye of his posfession: yf any off his kyn come to 
redeeme it, he shall by out that whiche his brother folde. 
And though he haue no man to redeeme it for him, yet 
yf hys hande can get sufficiyent to bye it oute agayne,
then let him counte how longe it hath bene folde, and 
delyuer the rest vnto him to whome he folde it, âd fo 
he shall returne vnto his posfession agayne. But and 
yf his hande cå not get sufficiet to reftore 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 posfession agayne.

M. 28 the yere of iubelye [his], 30 vv. 30, 31, 33, 40, 50, 52, 54. 
' 16 tempus enim frugum 17 Nolite affligere contribues vet-
tros 19 nullius impetum formidantes. 23 & vos aduenæ & coloni mei 
27 facque recipiet possefionem suam. 28 non inuenerit manus eius 
Ł. 18 ym land licher wonen mugt
29 Yf a man fell a dwellynge house in a walled cytie, he maye bye it out agayne any tyme withi a hole yere after it is fold: and that shalbe the space in which he maye redeeme it agayne. But and yf it be not bought out agayne within the space of a full yere, then the housfe in the walled cytie shalbe stablisshed for euer vnto him that boughte it and to his successeours after hi and shal not goo out in the trompet yere. But the houfes 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 shal goo out fre in the trompett yere.

30 Notwithstandyng the cityes of the leuytes and the houfes in the cities of their poffeffions the leuytes maye redeeme at all ceafons. And yf a man purchace ought of the leuytes: whether it be house or citie that they poffeffe, the bargayne shal goo out in the tropet yere. for the houfes of the cyties of the leuites, are their poffeffions amonge the childern of Israel. But the feldes that lye rounde aboute their cyties, shal not be bought: for they are their poffeffions for euer.

31 Yf thi brother be waxed poore ad fallē in decaye with the, receaue him as a straunger or [Fo. XLVII.] a foiu, and let him lyue by the. And thou shalt take none vjurye of him, nor yet vantage. But shalt feare thi God, that thi brother maye lyue with the. Thou shalt not lende him thi money apone vjurye, nor lende him of thy fode to haue avantage 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.

32 Yf thi brother that dwellethe by the waxe poore and fell him selfe vnto the, thou shalt not let him laboure as a bondferuaunte doeth: but as an hyred feruaunte and as a foiu, he shalbe with the, and shal serue the vnto the trompetyere, and then shal he departe
frō the: both he and his childern with him, and shal returne vnto his awne kynred agayne and vnto the possef∫ions of his fathers. for they are my seruauntes which I brought out of the lande of Egipte, and shal not be folde as bondmen. Se thercfor that thou reigne not ouer him cruelly, but seare thi God.

Yf thou wilt haue bondseruauntes and maydens, thou shalt bye them of the heythen that are aboute you, and of the childern of the straungers that are foioerners amongeth you, âd of their generacions that are with you, which they begate in youre lade. And ye shal poßes∫e, p. them and geue them vnto youre childern after you, to poßes∫e them for euer: and they shalbe youre bond men: But ouer youre brethren the childern of Israel, ye shal not reigne one ouer another cruelly.

When a straunger and a foiourner waxeth rych by the âd thi brother that dwelleth by him waxeth poore and fell him selfe vnto the straunger that dwelleth by the or to any of the straungers kyn: after that he is folde he maye be redeemed agayne, one of his brethren maye bye him out: whether it be his vncle or his vncles sonne, or any that is nye of kynne vnto him of his kynred: ether yf his hande can get so mocch he maye be loofed. And he shal reken with him that boughte him, from the yere that he was folde in vnto the trompet yere, and the pryce of his byenge shalbe acordynge vnto the numbre of yeres, and he shalbe with him as a hyred seruaunte. Yf there be yet many yeres behynde, acordynge vnto them he shal geue agayne for his delyueraunce, of the money that he was folde for. Yf there remayne but few yeres vnto the trompet yere, he shal so counte with him, and acordynge vnto his yeres geue him agayne for his redempcion, and shalbe with him yere by yere as an hyred seruaunte, [Fo. XLVIII.] and the other shal not reygne

V. 43 affligas eum per potentiam 46 fratres ... ne opprimatis per potentiam 47 inualuerit apud vos manus 53 non affliget eum violeter in co∫pectu tuo

L. 43 mit der ßrenge vber ß eirichen 50 vnd ßol feyn tagelon der gantzen zejt mit eyn rechen [bis].
cruelly ouer him in thi fyghte. Yf he be not bought fre in the meane tyme, then he shall goo out in the
trompet yere and his childern with him. for the child-
dern of Israel are my seruauntes which I broughte out
of the lande of Egipte. I am the Lorde youre God.

Ye shall make you no ydolles, nor grauen ymage,
nether rere you vpp any pilere, nether ye shall
fett vp any ymage of stone in youre lande to bowe
youre selues there to: for I am the Lorde youre God.

kepe my Sabbathes and feare my sanctuarie. for I am
the Lorde.

The XXVI. Chapter.

Ye shall walke in myne ordynaunces and kepe my com-
mandmentes and do them, then I will sende you rayne
in the ryght ceasone ad youre londe shall
yelde her encrease and the trees of the
feld shall geue their frute. And the
threthynge shall reach vnto wyne har-
uest, and the wyneharuest shall reach
vnto fowyng tyme, and ye shall eate
youre bred in plenteoufnes and shall
dwell in youre lande peafably. And I
wil sende peace in youre londe, that
ye shall fepe, and no man shal
make you afrayde. And I will ryd euell

F. 2 paise ad sanctuarium meum. 4 terra gignet germé fuum,
& pomis arbores replebuntur. 5 abique pauore
L. 4 bewme auff dem felde 5 ficherc ynn erwln land

feare my sanctuarie: To feare the sanctuarie, is
dylygently to performe the true worhyppyng & feruyce of God,
to leue of nothynge, to obeuer and kepe the purenes both of
bodye & mynde, verely & not ypocririlike to belyeue that he know-
eth, beholdeth, doeth & ruleth all thynges: to beware of offend-
yng hym and with all feare and dylygencce to walke in the pathes
of his lawes.
beestes out of youre londe, and there shall no swerde goo thorowe out Youre lande.

7 And ye shal chace youre enemyes, and they shall fall before you vpon the swerde. And fiue of you shal chace an hundred, and an hundred of you shall put .x. thoufande to flighte, and youre enemyes shall fall before you apon the swerde. And I wil turne vnto you and encreafe you and multiplye you, and sette vpp my testament with you. And ye shall eate olde store, ad cast out the olde for plentuousnes of the newe. I will make my dwellynge place amonge you, and my foule shall not loothe you.

12 And I will walke amonage you and wilbe youre God, and ye shal be my people. For I am the Lorde youre God whiche broughte you out off the lande of the Egiptians, that ye shulde not be their bondemen, and I brake the bowes of youre yockes, and made you go vp righte.

14 But and ye will not harken vnto me, nor will do all these my commandementes, or ye shal deffyfe myne ordinaunces ether ye youre foules refuse my lawes, fo that ye wil not do all my commandementes: but shal breake myne appoyntment: then I will do this agayne vn- [Fo. XLIX.] to you: I will vifet you with vexations, swellynge and feuers, that shal make youre eyes dasell and with forowes of herte. And ye shal fowe youre seed in vayne, for youre enemyes shal eate it. And I will set my face aftenste you and ye shal fall before youre enemyes, and they that hate you shal raigne ouer you, ad ye shal flee whē no man foloweth you.

18 And ye shal not yet for all this herken vnto me,
than will I punish you seven times more
for your sins, and will break the
pride off your strength. For I will make
the heaven over you as hard as yere, and
your land as hard as brass. And so
your labour shall be spent in vain. For
your land shall not increase, neither the
trees of the land shall give their fruit.

And if you walk contrary unto me and will not
heed me, I will bring seven times more plagues
upon you according to your sins. I will send in
wild beasts upon you, which shall rob you of your
children and destroy you r catell, and make you so
difable in number that your high way shall
grow to a wilderness.

And if you will not be learned yet for all this
but shall walk contrary unto me, then will I
also walk contrary unto you and will punish you
yet seven times for your sins. I will send a
sword upon you, that shall avenge my testament
with you. And when you are fled unto your cities,
I will send the pestilence among you, ye shall
be delivered in to the hands of your enemies.

And when I have broken the staff of your bread:
that ten times shall bake your bread in one oven
and men shall deliver you your bread agayne by
weighte, that if ye eat and shall not be satisfied.

And if you will not yet for all this hearken unto me,
but shall walk contrary unto me, then I will walk
contrary unto you also wrathfully and will also chastise
you seven times for your sins: so that ye shall

V. 18 addam correctiones vestrae. 19 superbae duritiæ. 23 Quod
si nec sic. 25 gladium vitorem foederis mei. 28 & ego incedam ad-
uerfas vos in furor contrario.

L. 19 hoffart eur fiercke. 20 eur muhe vnd erbeyt. 25 ein
rachchwerk.

M. 18. God begineth & augmenteth his plagues more
and more as the people harden their hertes against him. 21 Seuen
tymes: by that nombre vnderstande all tymes, as in this chapter, c.
26 To breake the staffe of their brede, is, to breake the strength
thereof and to minifie hyt so that they shuld not have ynowghe
to lyue by.
eate the fleth of youre sonnes and the fleth of youre
doughters. And I will destroye youre alters bylt
apon hye hylles, and ouerthrowe youre images, and
caft youre carkasses apon the bodies of youre ydolles,
and my foule shall abhorre you. And I will make
youre cities defolate, and bringe youre sanctuaries
vnto nought, and will not smell the fauoures of youre
swete odoures.

And I will bringe the londe vnto a wilderness: so
that youre enemyes which dwell there in shall wondre
at it. And I will strawe you amounge the heethen, and
will drawe out a swerde after you, and youre lande
shalbe waft, and [Fo. L.] youre cities defolate. Then
the londe shall reioyfe in hir Sabbathes, as longe as
it lyeth voyde and ye in youre enemies londe: euen
then shall the londe kepe holye daye and reioyfe 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.

And vppon them that are left alyue of you, I
will sende a feynetnesse in to their hertes in the londe
of their enemies: so that the founde of a leef that
falleth, shall chace them and they shall fleece as though
thei fled a swerde, and shall fall no man solowinge
them. And they shall fall one vppon another, as it
were before a swerde euen no man solowinge them,
and ye shall haue no power to stonde before youre
enemyes: And ye shall perifh amonoge the hethen, ad
the londe of youre enemies shall eate you vpp.

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-
sume. And they shall confesse their mistedes and the
mißdeades of their fathers in their trefpaues which thei

T. 30 Cadetis inter ruinas idol. veftrorum, & abhominabitur
vos anima mea 33 fabbathizabit, & req. in fabbathis . . . folitudinis
fuae 36 terrebit eos fonitus solii volantis 37 quali bella fugiætes
39 tabefcent in iniquit., . . . affligentur: 40 donec conffiteantur
3. 30 ewre hohen altar . . ewre leychnam . . gotzen leychnam
31 ewre kirchen eynreyffen 36 eyn feyg hert machhen . . . eyn
rauffchend blat iagen 39 verwelen ynn der feynde land
haue trefpafed againft me, and for that alfo that they haue walked contrary vnto me. Therfore I alfo will walke contrary vnto them, and will brynge them in to the londe of their enemyes.

And then at the leefte waye their vncircumcysfed hertes fhall be tamed, ad then they fhall make an attonement for their mifdeades.

And I wil remembre my bonde with Iacob and my teftamet with Ifaac, and my teftament with Abraham, and will thinke on the londe.

For the londe fhall be lefte of them and fhall haue pleasure in hir Sabbathes, while she lyeth waft without them, and they fhall make an attonement for their mifdeades, becaufe they despysed my lawes and their foules refusd myne ordinaunces. And yet for all that when thei be in the londe of their enemies, I will not fo caft them awaye nor my foule fhall not fo abhorre them, that I will vtterlye destrye the ad breake myne appoyntment with them: for I am the Lorde their God. I will therfore remebrer vnto the the firft couenaunt made when I broughte them out of the lond of Egipte in the fghte of the hethen to be their God: for I am the Lorde.

These are the ordinaunces, iudgemetes, ad lawes which the Lorde made betwene him ad the childern of Ifrael in mount Sinai by the hađe of Mofes.
XXVII. Chapter. [Fo. LI.]

And the Lorde spake vnto Moyses, saying: speake vnto the chil-
dern of Israel and saye vnto them: If any man will geue a fynguler vowe vnto the Lorde accordynge to the value of his foule, then shal the male from xx. yere vnto .Lx. be fet at fytie fylyers of fylyer, after the fycle of the sanctuary, and the female at .xxx fylyers. And from .v. yeres to .xx. the male shalbe fet at .xx. fylyers, and the female at .x. fylyers. And from a moneth vnto .v. yere, the male shalbe fet at .v. fylyers of fylyer, and the female at thre. And the man that is .Lx. and aboue, shalbe valowed at .xv. fylyers, ad the woman at .x. If he be to pore so to be fet, the let him come before the preaft: and let the preaft value him, acordynge as the hande of him that vowed is able to gete.

If it be of the beeftes of which men bringe an offer-
inge vnto the Lorde: all that any man geueth of socb vnto the Lorde, shalbe holy.

He maye not alter it nor chaungge it: a good for a bad or a bad for a goode. If he chaungge beeft for beeft, then both the same beeft and it alfo where with it was chaunged shal be holy. If it be any maner of vnclene beeft of which men maye not offer vnto the Lorde, let him brynge the beeft before the preaft and let the preaft value it. And whether it be good or bad, as the preaft ssetteth it, so shal it be. And if he will bye it agayne, let him geue the fyfte part moare to that it was fet at.
14 If any man dedicate his house, it shall be holy unto the Lord. And the priest shall set it, whether it be good or bad, and as the priest hath set it, so it shall be.
15 If he that sanctified it will redeem his house, let him give the fift part of the money that it was judged at thereto, and it shall be his.
16 If a man sancitfied a piece of his enherited land unto the Lord, it shall be set according to that it beareth. If it here an homer of barley, it shall be set at fifty sicles of silver. If he sancitfied his field immediately from the trumpet yere, it shall be worth according as it is esteemed. But and if he sancitfied his field after the trumpet yere, the priest shall reke the price with him according to the yeres that remaine vnto the trumpet yere, ad there after it shall be lower sett.
17 If he that sancitfied the field will redeem it agayne, let him put the fift part of the price that it was set thereat, and it shall be his.
18 But when the field goeth out in the trumpet yere, it shall be holy unto the Lord: euen as a thinge dedycated, ad it shall be the preaftes possession.
19 If a man sancitfie vnto the Lord a field. [Fo. LII.] which he hath boughte and is not of his enheritaunce, then the priest shall reken with him what it is worth vnto the trumpet yere, and he shall give the price that it is set at the same daye, and it shall holy vnto the Lord. But in the trumpet yere, the field shall returne vnto him of whom he boughte it, whose enheritaunce of londe it was.
20 And all settinge shalbe acordinge to the holy fycle. One fycle maketh .xx. Geras.
But the firstborn of the beasts that pertain unto the Lord, maye no man sanctifie: whether it be ox or shepe, for they are the Lordes alreedy. Yf it be an vnclene beast, then let him redeem it as it is fett at, and geue the fift parte moare thereto. Yf it be not redeemed, the let it be folde as it is rated.

Notwithstanding no dedicated thinge that a man dedicateth vnto the Lorde, of all his goode, whether it be man or beast or lande off his enheritaunce, shalbe folde or redeemed: for all dedicate thiges are most holy vnto the Lorde. No dedicate thinge thherefor that is dedicate of mä, may be redeemed, but must nedes dye all thefe tithes of the londe, whether it be of the corne of the felde or frute of the trees, shalbe holy vnto the Lorde. Yf any man will redeem oughte of his tithes, let him adde the fift .f. parte moare thereto.

And the tithes of oxen and shepe and of all that goeth vnnder the herdemans kepinge, shalbe holye tithes vnto the Lorde. Men shal not loke yf it be good or bad nor shal chaunge it. Yf any man chaunge it then both it and that it was chaunged with all, shalbe holy and maye not be redeemed.

These are the commandmentes whiche the Lorde gaue Moses in charge to geue vnto the childern of Israel in mount Sinai.

The ende of the thyrde boke of Moses.
A prologue in to the fourth boke of Moses, called Numbers.
A prologue in to the fourth boke of Moses, called Numeri.

N the seconde ad thirde boke they receaved y lawe. And in this iii. they begynne to worke and to practyfe. Of which practyfynge ye se many good ensamples of vnbelles & what frewill doth, when she taketh in hand to kepe the lawe of her owne power with out help of fayth in the promyfes of god: how she leueth her masters carkefles by the way in the wildernesse and bringeth them not in to the londe of rest. Why coude they not entre in? Because of their vnbelles Hebre. iii. For had they beleved, so had they bene vnder grace, and their old synnes had bene forgeuen the, ad power shulde haue bene geue them to haue fulfilled the lawe thenceforth & they shuld haue bene kepte from all temptacios that had bene to stronge for them. For it is wrytten Iohan .i. He gaue them power to be the fonnes of god, thorow belevinge in his name. Nowe to be the fonne of god is to loue god and his commaundmentes and to walke in his waye after the enample of his fonne Chrift. But these people toke vpon them to worke without faith as thou feyfite in the .xiii. of this boke, where they wold fighth and alfo did, without the worde of promyffe: euë when they were warned that they shuld not. And in y .xvi. agayne they wolde please god .F. with their holye faithlesse workes (for where gods worde is not there can be no faith) but y fyre of god confumed their holye workes, as it did Nadab and Abihu Leui. x. And fro these vnbeluers turne thyne eyes vnto the pharefyes which before the com-
ynge of Chrift in his fleth, had layde the fundacion of frewill after the same enample. 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
the will fre and lowfeth her from bondage of synne,
and gueeth her loue and luft vnto the lawes of god,
and power to fullyll them. And so thorowe their holye
workes done by the power of frewill, they excluded
them felues out of the holy reft of forgeueneffe of
ynnes by faith in the bloude of Chrift.

And then loke on oure ypocrites which in like
maner folowinge the doctrine of Arifotle and other
hath paganes, haue agenfte all the fcripture fet vpp
frewill agayne, vnto whofe power they ascribe the
kepynge of ÿ cómaundmètes of god. For they haue
set vp wilfull pouertye of a nother maner then any is
comaunded of god. And the chaflite of matrimony
vttterlye defyed, they haue set vp a nother wilfull
chaflite not required of god, whiche they swere, vowe
& professe to geue god, ..P. whether he will geue it
them or no, and compell all their disciples there vnto,
sayenge that it is in the power of every mans frewill
to obferue it, contrarye to Christ and his apostle Paule.

And the obedience of god and man excluded they
haue vowed a nother wilfull obedience condemned of
all the fcripture 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
them? Can there be ether kyenge or emperoure or of
what foever degre it be, excepte he will hold of them
ad be sworne vnto them to be their servaunte, to go
and come at their lufte and to defende their quarles
be they falfe or true? Their wilfull pouertye hath all
readye eaten vpp the whole worlde & is yet still gredyar
then euer it was in so moche that ten worlde mo were
not ynoth to fatiffye the hongre thereof.

Moreouer bysfyes dayly corruptinge of other mens
wyues and open whoredome, vnto what abominacions
to fylythe to be fpoke off hath their voluntarye chaflite
broughte them?
And as for their wilfull obediece what is it but ý
difobediece & the diffiauce both of all ý lawes of god
& mā; in fo moch ý yf any price begine to execute any
law of mā vppō the, .P. they curfe him vnto the botom
of hell & proclayme him no right kinge & that his
lordes ought no lenger to obaye him, and interdite his
comen people as they were hethē turkes or faracenes.
And yf any man preache them gods lawe, him they
make an heretike and burne him to affhes. And in
fteade of gods lawe and mans, they haue sette vpp one
off their awne imaginacion which they obferue with
dispenfacions.
And yet in these workes they haue fo greate con-
dence that they not onlye trufte to be faued therby,
and to be hyer in heauen then they that be faued
thorow chrift: but alfo promeſfe to all other forgeue-
nesse of their fynnes thorow the merits of the same.
Wherin they rest and teach other to rest alfo, ex-
cludynge the whole worlde from the reste of forgeueneffe
of fynnes thorowe faith in Chriftes bloude.
And now feyne that faith only letteth a mā in
uto rest & vnbeleffe excludeth hi, what is the caufe of
this vnbeleffe? verely no fynne ý the worldseyth, but
a pope holyneffe & a rightuouſnes of theire awne im-
aginacion as Paule fayeth Roma. x. They be ignorauite
of ý rightuouſnes wherwith god iustifieth & haue set
vp a rightuouſnes of theire awne makige thorow which
they be disobediēt vnto ý rightuouſnes of god. And
Chrift rebuketh not the pharifeys for groffe fynnes
whiche .P. the worlde faue, but for thocene holye deades
whiche fo blered the eyes of the worlde that they were
takē as goddes: euē for long prayers, for faſtynge, for
tythige fo diligētly that they lefte not fo moch as their
herbes vntithed, for their clenneffe in wasſhyngge be-
fore meate and for washynge of cuppes, diſhes, and all
maner veffels, for buyldinge the prophetes ſepulchres,
and for kepinge the holy daye, and for turnyngge the
hethen vnto the fayth, and for geſyngge of almes. For
vnto ſoche holy deades they aſcribed rightuouſnes and
therefor when the rightuouſneſse of god was preached
vnto them they coude not but perſecute it, the devell
was so stronge in the. Which thinge Christe well describeth Luce. xi. layenge that after the devell is cast out he cometh agayne and fyndeth his house swepte and made gaye and then taketh seuen worfe then him selfe and dwelleth therein, and so is the ende of that man worfe then the beginnynge. That is, when they be a little clened from grosse synnes whiche the worlde feyth and then made gaye in their awne fyght with the rightuoufnes of tradicions, then cometh seuen, that is to faye the hole power of y devell, for seue with y hebrues signifieth a multitude without nubre & the extremyte of a thinge & is a speach borowed (I suppofe) out of leuiticus where is so oft mencion made of seue. Where I wolde faye: I will punish the.?. that all the world shall take an enfample of the, there the Iewe wold faye, I will circumcyfe the or baptife the. vii. tymes. And so here by seuen is ment all the devels of hell & all y might & power of the devell. For viro what further blindnesse coude al the devuels in hell bringe the, then to make them beleue y they were iustified thorow their awne good workes. For whē they once beleued y they were purged fro their synnes & made rightuouße thorowe their awne holye workes, what rowme was there lefte for y rightuoufnes y is in chriſtes bloudefhedinge? And therfore whē they be fallen in to this blindnesse they cā not but hate & perfecute the light. And the more cleare & evidently their deades be rebuked y furiouffer & maliciouffer blind are thei vntil they breake out in to opē blaphemye & fynnynge agenſt y holy goſt, which is y malicious perfecute of the cleare trouſh so manifeſtly proued that they cā not once hijſh agenſt it. As the phareſyes perfecuted Christ becauſe he rebuked their holy deades. And when he proued his doctrine with y scripture & miracles, yet though they coude not improue him nor reaſon agenſt him they tought y the scripture muſt haue some other meaninge becauſe his interpretacion vndermyned their fundacion & plucked vpp by the roots the sectes which they had plåted, & they afscribed alſo his mira-cles to the dewell. And in like ?. maner though our e ypocrates can not denye but this is scripture, yet be-
caufe there can be no other fens gathered thereof, but that ouerthroweth their byldynges, therefor they euer thinke that it hath some other meanynge than as the wordes founde and that no man vnderstonde it or vnderstode it fens the tyme of the Apostles. Or ye they thinke that some that wrote vpon it fens the apotles vnderstode it: they yet thinke that we in like maner as we vnderstonde not the texte it selfe, so we vnderstande not the meanynge of the wordes of that doctoure.

For when thou layest the iuftifyinge of holy workes and denyest the iuftifyinge of fayth, howe canst thou vnderstonde layst Paule, Peter, Iohan and the Actes of the apotles or any scripture at all, feynge the iuftifyinge of faith is almoft all that they entende to proue.

Fynally, concernynge vowes whereof thou readeste chapitre .xxx. there maye be many queffyons, whereunto I anfwer shortly that we ought to put falt to alloure offerynges: that is, we ought to miniftre knowledge in all oure workes and to do nothinge whereof we coude not geue a reafon out of gods wordes. We be now in the daye light, and all the fecretes of God and all his counfelf and will is opened vnto vs, and he ye was promyfed shuld come and bleffe vs, is .? come all readye and hath shed his bloud for vs and hath bleffed vs with all maner bleffynges and hath obtayned all grace for vs, and in him we haue all. Wherfore god henceforth will receaue no moare sacrieffes of beeftes of vs as thou readest Hebre. x. Yf thou burne vnto god the bloud or fatt of beeftes, to obtayne forceueneffe of fynnes therby or that god shuld the better heare thy requiſe, then thou doeft wronge vnto the bloude of chrift, and chrift vnto the is dead in vaine. For in him god hath promyfed not forceueneffe of fynnes only, but alfo what focuer we axe to kepe vs from fynne and temptation with all. And what ye thou burne frankencens vnto him, what ye thou burne a cadele, what ye thou burne thi chaffite or virginite vnto him for the fame purpoſſe, doeft thou not like rebuke vnto chriftes bloude?

Moreouer ye thou offer gold fyluer or any other good
for the same entent, is there any difference? And euen so if thou go in pilgrymage or faiftift or goest wolward or spricelst thy selfe with holy water or els what foeuer dead it is, or oberueest what foeuer cere-
monye it be for like meanynge, then it is like abhom-
inacion. We muft therfore bringe the falt of the
knowledge of gods worde with all our Sacrifices, or els we shall make no swete fauoure vnto God thereof. Thou wilt axe me, shall I vowe nothyng at all? yes, gods .
10. commaundement whiche thou haft 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, y thou shuldest wayte on his will & commaundementes and purfyye thy mebres acordinge to y fame doctryne that hath purfyued thynge harte, for if the knowledge of gods worde haue not purfyued thynge harte, so that thou consentest vnto the lawe of god that it is right-
uoule & good and forowest, that thy membres moue the vnto the contrarye, so haft thou no parte with Christe.

For yf thou repent not of thy synne, so it is impo-
sible that thou shuldest beleue that Christe had deley-
20. uered the from the daunger therof. Yf thou beleue not that Christe hathe deleyuered the, so is it impossible that thou shuldest loue goddes commaundementes. Yf thou loue not the commaundementes, so is Cristes sprete not in the whiche is the ernefte off foruenesse of synne and of saluacion.

30. For scripture teacheth, first repentance then fayth in Christ, that for his sake synne is foruen to them that repent: then good workes, whiche are nohythnge faue the commaundement of god only. And the com-
mandementes are nothinge els faue the helpeinge of oure neyghboures at their neade & the tamyinge of oure mebres that they myghte . be pure also as the harte is pure thowat hate of vice and loue of vertue as gods worde teacheth vs which workes muft procede out of faith: y is, I muft do them for the loue which I haue to god for that greate mercye which he hath shewed me in christ, or els I do them
not in ÿ fight of god. And that I faynte not in the
payne of the fleyinge of the fynne that is in my fleh, myne helpe is the promefse of the affiftence of the
power of god and ÿ conforte of the rewarde to come which rewarde I afcribe vn.to the goodneffe, mercye 
ad truth of the promifer that hath chofe me, called me, taught me and geuen me the erneft thereof, ÿ
not vn.to the merites of my doenges or foferinges. For all that I do & foffre is but ÿ waye to the rewarde ÿ
not the deferuinge thereof. As if the kingses grace fhuld promeffe me to defend me at whome in myne awne royalme yet the waye thother is thorow the see where
I might happlye foffre no little trouble. And yet for all that, yf I might lyue in reft when I come thither, I wold think & fo wold other faye, that my paynes were well rewarded: which reward & benefyte I wold not prouedlye afcribe vn.to the merites of my paynes takynge by the waye: but vn.to the goodneffe, mercyfulneffe and conftaunt truth of the kings grace whose gifte it is and to whome ÿ prayfe ÿ thanke thereof belongeth of duetye and right. So now a rewarde is a gift geue .P. frelye of the goodneffe of the geuer and not of the deferuinges of the receauer. Thus it appeareth, that if I vowe what foeuer it be,
for any other purpoffe then to tame my members and to be an enfample of vertue ÿ edefyinge vn.to my neyghboure, my sacrifice is vnfaeury and cleane without salt and my lape without oyle and I one of the folysh virginis and shalbe shutt out from the feast of the bruydegrome when I thinke my felf moft fure to entre in.

Yf I vowe voluntary pouerty, this muſt be my purpoffe, that I will be content with a competent lyuinge which cometh vn.to me ether by fucceffion of myne elders or which I gette truly with my laboure in miniftringe and doynge fervice vn.to the comen welth in one office or in a nother or in one occupayton or other, becaufe that riches and honour e fhall not corrupte my mynde and drawe myne harte from god, and to geue an enfample of vertue and edefyinge vn.to other and ÿ my neyghboure may haue a lyuinge by
me as well as I, if I make a cloke of dissimulation of my vowe, laynge a net of fayned beggerye to catch superfluous abondaunce of ryches and hye degre ād authorite & thorow the effimacion of fälse holinesse to fede and maitayne my flowthfull ydlenesse with ā śwate, laboure, lâdes, & rentes of other mé (after ā enfample of ourë spiritualtye) robbinge thē... of their faythes and god of his honour emurninge vnto myne ypocrifye that confidence, which shuld be geue ā vnto ā y promyfes of god only, am I not a wilye fox & a raueninge wolfe in a labes skynne & a paynted sepulchre fayre without ād fìlthye with in? In like maner though I seke no worldlye promocyon therebye, yet if I do it to be iusified therwith ād to gett an hyer place in heauen, thinkynge that I do it of myne awne naturall strength & of the naturall power of my frewill & ā every man hath might euyn fo to doo and that they do it not is their faute & negligence and fo with the proude pharefy in copearyon of my felf defpsìe the sinfull publicanes: what other thinge do I then eate ā bloude & fatt of my sacrifice devowringe ā my felf which shuld be offered vnto god alone and his chrifte. And shortly what foeuer a man doeth of his naturall giftes, of his naturall witte, wïdïm, vnder-stondinge, reaçon, will, & good entent before he be otherwyse & cleanë cotrary taught of goddes ìprete & haue receaued other witt and vnderstondinge, reaçon ād will, is fleshy, worldlye and wrought ì abomina-ble blidnesse, with which a man can but seke him self, his awne profyte, glory & honoure, eë in very spirituall matters. As if I were alone in a wilderneffe where no man were to seke profite or prayse of yet if I wold seke heue of god therē, I coude of myne awne naturall gyftes seke it no no-. ì ther wayes then for the merites and deferuinges of my good workes and to entre therin by a nother waye then by ā dore chrifte, which were very thefte, for chrifte is lord ouer all and what fo euer any man wil haue of god, he must haue it geuen him frelye for chriftes fake. Now to haue heauen for myne awne deferuinge, is myne awne prayse and not chriftes. For I can not haue it by
fanoure & grace in christ and by myne awne merites also: For fregeuinge and defeuinge can not stod to gether.

Yf thou wilt vowe of thy goodes vnto god thou muft put yfalt vnto this sacrific: that is thou muft miniftre knowledge in this deade as Peter teacheth. 2 pet. i. Thou muft put oyle of gods worde in thy lape & do it accordinge to knowledge, if thou wayte for the comynge of the bridegrome to entre in with him in to his reft.

Thou wilt haue it aboute the image to moue men to deuocyon. Deuocyon is a feruent loue vnto gods co-maundementes and a defyre to be with god and with his euerlaftinge promyfes. Now shal the sight of foch riches as are fhewed at faynt thomas flryne or at wal-singham moue a man to loue the coamaundemetes of god better and to defyre to be loosed from his fleth and to be with god, or shal it not rather make his poore herte sigh because he hath no foch at home and to wysh parte of it in a nother place?

P. The preaft shal haue it in gods fead. Shall the preaft haue it? Yf the preaft be bought with christes bloude, the he is christes feruaute & not his awne & ought therefore to feade christes flocke with christes doctrine & to miniftre christes sacrametes vnto the purely for very loue & not for felthy lucres fake or to be lord ouer the as Peter teacheth i pet. v. & paule Actes.xx. Befyde this christ is oures ad is a gifte geuen vs, & we be heyres of christ & of all that is christes Wherfore the preaftes doctrine is oures & we heires of it, it is y fode of oure foules. Therfore if he miniftre it not truly ad frely vnto vs with out selinge, he is a thefe & a soule murtherar: ad euen fo is he if he take vppon him to fede vs & haue not wherewith. And for a like conclusyon because we also with all that we haue be christes, therfore is the preaft heyre with vs also of all that we haue receaued of god, wherfore in as moch as y preaft wayteth on y worde of god ad is oure fer-uaunte therin, therfore of right we are his dettars & owe him a sufficent lyuinge of oure goodes, ad euen therto a wiffe of oure douthers owe we vnto him if he requyre her. And now when we haue appoynted him
a sufficiët 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 enexample
of soberneffe & of dispysinge worldly things vnto the
en-. P. sample of his parytheonars.

Wilt thou vowe to offre vnto þy poore people? that
is pleaunte in þy sight of god, for they be left here
to do oure almes apó in chrisfes ðead & they be þy
right heyres of all oure abundance & ouerplus. More-
ouer we must haue a scole to teach goddes worde ð
(though it neded not to be so coftely) & therfore it is
lawfull to vowe vnto the buyldynge or mayntenaunce
thereof & vnto helpinge of all good werkes. And we
ought to vowe to paye cuftome, tolle, rent & all maner
dutyes and what foeuer we owe: for that is gods
comandaundmët.

Yf thou wilt vowe pilgrimage, thou mußt put falt
therto in like maner if it shalbe accepted, if thou vowe
to go ad vißet the poore or to here gods worde or
what foeuer edifeth thy foule vnto loue & good worke
after knowlege or what foeuer god cōmaudeth, it is
well done and a sacrïfïce that sauoreth well ye will
happlye faye, that ye will go to this or þy place because
god hath chofen one place more then a nother and
will heare youre peticyon more in one place then a
nother. As for youre prayer it mußt be accordige
to goddes worde. Ye may not defyer god to take vē-
geance on him whô goddes worde teacheth you to
pytye & to praye for. And as for þy other glofe, þy god
will heare you more i one place thë in a nother, I sup-
poße it ñal infatuatim, ñalt vnfaurye, for if it were wif-
dome how coude .P. we excufe the deeth of ðeuel Acts
vii. which dyed for þy article that god dwelleth not in
tëples made with hâdes we that beleue in god are þy
temple of god fayth paule, if a man loue god & kepe
his worde he is the ðeple of god & hath god presently
dwellinge in him, as witnesßeth chrift Iohan .xiii. fay-
ége: If a mà loue me he will kepe my worde, & thë my
father will loue him & we will come vnto him and
dwell with him. And in the .xv. he fayth: if ye abyde
in me and my wordes alfo abyde in you, then axe what
ye will & ye shall haue it. If thou beleue in chriſt & haſt the promyfes which god hath made thē in thynge harte, thē go on pilgrymeage vnto thynge awne harte âd there praye & god will heare † for his mercy and 5 truths fake and for his fonne chriſtes fake and not for a few ftones fakes. What careth god for the temple? The very beeftes in that they haue liffe in them be moch better then an hepe of ftones couched to gether.

To speake of chaſſite, it is a gifte not geuen vnto all perfones teſtifyeth both chriſt and alſo his apoftle Pauſe, wherfore all perfones maye not vowe it. More-ouer there be causſe wherſore many perfones maye bet-"er lyue chaſt at one tyme then at a nother. Many maye lyue chaſt at twentye and thirtye for certayne colde difeafes folowinge them, which at .xl. when their helth is come can not do fo. Many be occupied with wylde f. phantafyes in their youth † they care not for mariadge which fame when they be waxe † ad ſhalbe great ly defyroufe, yt is a daungerous thynge to make fynne where none is âd to forſwere † beneſyte of god & to bynde thy ſelf vnder payne of dānacyon of thy foule that thou woldeſt not vſe the remeſye that god hath created if nead requyred. [A nother thinge is this, beware that thou gett the not a falſe fayned chaſſite made with ſynge godly perſwaions of ſaynte Hierō or of Ouide in his fylthye boke of the remeſye agenſt loue, left when thorow ſoſh imagiacyons thou haſt vttcrye defpyfed, defyed âd abhorred all woman kynde, thou come in to ſoch caſe thorow the firce wrath of god, † thou canſt nether lyue chaſt nor fynde in thy harte to marye âd fo be cópelled to faule into the abhominacion of the pope agenſt nature and kynde.

Moreouer god is a wyfe father & knoweth all ſynge infirmityes of his children & alſo mercyfull, âd therfore hath created a remeſye without fynne âd geuen ther- to his ſauoure and bleſſinge. Let vs not be wyfer then god with oure ymage-40 cyōs nor ſepte him, for as godly chaſſite is not euer more blysſe: euon fo he † hath it to daye hath not
power to continue it at his awne pleasure, nether hath god promysed to geue it him still & to cure his infirm-tyes with out his naturall remeadye no more then he hath promysed to flake his hongre. with out meate or thirst with out drinke.

Wherfore other let all thinges byde fre as wife god hath created them & nother vowe that which god requyreth not nor forfware that which god permitteth the with his fauoure and blessinge alfo: or els if thou wilt neades vowe, then vowe godly & vnder a codityon, thou wilt contynue chaft, fo longe as god geueth the thy gyte åd as longe as nether thyne awne neceltye nether cheryte toward thy neigbour nor thy authorite of the vnder whose power thou arte dryue thy vnto the contrarye.

The purposse of thy vowe muft be faulted alfo with thy wifdom of god. Thou mayest not vowe to be iuflefyed therbye or to make satisfaction for thy synnes or to wynne heaué nor an hyer place: for then didest thou wråge vnto the bloude of chris & thy vowe were playne Idolatrye & abominable in thy sight of god.

Thy vowe muft be only vnto thy com-maõdêtes of god, which are as I haue fayde nothinge but thy taminge of thy mèbres & the seruice of thy neyghbour: that is if thou thyncke thy backe to weake for the burthen of wedlocke & thou canst not rule thy wiff, children seruautes and make prouision for the godlye & with out ouermoch bufyenge and vnquyet-ynge thy self åd drounynge thy self in worldly bufy-neffe vnchriftenlye or that thou canst serue thy neyghboure in some office better beynge chaft then maryed. And then thy vowe is good & lawfull. And eué fo muft thou vowe abstinëce of meates & drynkes fo far forth as it is profitable vnto thy neyghbours & vnto thy taminge of thy fleth: But thou mayft vowe nether of them vnto thy sleynge of thy bodye. As Paule cõmaõdeth tymothe to drincke wyne & no moare water becaufe of his diseases. Thou wilt faye thy timo-thy had not happlye forfowrne wyne. I thinke the same and that the apostles forsware not wedlocke though many of them lyued chaft nother yet any
meate or drincke, though they absteyned from the, & that it were good for vs to folow their ensample. How be it though I vowe & fwere ad thynke on none ex-
cepyon, yet is the brekynge of gods cõmaūdëtes except & all chaunces that hâge of god. As if I fwere to be in a certayne place at a certayne houre to make a louedaye with out exception, yet if the kinge in the meane tyme commaunde me a nother waye, I muſt goo by gods commaûdment âd yet breake not myne othe. And in like case if my father and mother be seke and requyre my prefence, or if my wiff, children or houfhold be visited that my afliſfence be requyred, or if my neyghbours houfe be a fyre at the fame houre and a thousand foch chaunces: in which all I breake myne oth and am not forsworne and fo forth. Read gods word diligently and with a good herte and it fhall teach the all thynges.
The four

the boke of Moses called

Numeri.
ON MOSIS CUTTED VULGAR

I. THE I. TH. BOKE

THE F. WITH THE ANGEL
THE III. BOKE OF MOSES, CALLED NUMERI.

I. Chapter. [Fo. II.]

And the Lorde spake vnto Mo- 

es in the wilderneffe of Sinai, 
in the tabernacle of witneffe, 
the fyrfte daye of the seconde 
moneth, ad in the seconde yere after they 
were come out of ý londe of Egipte sa-
enge: take ye the summe of al the multi-
tude of the childern of Ifrael, in their kynredes and 
houfholds of their fathers and nombre thè by name 
all that are males, polle by polle, frô xx. yere & 
aboue: euen all ý are able to goo forthe in to warre 
in Ifrael, thou & Aarô shall nûbre thè in their armies, 
& with you shalbe of euery trybe a heed man in the 
house of his father.

And these are the names of ý mè ý shall ñode with 
you: in Rubê, Elizur ý fonne of Sedeur: In Simeò, 
Selumiel ý fonne of Suri Sadai: In ý tribe of Iuda, 
Naheffon ý fonne of Aminadab: In Ifachar, Nathaneel 
ý fonne of Zuar: In Sebulô, Eliab ý fonne of Helô. 
Amôge ý childern of Ioseph: In Ephraï, Elifama ý 
fonne of Amihud: In Manasie, Gamaliel ý fone of Peda 
11, 12 zur: In Bê Iamin, Abidan the fonne of Gedeoni: In 
Dan, Ahiefer the fonne of Ammi Sadai: In Afer, 
Pagiel the fonne of Ochrân: In Gad, Eliafaph the fone 
of Deguel: In Naphtaly, Ahira the fonne of Enan.
16. These were counselors of the congregation and
lordes in the trybes of their fathers & captaynes ouer
thousandes in Israel. And Mofes and Aaron toke
these men aboue named and gathered all the congre-
gacion together, the fyrst daye of the seconde moneth,
and rekened them after their byrth & kinredes and
houfes of their fathers by name frō .xx. yere & aboue
hed by hed: as the Lorde cōmaunded Mofes, euē fo
he numbred them in y wilderneffe of Sinai.

17. And the childern of Ruben Israels eldeft sonne in
their generacions, kynredes ad houfes of their fathers,
whē they were numbred euery man by name, all
that were males frō .xx. yere and aboue, as many
as were able to goo forth in warre: were numbred in
the trybe off Ruben, .xlvi. thoufande and fiue hundred.

18. Among the childern of Simeon: their generacion
in their kynredes and houffes of their fathers (when
euery mans name was tolde) of all the males from .xx
yeres and aboue, whatsoever was mete for the warre:
were numbred in the trybe of Simeon .Lix. thoufande
and .iii. hundred.

19. Amonge the childern of Gad: their generacion
in their kynredes and houfholdes of their fathers, when
thei were tolde by name, frō .xx. yere and aboue, all
that were mete for the warre: were numbred in the tribe
of Gad .xlv. [Fo. III.] thoufande, fiixe hundred and fyftie.

20. Amonge the childern of Iuda: their generacion in
their kinredes and houffes of their fathers (by the
numbre of names) from .xx. yere and aboue, all that
were able to warre, were toloede in the trybe of Iuda
Lxxiiii. thoufande and fiixe hundred.

21. Amonge the childern of Ifachar: their generacion,
in their kinredes and house of their fathers (when their names were counted) from .xx. yere ad aboue, what foeuer was apte for warre: were numbred in \( \tilde{y} \) trybe of Isachar .Liii. thoufande and .iii. hundred.

30 Among the childern of Sebulon: their generacion, in their kinredes and house of their fathers (after the number of names) from .xx. yere and aboue, whofo- euer was mete for the warre: were counted in \( \tilde{y} \) trybe of Sebuló .Lvi. thoufande and .iii. hundred.

31 Amonge the childern of Ioseph: fyrst amoge the childern of Ephraim: their generacion, in their kynredes and houfes of theyre fathers (when the names of all that were apte to the warre were tolde) from .xx yeres and aboue: were in numbre in the trybe off Ephraim, .xl. thoufande and fyxe hundred.

32 Amonge the childern of Manaffes: their generacion, in their kinredes and houfes of their fathers (when the names of all that were apte to the warre were tolde) from .xx and aboue .P. were numbred in the tribe of Ma- naffe .xxxii. thoufand and two hundred.

33 Amonge the childern of Ben Lamyn: their generacyon, in their kinredes and houfes of their fathers (by the tale of names) from twentye yere and aboue of all that were mete for warre, were numbred in the trybe of Ben Lamin .xxxv. thoufande and .iii. hundred.

34 Amonge the childern of Dan: their generacion in theyr kynreddes and houfes off their fathers (in the summe of names) off all that was apte to warre from twentye yere and aboue, were numbred in the trybe of Dan .Lxii. thoufande and .vii. hundred.

35 Amonge the childern of Afer: their generacyon, in their kynredes & houfes of their fathers (when thei were summed by name) from .xx. yeres & aboue, all that were apte to warre were numbred in the tribe of Afer .xli. thoufande and .v. hundred.

Amøge the childern of Nepthali: their generacion.
in their kynredes & houffes of their fathers (when their names were tolde) from .xx. yeres ad aboue, what foe-
ue was mete to warre: were nembred in the trybe of Nephtali .Liii. thousande and .iii. hundred.

These are the nymbres which Mofes ad Aaro nymbred with ý .xii. princes of Ifrael: of every houffe of their fathers a man. And all the nymbres of the chil-

dren of Ifrael, in [Fo. IIII.] the houffes of their fathers, from twentye yere and aboue, what foeuer was mete for the warre in Ifrael, drewe vnto the summe of fyxe hundred thousande, fyue hundred and .L. But the leuites in the tribe off their fathers were not nymbred amonge them.

And the Lorde spake vnto Mofes saynege: only se that thou number not the trybe of Leui, nether take the fumme of them amonge the childern of Ifrael. But thou shalt appoynte the leuites vnto the habita-
cio 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-
aunce thereof, and they shall minifre it and shall pitchte their tentes rounde aboute it. And when the tabernacle goeth forth the leuites shall take it doune: and when the tabernacle is pitched, they shall sett it upp: for yf any straunger come nere, he shall dye. And the childern of Ifrael shall pitcht their tentes, euery man in his owne companye and euery ma by his awne standert thorow out all their hoftes.

But the leuites shall pitchte rounde aboute the habi-
tacion of witneffe, that there fall no wrath vpon the congregacion of the childre of Ifrael, and the leuites shall wayte apon the habitacion of witneffe. And the childern of Ifrael dyd acordinge to all that the Lord commaunded Mofes.

M. 43 thrye and fyfte 46 fyxe hundred and thre thousande
F. 46 fescęta tria milia virorum quingenti quinquaginta, 50 vafa eius, & quicquid ad ceremonias pertinet. 52 per turmas & cuneos atque exercitú fuum. 53 ne fiat indignatio, & excubabant in custodiis tabern. 

L. 50 wonung des zeugnis 53 Leuiten der hutt wartten an der wonung des zeugnis.
The Chapter.

And the Lord spake unto Moses and Aaron saying: The children of Israel shall pitch every man by his owne standert with the arms of their fathers houses, a waye, away a waye from the presence of the tabernacle of witnesse,

On the easte fyde towarde the ryfynge of his sonne, shall they of the standert of the hofte of Iuda pitch with their arms: And Naheffon the sonne of Aminadab shalbe captaine ouer the fonnes of Iuda. And his hofte and the number of them Lxxiii. thoufande and .vi. hundred. And nexte vnto him shall the trybe of Ifachar pitche and Nathaneel the sonne of Zuar captayne ouer ÿ childre of Ifachar: his hofte and the number of them .Liii. thoufande and iii. hundred. And than the trybe of Zabulon: with Eliab the sonne of Helon, captayne ouer the childern of Zabulon, and his hofte in the number of them: .Lvii thoufande and .iii. hundred. So that all they that perpetyne vnto the hoft of Iuda, are an hundred thoufande Lxxxvi. thoufande ad .iii. hundred in their companies: and these shall goo in the forefront, wen they iurney.

And on the southfyde, the standert of the hofte of Ruben shal lye with their companyes and the captayne ouer the fonnes of Ruben, Elizur the sonne of Sedeur, and his hofte and the number of them .xvi. thoufande, [Fo. V.] and .v. hundred. And faft by him shall ÿ trybe of Simeon pitche, and the captayne ouer ÿ fonnes

*ND the Lorde spake vnto Mo-

ses and Aaron sayenge: The
children of Israel shall pitch:
every man by his owne stand-
ert with the arms of their fathers houses,
a waye, away a waye from the presence of
the tabernacle of witnesse,

On the easte fyde towarde the ryfynge
of ÿ sonne, shall they of the standert of
the hofte of Iuda pitch with their arms: And
Naheffon the sonne of Aminadab shalbe captaine
ouer the fonnes of Iuda. And his hofte and the number of them
Lxxiii. thoufande and .vi. hundred. And nexte vnto
him shall the trybe of Ifachar pitche and Nathaneel the
sonne of Zuar captayne ouer ÿ childre of Ifachar: his
hofte and the number of them .Liii. thoufande and
iii. hundred. And than the trybe of Zabulon: with
Eliab the sonne of Helon, captayne ouer the childern
of Zabulon, and his hofte in the number of them: .Lvii
thoufande and .iii. hundred. So that all they that
perpetyne vnto the hoft of Iuda, are an hundred thoufande
Lxxxvi. thoufande ad .iii. hundred in their companies:
and these shall goo in the forefront, wen they iurney.

And on the southfyde, the standert of the hofte of
Ruben shal lye with their companyes and the captayne
ouer the fonnes of Ruben, Elizur the sonne of Sedeur,
and his hofte and the number of them .xvi. thoufande,
[Fo. V.] and .v. hundred. And faft by him shall ÿ
trybe of Simeon pitche, and the captayne ouer ÿ fonnes
of Simeon. Selumiel the sonne of zuri Sadai, & his hoftes and the nubre of them .Lix. thoufande and .iii. hundred And the trybe of Gad also: And the captayne ouer the sonnes of Gad, Eliaaph the sonne of Deguel and his hofte and the nubre of them .xlv. thoufande .vi. hundred and L. So that all y nombre that pertayne vnto the hofte of Ruben, are an hundred thoufande .Li thoufande .iii. hundred & fyftie, with their companyes, and they fhall be the feconde in the iourney And the tabernacle of witnesse with the hofte of the leuites, fhall goo in the myddes of y hoftes: as they lye in their têtes, euens fo fhall they procede in the iurney, euery man in his quarter aboute their ftraindertes. On the weft fyde, the ftraindarte and the hofte of Ephraim fhall lye with their companyes. And the captayne ouer the sonnes of Ephraim, Elifama the sonne of Amihud: & his hofte and the nubre of them xl. thoufande & .v. hundred. And faft faft by, close to by him, the trybe of Manaffe, and the captayne ouer the sonnes of Manaffe, Gamaleel y sonne of Peda zur and his hofte and the nubre of them .xxxii. thoufande and .i. hundred. And the trybe of Ben Iamin also: and the captayne ouer the sonnes of Ben Iamin, Abidan the sonne of Gedeoni, ad his hofte and the nubre of the .P. xxxv. thoufande and .iii. hundred. All the nubre that perteyned vnto the hofte of Ephraim, were an hundred thoufand .viii. thoufande and an hundred in their hoftes: and they fhalbe the thryde in the iurneye And the ftraindart and the hofte of Dan fhall lye on the north fyde with their companyes: & the captayne ouer y childre of Dan, Ahiezer the sonne of Ammi Sadai: and his hofte and the nubre of them .Lxii. thou-

V. 12 Simeon 13 & cunctus exercitus pugnat. (so 15, 19, 21, 23, 26, 28, 30) 16 Omnes qui recepti sunt 17 Leuabitur auté tabernac. testim. per officia leuitarum & turmas eorum. quomodo erigetur, ita et deponetur. 24 castris Ephraim . . . per turmas suas. 18 Gezelt vnd panier Ephraim. 17. 18. N. 17 The leuytes with the tabernacle in the myddes. On the weft fyde the company of Ephraim Manaffe and Ben Iamin 25 On the north fyde the company of Dan, Affer and Nephthali.
called Numeri.

27 fande & .vii. hundred. And saft by him shal the trybe of Affer pitche: and the captayne ouer the sones of Affer, Pagiel the sonne of Ochran: & his hofte & the nübre of them .xli. thousand & .v. hundred. And the trybe of Naphtali also, and the captayne ouer ý childern of Naphtali: Ahira the sonne of Enan: & his hofte and the nübre of them .Liii. thousand & .iii. hündred 31 So ý the hole nübre of all that perteyned vnto ý hofte of Dan, was an hündred thousand & .Lvi. thousand & vi. hündred. And they shalbe the laft in ý iurney with their stàdertes.

32 These are ý sùmes of ý childern of Yfrael in the houßes of their fathers: euen all the nübres of the hòftes with their còpanies .vi. hündred thousand & .iii. thousand & .v. hundred & syftie. And yet ý leuites were not núbred amóge the childern of Yfrael, as the Lorde commaunded Mòses. And ý childern of Yfrael dyd acوردỳng to all that the Lorde còmaúded Mòses, & so they pitched with their stàn- [Fo. VI.] dertes, and so they iurneyd: every man in his kynred, and in the houisholde of his father.

34 These are ý súmes of ý childern of Yfrael in the houßes of their fathers: euen all the nübres of the hòftes with their còpanies .vi. hündred thousand & .iii. thousand & .v. hundred & syftie. And yet ý leuites were not núbred amóge the childern of Yfrael, as the Lorde commaunded Mòses. And ý childern of Yfrael dyd acوردỳng to all that the Lorde còmaúded Mòses, & so they pitched with their stàn- [Fo. VI.] dertes, and so they iurneyd: every man in his kynred, and in the houisholde of his father.

The .III. Chapter.

HESE are the generacions of Aaron and Moses, when the Lorde spake vnto Moses in Mount Sinai, and these are the names of the sònnes of Aaron: Nadab the eldeft sònne, and Abihu Eleazar and Ithamar. These are the names of the sònnes of Aaron which were preasftes anoynted and their handes fylled to myn-

\[\text{\textit{C. E. S. The Leuites are not nombred to go to batell, but to mynifre to the holy place or sanctuary. They must also pitch their tentes next to the habyta-cyon.}}\]

F. 31 cafris Dan, fuerunt 32 per domos cognationum suarum & turmas diuí exercitus 34 Caframetati sunt per turmas suas, & profecti per familias ac domos patrum suorum. iii, 3 vncti sunt, & quorù repletae & confecratae manus vt facerdoto fungerentur. 34 lagerten sich vnter yhre panier, vnd zogen aus, eyn iglicher ynn feynem gefeclacht nach yhrer veter haus. iii, 3 zu priesler gefałbet . hende gefulfet zum prìeslerthum.
4o8 The fourth boke of Moses,  

II. 4-18

4 And Nadab and Abihu dyed before the Lorde, as they broughte strange fyre before the Lorde in the wyldernesse of Sinai, and had no childern. And Eleazar and Ithamar myniftred in the syght of Aaron their father.

5 And the Lorde spake vnto Moses saynge:

6 And the Lorde spake vnto Moses saynge the trybe of leui, and set them before Aaron the preaft, and let them serue him ad wayte upon him, & apon all the multitude, before the tabernacle of witneffe, to doo the seruyce of the habitacion. And they shall wayte apô all ÿ apparell of ÿ tabernacle of witneffe & apon ÿ childern of Yfrael, to doo ÿ seruyce of the habitacio. And thou shalt geue the leuites vnto Aaron & his sonnes, for they are geuen vnto him of ÿ childern of Yfrael. And thou shalt appoite Aaro & his sonnes to wayte on their preaftes office: & the strauger ÿ cometh nye, shall dye for it.

7 And the Lorde spake vnto Moses in the wilderneffe of Sinai sayenge:

8 And the Lorde spake vnto Moses in the wilderneffe of Sinai sayenge: Numbre the childern of Leui in ÿ housifes of their fathers and Kynredes, all ÿ are males from a moneth olde and aboue. And Moses numbred them at the worde of the Lorde, as he was cõmaûded. And these are ÿ names of ÿ childe of Leui: Gerfon, Cahath, & Merari. And ÿ ÿe are the ÿ ÿe, these names of the childern of Gerfon in their kynredes:
Libni and Semei. And the sons of Cahath in their kynredes were Amram. Iezechar. Hebron and Vfiel. 20 And the sones of Merari in their kynredes were Maheli and Musi. These are the kynredes of Leui in the houffes of their fathers. 21 And of Gerfon came the kynred of ý Libnites and the Semeites, which are the kynredes of the Gerfonites. And ý summe of them (when all the males were tolde) from a moneth olde and aboue, tolde, num- were .vii. thousande and fyue hundred. bered 22 And the kynredes of the Gerfonites pitched behynde the habitacion west warde. And the captayne of the moft awnciët [Fo. VII.] houffe amonge ý Gerfonites, was Eliafaph the sonne of Lael. And the office of the childern of Gerfon in the tabernacle of witneffe was the habitacion and the tente with the coueringe ther- off and the hangynge of the dore of the tabernacle of witneffe, 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 ý perteyned vnto all the seruyce therof. 23 And of Cahath came the kynred of ý Amramites and the kynred of the Iezecharites & of the Hebronites and of the Vfielites: And these are the kynredes of ý Cahathites. And the numbre of all the males from a moneth olde and aboue, was .viii. thousande and sixe hundred: which wayted on ý holy place. And the kynred of the childern of Cahath, pitched on ý south fyde of ý dwellynge. And ý captayne in ý moft aun- cyent houffe of the kynredes of the Cahathites, was Elizaphan the sonne of Vfiel, and their office was: the arcke, the table, the candelfticke, and the alter and the holy vessells to minyftre with and the vayle with
all that serued there to. And Eleazar y sonne of Aaron the preat, was captayne ouer all the captaynes of the Leuites, and had the ouer fyghte of them that wayted vpon the holythynges.

And of Merari came the kynredes of the Mahelites and of the Mufites: and these are the kynredes of the Merarites. And the nübre of them (when all the males frō a moneth olde âd aboue was tolde) drewe vn to .vi. thoufande & .ii. hundred. drewe vn to, And ſ captayne of the moft auncient houffe amonge the kynredes of the Merarites, was Zuriel the sonne of Abihail which pitched on the north fyde of the dwelllynge. And the office of the fonnes of Merari was: the bordes of ſ dwelllynge & the barres, pilers with the fokettes thereof, and all the infrumĕtes there of & all that serued thereto: & the pilers of the courte rounde aboute and their fokettes, with their pynnes & cordes. But on ſ fore front of ſ habitacio ad before the tabernacle of witnesſe eaſt warde, shal Mofes and Aaron & his fonnes pytch and wayte on the sanctuary in the steade of ſ childern of Yſrael. And the ftraunger ſ cometh nye, shal dye for it. And the hole summe of the leuites which Mofes & Aaron nubred, at ſ cómaudmět of ſ Lorde thorow out their kynredes eu en, of all ſ males of a moneth olde & aboue, was xxii. thoufande.

And the Lorde sayde vnto Mofes: Numbre all ſ firft borne that are males amōge the childern of Yſrael, frō a moneth olde & aboue and take ſ numbre of their names. And thou shalt appoynte ſ leuites to mé the Lorde, for all the firftborne amōge ſ childern of Yſrael and the catell of ſ leuites for the firftborne of the childern of Yſrael. And Mofes nubred [Fo. VIII.] as ſ Lorde cómaudéd him, all the firftborne of ſ chil-

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At. 36 was to kepe ſ bordes
V. 32 erit super excubitores custodiae sanctuarii. 36 Erunt sub custodia eorum tabulae 38 habentes cuflod. sanctuarii in medio filiorum Ifrael. 42 Recenluit Moyfes
L. 32 Eleafar . . . yber die verordnet find zu wartten
At. At. N. 33 The Merarites affyned on the north fyde. 38 Mo- fes & Aaron & their fonnes on the eaſt fide. 39 kynredes, eu en


III. 43-III. 5.

called Numeri. 411

dern of Ysrael. And all the firftborne males, in ¥
fumme of names, from a moneth olde and aboue, were
numbred .xxii. thoufande .ii. hundred and .Lxxiii.

And the Lorde fpake vnfo Mofes fayenge: take
the leuites for all the fyrfborne of the childern of Yfrael,
ad the catell of the leuites for their catell: & the
leuites fhalbe myne whiche am the Lorde. And
for the redemyng of the two hundred and .Lxxiii. whiche
are moo than the leuites in the firftborne of the chil-
dren of Yfrael, take .v. fycles of euery pece, after the
fycle of ¥ holy place .xx. geras the fycle. And geue
¥ money wherewith the odde numbre of them is re-
demed, vnfo Aaron ad his fonnes. And Mofes toke
the redempciö money of the ouerplus that were moo
then the leuites, amonge the firftborne of the childern
of Yfrael: & it came to a thoufandre .iii. hundred &
Lxv. fycles, of the holye fycle. And he gaue that re-
dempciönmoney vnfo Aaron & his fonnes at the worde
of the Lorde, euen as the Lorde commaunded Mofes.

C The .III. Chapter.

1 AND ¥ Lord fpake vnfo Mofes &
2 Aaro & bade the take ¥ summe
of ¥ childern of Caath fro
amonge ¥ fonnes of leui, in
their kynredes and houffes of their fathers,
from .xxx. yere and aboue vntill fyftie, all that were
able to warre, for to doo the worke in .P. the tabernacle
of witneffe: euen in the moft holy place. And when

M. iii, 4 witneffe. [Tyndale omits the following clause] This
shalbe the office of the chyldre of Kahath in the tabernacle of
witneffe which is moost holy.

P. 47 viginti obolos. iii, 3 qui ingrediatur vt flent & mini-
fræt 4 Hic eft cultus filioru Caath

2. 46 vberlenge erften gepurten . . . vber der Leiten zal
48 daßelb gelt, das vberlenge ift vber yhre zal 49 Lofegelt das
vberlenge war. iii, 3 alle die yns heer tugen, das fie thun die werck
ynn der hutten des zeugnis

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The fourth boke of Moses.

6.15

\[ \dot{\text{f}} \text{ hoste remoueth, Aaron \& his sons shall come and take doun the vayle and couer the arcke of witnesse there with, and shall put there on a couerynge of taxus \&kynnes, and shall spred a cloth \& is altogether of Iacyncte abouie all, and put the staues thereof in. And apon the shewe table, they shall spred a cloth of Iacyncte, and put there\oe, the dishes, spones, flat peces and pottes to poure with, and the dayly bred shall be thereon: and they shall spred apon them a couerynge of purple, and couer the same with a couerynge of taxus \&kynnes, and put the staues thereof in. And they shall take a cloth of Iacyncte \& couer the candelfticke of light and hir lapes and hir snoffers and fyre pannes and all hir oyle veffels which they occupye aboute it, & shall put apon her and on all hir instrumentes, a couerynge of taxus \&kynnes, and put it apon staues. And apon the golden alter they shall spred a cloth of Iacyncte, and put on hir staues. And they shall take all the thinges which they occupye to minystre with in \& holy place, & put a cloth of Iacyncte apon them and couer them with a couerynge of taxus \&kynnes and put them on staues. And they shall take a waye the affhes out of the alter, and spred a scarlet cloth thereon: & put aboute it, the fyre pannes, the flefh hokes, the sho- [Fo. IX.] uels, the bafens, and all that belongeth vnto the alter, and they shall spred apon it a couerynge of taxus \&kynnes and put on the staues of it And when Aaron and his sons haue made an ende of couerynge the sanctuary \& all the thinges of the sanctuary, a gentle that the hoste remoue, then the sons of Cahath shall come in for to bere,

\[
\begin{align*}
       & \text{F. 6 velamine hyacinthinarum pellium \& pallium totum hyac-} \\
     & \text{cinthinum 7 hyac. pallio. \& panes semper in ea erunt 8 pallium} \\
     & \text{coccineum \& velamento hyac. pellium 10 operimentum hyac. pel-} \\
     & \text{lium, \& inducent 11 inuoluent hyac. veffimento \& ext. defuper} \\
     & \text{oper. hyac. pellium 12 sanctuario inuoluent hyac. pallio \& oper.} \\
     & \text{hyac. pellium 13 altare \& purpureo veffimento 14 simul vel. hyac.} \\
     & \text{pellium}
\end{align*}
\]

\[
\begin{align*}
       & \text{L. 6 dachs fallen [fo throughout the chapter where Tyndale} \\
     & \text{renders taxus \&kynnes] 7 schnellisch auch eyn gel kleyd [fo} \\
     & \text{throughout the chapter where Tyndale renders Iacyncte]}
\end{align*}
\]
called Numeri.

and so let them not twich the sanctuary left they dye. And this ys the charge of the sonnes of Ca-
hath in the tabernacle of witnesse. And Eleazar the sonne of Aaron the preaft, shall haue the charge
to prepare oyle for the lightes and swete cens, & the
dayly meatofferynge and the anoyntinge oyle, and
the ouerfyghte of all the dwellynge and of all that
therein is: both ouer the sanctuary & ouer all that per-
tayneth thereto.

16 And the Lorde fpake vnto Mofes & Aaron sayenge:
17 destroye not the trybe of the kynredes of the Cahathites,
18 from amonge the leuites. But thus doo vnto them that
they maye lyve and not dye, whē they goo vnto ñ
moft holy place. Aaron and his sonnes shall goo in
and put them, euery man vnto his feryuce and vnto
his burthen. But let them not goo in to fe when they
couer the sanctuarye, left they dye.

19 And the Lorde fpake vnto Mofes & Aaron sayenge:
20 Take the fumme of the childern of Gerfon, in the houfes of
21 their fathers âd in their kyn- .P. redes: from .xxx. yere
22 and aboue, vntyll .L. all that are able to goo forth in
23 warre, for to doo feryuce in the tabernacle of witneffe.
24 And this is the feryuce of the kynred of the Gerfonites,
to feryue and to beare. They shall bere the curtaynes
of the dwellynge and the roffe of ñ tabernacle of wit-
neffe and his couerynge âd the coueryng of taxus
fbynnes that is an hye aboue apon it, and anhye, on high
the hangynge of the dore of the tabernacle of witneffe:
26 and the hanginge of the courte and the hangynge of
the gate of the courte that is rounde aboute the dwel-
ynge and the altare, and the cordes of them, and all
the instrumentes that feryue vnto them and all that is

F. 15 filii Caath vt portent inuoluta... onera filior. Caa. in
tabernaculo sœderis, 16 super quos erit Eleazar... sacrificium
quod semper offertur 18 Nolite perdere 20 Alii nulla curiositate
videat quœ sunt in sanctuario priuquam inuoluantur 22 Tolle
fummam etiam fil. Gerfon. 23 Numeram omnes qui ingred. et minifr.
in tab. sœderis. 25 & tectum fœd. operimentum alius... velamen
hyac.
3. 16 das tegliche fpeyfpfier 18 nicht verderben vnter den
Leuiten 20 zu schawen vnbedacht das Heyligthum 22 Gerfon
23 zum heer tuchig

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made for them. And at the mouth of Aaron and his
fonnes, 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
that they shall wayte apô. And this is the seruyce of the kynred of the children of
the Gerfonites in ὑ tabernacle of witnesse,
and their wayteshalbe in the honde of Ithamar the
fonne of Aaron the preaft.

And thou shalt numbre the fonnes of Merari in their
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.

And this is the charge that they muﬆ wayte. [Fo. X.]
te vppon in all that they muﬆ serue in the tabernacle
of witnesse: The bordes of the dwellynge, and the
barres, pylers, and fokettes thereof, and the pylers of
the courte ronde aboute, and their fokettes, pynnes
and cordes with all that pertayneth and serueth vnto
them. And by name ye shall reken the thynges that
they muﬆ wayte apone to bere. Thys is the seruyce
of the kynredes of the fonnes of Merari in all thei
seruyce in the tabernacle of witnesse by the hande of
Ithamar the fonne of Aaron the preaft.

And Moſes and Aaron and the princes of the multi-
tude numbred the fonnes of the Cahathites in their
kynredes and houfes of their fathers, from .xxx. yere
and aboue vnto fyftie, all that were able to goo forth in
the houfte and to do seruyce in the tabernacle of witnesse.

And the numbre of them in their kynredes were two
thoufande, feuen hundred and .L. These are the num-
bres of the kynredes of the Cahathites, of all that dyd
seruyce in the tabernacle of witnesse, whyche Moſes and

P. 27 et sciant singuli cui debant oneri mancipari. 28 erun-tique
sub manu Ithamar 29 Merari . . . recenfebis 30 omnes qui ingred.
ad officium minifleri fui & cultû fœd. teflimoni. 31 Hæc funt onera
eorû 31 Portabunt 32 ad numerum accipient 35 omnes qui in-
gred. ad min. tab. fœd.

 Shak. 29 Merari 30 alle die yns heer tugen 32 feyn teyl der laft
am gered zu warten 34 Kahathither 35 alle die yns heer tuchten
Aaron dyd numbre at the commaundment of the Lorde of by the häde of Mofes.

38 And the sones of Gerfon were numbred in their kynredes and in the houffes of their fathers, from .xxx yere vp vnto fyftye, .£. all that were able to goo forth in the hofte for to doo feruyce in the tabernacle of wit-nesse. And the numbre of them in their kynredes, and in the houffes of their fathers, was two thoufande, fixe hundred and .xxx. This is the numbre of the kyn- redes of the sones of Gerfon, of all that dyd feruyce in the tabernacle of witnesse, which Mofes and Aaron dyd numbre at the commaundement of the Lorde.

40 And the kynredes of the sones of Merari were numbred in their kynredes and in the houfes of their fathers, from .xxx. yere vp vnto fyftie. all that were able to goo forth with the hofte, to doo feruice in ÿ tabernacle of witnesse. And the numbre of them was in theyr kynredes, thre thoufande and two hundred. This is the numbre of the kynredes of ÿ sones of Merari, whiche Mofes and Aaron numbred at the byddyne of the Lorde, by ÿ hande of Mofes.

42 And the kynredes of the sones of Merari were numbred in their kynredes and in the houfes of their fathers, from .xxx. yere vp vnto .L. euery man to doo his office and fer-uyce and to bere his burthen in the tabernacle of wit-nesse: was .viii. thoufande, fyue hundred ad .Lxxx which they numbred at the commaundement of the Lorde by the honde of Mofes euery man vnto his feruycce and burthen: as [Fo. XI.] the Lorde commaunded Mofes.

F. 38 Gerfon 39 omnes qui ingred. vt min. in tab. łœd. 41 populus Gerfonitarum 42 Merari 43 omnes qui ingred. ad explosed ritus tab. łœd. 47 ingredientes ad ministerium tabernaculi & onera portanda
Ł. 38 Gerfon 39 alle die yns hear tuchten 42 Merari 43 alle die yns hear tuchten 49 zu feynem ampt vnd laft
The fourth boke of Moses.

The . syfte Chapter.

And the Lorde spake vnto Moses Fayenge: commaunde the children of Israel that they put out of the hoffte, all the lepers and all that haue yssues and all that are defyled apon the deed, whether they be males or females ye shall put them out of the hoffte, that they defyle not the tentes amoge which I dwell. And the children of Israel dyd fo, and put them out of the hoffte: euuen as the Lorde commaunded Moses, so dyd the children of Israel.

The M.C.S. Who they be that ought to be caft out of the hoffte. The knowledge of synne. The cleanlyng of synne done of ignorance. Thelaw of the fyrst frutes & of gelouye.

And the Lorde spake vnto Moses Fayenge: spake vnto the children of Israel: whether it be man or woman, whë they haue synnd any maner of synne which a man doeth wherewith a man trefpased agenste the Lorde, so that the soule hath done amysse:

then they shall knowlege their synnes which they haue done, and restore a gayne the hurte that they haue done in the hole, and put the syfte parte of it moare there to, and geue it vnto him whom he hath trefpased agenste. But and yf he that maketh the amendes have no man to doo it to, then the amendes that is made fhalbe the Lordes and the preaftes, befyde the ram of the attennementofferynge where with he maketh an attonement for hymselfe. And all heueofferynges of all the halowed thinges which the children of

&. 3 amoge which ye dwell.

V. 2 lepulum, & qui femine fluit 3 cum habitauerint vobis-cum. 8 excepto ariete 9 Omnes quoque primitiae.

L. 2 alle die eytter fluffe haben 3 darynnen ich vnter yhnen won 6 hat die seel eyn schuld auff yhr 7 verfunen mit der summa 8 prieftet, ausgenomen den widder.

A. A. N. 6 This text is to be vnderflãed of foch treftapes, wherwith we hurt oure nebyours in worldly goodes (as they cal the) & therfore must the hurte be restored and the syfte parte moare therto: If the partye remayned not to whom the refituation was due, ner any of his leafull heares, then must it be the preaftes wages, whiche at that tyme had no nother lyuehode.
Israel brynge vnto the preafte, shalbe the preaftes, and
every mans halowed thinges shalbe his awne, but what
foeuer any man gewith the preaft, it shalbe the preaftes.

And the Lorde spake vnto Mofes fayenge: speake
vnco the children of Israel and faye vnto them.
Yf any mans wyfe goo a fyde and trefpa vngaynt
hym, so that another man lye with her fleshely and
the thynge be hydd from the eyes of hir hubonde and
is not come to lighte that she is defyled (for there is
with the maner, and the fprete of geloufyé with the man-
cometh apon him and he is geloufe ouer_
his wife and she defyled, Or happely the fprete of
geloufyé cometh apon him, and he is geloufe ouer hys
wyfe ad she yet vndefyled. Thé let hyr hubonde
bringe her vnto the preafte and brynge an offerynge
for her: the tenthe parte of an Epha of barlye meele,
but shall poure none oyle there vnto, nor put franken-
cens thereon: for it is an offerynge of geloufyé, and an
offerynge that maketh remembrance of fynn.

And let the preaft brynge her and sett her before the
Lorde, and let him take holy water in an erthen vessell
& of the dufé that is in ý flore of the habytacyon, and
put it in to the [Fo. XII.] water. And the preaft shall
set the wyfe before the Lorde and vncover wyfe, woman
hir heed, and put the memoryall of the
offerynge in hyr handes which is the
geloufye offerynge, and ý preaft shall haue bytter and
curfynge water in his hande, and he shall coniure, ad-
coniure her and shall faye vnto her. Yf

F. 13 hoc maritus deprehendere nó quierit, fed latet adul-
terium ... inuentà in flupro 14 polluta eft, vel salfa fuplicione
appetitur 15 sacrificitum zeolypica eft, & ablatio ineexitans adul-
terium. 18 sacrif. recordationis, & oblationem zeolypiz . . . aquas
amariTTimas, in quibus cum execratione maledicta conegfit.

2. 14 eyeffergeyft entzundet yhn 15 eyn eyeffer opper vnd eyn
räge opper, das miFefhat rüget. 18 bitter verflucht waFFer

14. The hole lawe of geloufie semeth to be a feare
& a certen nourtour of wyues that they fulde be obediet to their
husbides, chaffe, manerly & faythfull, and foché as gue no oc-
cafio to be fupiter: & therto fered thys lawe whyle it kept thó
vnder & gae thó no licé to rëne at large wherby they might
haue come in fome fupiter & fo haue come to thys greate fhamce
before the congregacyon.
The fourth boke of Moses,

no man haue lyen wyth the nether haffe gone afyde, and defyled thy selfe behynde thy hufbonde, then haue thou no harme of this bytter curfyenge water.

20 But and yf thou haft gone afyde behynde thyne hufbonde and art defyled and some other man hath lyen with the byfide tyne hufbonde (and let the preafte coniure her with the coniuracyon of the curfe and faye vnto her) the Lorde make the a curfe and a coniuracyon amonge thy people: fo that the Lorde make thy thye rotte, and thy bely swell and thys bytter curfyenge water goo in to the bowels of the, that thy bely swell and thy thye rotte, and the wyfe shal faye Amen Amen.

23 And the preaft shall wrytte this curfe in a byll and waffe it out in the bytter water. And when the curfyenge water ys yn her that it is bytter, then let the preaft take the geloufyofteryenge out of the wyfes hande, and wawe it before the Lorde, and brynge it vnto the altare: and he shall take an hande- .7. full off the memoryall offerynge and burne it apon the alter, and then make her dryncke the water and when he hath made her dryncke the water. Yf the be defyled and haue trespafed agenft her hufbond, then shal the curfynge water goo in to her and be fo bitter, y hir bely shal fwell and hir thye shal rotte, & the shalbe a curfe amonge hir people. And yf she be not defyled but is cleane, then she shall haue no harme, but that she maye conceaue.

This is the lawe of geloufye, when a wyfe goeth a fyde behynde hyr hufbonde âd is defyled, or when the

\[V.\] 19 if no polluta es defeitio mariti thoro . amarissimae, in quas maledicta congeffit 20 altero viro, 21 his maledictionibus subiacebis . tumens vterus tuus dirumpatur. 23 congeffit 24 & dabit ei bibere. Quas cum exhaufferit, 25 tolet facerdos 26 & sic poti det mulieri 27 mulier in maledictionem & in exemplu omni populo.

\[L.\] 21 setze dich zum fluch vnd zum schwur . bauch berften laffe 22 deyn bauch berfte 24 das yhr bitter wirt 27 ynn fie gehen vnd fie verbittern . berften 31 wyeb foll feyn miffethat tragen.

\[H. H. N.\] 22 Amen is an Hebrew word & fygnifyeth euen fo be it, or be it fall and fewer, approuyng & allowing the fentence going before: and when it is doubled it augmenteth the confyrmacyon, as in many pfalms & John .v. & .vi.
spirite of gelousye cometh apone a man, so that he is
gelouse ouer his wife: then he shall bringe her before
the Lorde, and the preeft shall ministre all this lawe
vnto her, & the man shalbe giltesse, & the wyfe shall
bere hir synne.

The .VI. Chapter.

ND the Lorde spake vnto Mo-
hes saynge: speake vnto y
childre of Israel & saye vnto
them: when ether man or
appoynteth, woman appoynteth to vowe
resolveth a vowe of abstinence for to abstene vnto
the Lorde, he shal abstene from wyne and stronge
drynke, and shall dryncke no vynegre of wyne or of
stronge drynke, nor shal drynke what soeuer is presed
out of grapes: & shal eate no fresch grapes nether yet
dry- [Fo. XIII.] ed, as loose as his abstinence edureth.
Moreover he shalle eate nothyng y is made of the vine
tre, no not so moch as y cornels or the cornels, ker-
nels
And as longe as the vowe of his abstinence endureth,
there shal no rafure nor sheres come apone his heed,
vntill his dayes be out which he fasteth vnto the Lorde,
and he shalbe holy and shal let the lockes of his hear
growe. As longe as he abstene vnto the Lorde he
7 shall come at no need bodye: he shall not make him felse vnclane at the deeth of his father, mother, brother or fyfter. for the abstinence of his God is 8 apon his heed. And theryfore as longe as his abstinence lafteth, he shalbe holy vnto the Lorde.

9 And yf it fortune that any man by chaunce dye sodenly before him, and defyle the heed of his abstinence, then muft he shawe his heed the daye of his clefynge: evene the seuenth daye he shall shawe it.

10 And the eyght daye he shall brynge ii. turtels or ii yonge pigeons to the preaft, vnto y¥ dore of y¥ tabernacle of witneyse. And y¥ preaft shall offer the one for a synofferynge and the other for a burntofferynge & make an atonement for him, as concernynge that he synned apon the deed, and shalle also halowe his heed the same daye and he shall abstene vnto the Lorde the tyme of his abstynencye, and shall brynge a lambe of an yere olde for a trespace offerynge: but the dayes y¥. were before are loft, because his abstinence was defyled. C This is the lawe of the abstinence, when the tyme of his abstinence is out, complet.

11 he shalbe broughte vnto y¥ dore of the tabernacle of witneyse & he shall brynge his offerynge vnto y¥ Lord: an he labbe of a yere olde with out blemyshe for a burntofferynge & a the lambe of a yere olde without blemyshe for a synofferynge, a ram without blemyshe also for a peafeofferynge, & a bafket of fwete breed of fyne floure myngled with oyle & wafers of fwete bred anoyntyd with oyle with meatofferynges ad drynkofferynges that longe thereto.

12 And the preaft shall brynge him before y¥ Lorde & offer his synofferynge & his burntofferynge, & shall offer y¥ ram for a peafeofferynge vnto y¥ Lorde with

T. 7 co fecratio dei fui 9 in eadem die . & rursum septima.

11 super mortuo

II. 7 Denn die zucht feynis Gottis 9 das ift am siebenden tage

11 an eym toden 14 tôdopfer (17, 18.)

M. M. X. 7 To haue the abstynence of God vpon his heed is, to shew a token of refusing the care of bodely thynges by that he fetteth not by the hayre of hys heed, or by the trymmyng of hys biffhe or bearde, which thig the world so greatly effeameh.
the basket of sweet bread, and the priest shall offer also his meat offering & his drynk offering. And the abstinence shall slue his heed in of the tabernacle of witnesses and shall take the hear of his sober heed & put it in fire which is under the peace offering.

Then the priest shall take the sodden shulder of a ram and one sweet cake out of the basket and one sweet wafer also and put them in the hade of the abstinence after he hath slue his abstinence of, & the priest shall waue them vnto the Lorde, which offering shalbe holy vnto the priest with fire wauebreft and heue shulder: & then the absteiner maye drynke wyne.

This is the lawe of the abstep- [Fo. XIII.] ner which hath vowed his offering vnto the Lorde for his abstinence, befyes that his hade can gete And according to the vowe which he vowed, euen so he must doo in the lawe of his abstinence.

And the Lorde talked with Moses saying: speake vnto Aaron and his sonnes saying: of this wise ye shall bleffe the childern of Yisrael vnto them.

The lorde bleffe the and kepe the. Here of ye fe that Aaron, when he lift vpp his hande the & be mercyfull vnto the. and blessed the people, was not dumme as oure bishops be.

The lorde make his face shyne apone the & be mercyfull vnto the. For ye apone the, and geue the peace. For ye shall put my name apone the childern of Yisrael, that I maye bleffe them.
The seventh chapter.

And when Moses had full set up the habitacion and anointed it and all the apparel thereof, and had anointed & sanctified the tabernacle was set up.

The princes of Israel heeded over the houses of their fathers which were the lorde's of the trybes that ftoke ad numbred, offered ad brought their gifts before the Lorde fixe covered charrettes and xii. oxen: two and two a charret and an oxe every man, and they broughte them before the habitacion.

And the Lorde spake vnto Moses sayinge take it of them and let them be to do the seruice of the tabernacle of witneffe, and geue them vnto the leuites, every man acordynge vnto his office. And Moses toke the charrettes ad the oxen, & gaue them vnto the leuites: ii. charrettes and iiii. oxen he gaue vnto the fonnes of Gersfon acordynge vnto their office. And iiii. charrettes and eyght oxen he gaue vnto the fonnes of Merari acordynge vnto their offices, vnder the handes of Ithamar the sone of Aaron the preaft. But vnto the fonnes of Cahath he gaue none, for the office that perteyned to them was holy, & therfore they muft bere vppon shulders.

And the princes offered vnto the dedycatyng of the alter in the daye it was anoynted, and brought their gifts before the alter. And the Lorde sayde vnto Moses: let the prices brynge their offerynge, every daye one prynce, vnto the dedicatyng of the alter.

And the principes Israel & capita familiarum, quæ erant per singulas tribus prefecit eorum qui numerati fuerant 3 duo duces 7 iuxta id quod habebant necellarium. 8 Merari secundum officia & cultum fuum, 9 Caath non dedit piautra & boues: quia in sanctuario feruunt 10 obtulerunt duces.

2 die heubtleut Israel, die die vbirßen waren ynn yhrrer veter haufe. Denn fie waren die heubtleut vnter den gefchlechten vnd sünden vber den getzeleten. 3 zween heubtleut 7 nach yhrem ampt 8 nach yhrem ampt 9 gab er nicht, darumb das fie eyn heylig ampt auff yhn hatten 10 Vnd die heubtleut.
He that offered his offerynge ῶ first daye, was Naheffon the sonne of Aminadab of the trybe of Iuda. And his offerynge was: a syluer charger, of an hundred and .xxx. sicles weight: and a syluer boule of .Lxx sicles of the holy sicle, both of them full of fyne whetē floure myngled with oyle for a meat offerynge: & a spone of .x. sicles of golde full of cens: & an oxe, a ram ᾶ a lambe of a yere olde for burnt offerynges, and an he goote for a synnofferynge: [Fo. XV.] & for pease offerynges .ii. oxen .v. rammes .v. he gootes and .v. lambes of a yere olde. And this was the gift of Naheffon the sonne of Aminadab.

The seconde daye, dyd Nathaneel offer, ῶ sonne of Zuar, captayne ouer Ysachar. And his offerynge which he broughte was: a syluer charger of an hundred & .xxx. sicles weyght, and a syluer boule of .Lxx sicles, of ῶ holy sicle: [* and both full of fyne floure myngled with oyle for a meat offerynge:] and a golden spone of .x. sicles full of cens: and an oxe, a ram and a lambe of a yere olde for burnt offerynges: [22 see foot note**] ᾶ for pease offerynges .ii. oxen .v. rammes v. he gootes and .v. lambes of one yere olde. And this was ῶ offerynge of Nathaneel the sonne of Zuar.

The thyrde daye, Eliab the sonne of Helon the chefeſt amonge the childern of Zabulon, brought his offerynge. And his offerynge was, a syluer charger of an hundred and .xxx. sicles weyghte, and a syluer boule of .Lxx. sicles of the holy sicle, & both full of fyne floure myngled with oyle for a meat offerynge: 26, 27 and a golden spone of .x. sicles full of cēs: and an oxe and a ram and a lambe of a yere olde for burnt-offerynges, and an he goote for a synnofferynge: and for pease offerynges .ii. oxen .v. rammes .v. he gootes

* 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 synnofferynge.
and .v. lambes of one yere olde. And this was the
offerynge of Eliab the fonne of Helon.
30. The fourthe daye, Elizur the fonne of Sedeur, chefe
lorde amonge the childern of Ru-. .P. ben, broughte his
offerynge. And his gifte was: a syluer charger of an
hundred and .xxx. sicles weyghte, and a syluern boule
of .Lxx. sicles of the holy sicle, & both full of fyne
floure myngled with oyle for a meatofferynge: and a
golden spone of .x. sicles full of cens: and an oxe, a
ram & a lambe of a yere olde for burntofferynges, and
an he goote for a synofferynge: and for peafeofferynges
ii. oxen .v. rammes .v. he gootes and .v. lambes of one
yere olde. And this was the offerynge of Elizur the
fonne of Sedeur.
36. The fift daye, Selumiel ÿ fonne of Zuri Sadai,
chefe lorde amonge the childern of Simeon, offered.
whose gifte was: a syluer charger of an hundred & .xxx
sicles weyghte: and a syluern boule of .Lxx. sicles of the
holy sicle: ad both full of fyne floure myngled with oyle
for a meatofferynge: & a golden spone of .x. sicles full
of cens. And an oxe, a ram ad a łābe of a yere olde
for burntofferynges, ad an he goote for a synofferynge:
& for peafeofferynges .ii. oxen .v. rammes .v. he gootes
ad .v. łābes of a yere olde. And this was the offerynge
of Selumiel the fonne of Zuri Sadai.
42. The sixte daye, Eliafaph ÿ fonne of Deguel the
chefe lorde amonge the childern of Gad, offered.
whose gifte was: a syluer charger of an hundred and
xxx. sicles weyghte: and a syluern boule of .Lxx. sicles
of the holy [Fo. XVI.] sicle: & both full of fyne floure
myngled with oyle for a meatofferynge: and a golden
spone of .x. sicles full of cens. And an oxe, a ram ad a
lambe of a yere olde for burntofferynges, & an he goote
for a synofferynge: And for peafeofferynges .ii. oxen .v
rammes .v. he gootes and .v. łābes of one yere olde.
And this was the offerynge of Eliafaph the fonne of
Deguel.

M. 33 a bullock 39 a bullock
M. 36 The offfrynge of Elizur. 36 The offfrynge of Se-
lumiel. 42 The offfrynge of Eliafaph.
The seventh day, Elifama the son of Amiud, "
chefe lorde of "y childern of Ephraim, offered. And his
gifte was a fylueren charger of an hundred and .xxx. ficles
weyght: \( \text{ad a fylueren boule of .Lxx. ficles of the holy sicle: } \)
\( \text{ad both full of fyne floure myngled with oyle for } \)
a meatofferynge: and a golden spone of .x. ficles, full of
cens. And an oxe, a ram and a lambe of a yere olde
for burntofferynges, \( \text{ad an he goote for a fynofferynge: } \)
and for peafeofferynges .ii. oxen .v. rammes .v. he
gootes & .v. lambes of a yere olde. And this was \( \text{y } \)
offerynge of Elifama the sonne of Amiud.

The .viii. daye, offered Gamaliel the sonne of Peda-
zur, the chefe lorde of the children of Manaife. And
his gifte was: a fyluern charger of an hundred and
xxx. ficles weyght: and a fyluern boule of .Lxx. ficles
of the holy sicle: \( \text{ad both full of fyne floure myngled with } \)
oyle for a meatofferynge: & a golden spone of .x
fycles, full of ces. And an oxe, a ram & a lambe
of a yere olde for burntofferynges, and an he goote for
a fynofferynge: and for peafeofferynges .ii. oxen .v
rammes, fyue he gootes and fyue labes of a yere olde.
And this was the offerynge of Gamaliel the sonne of
Peda zur.

The .ix. daye, Abidan the sonne of Gedeoni the chefe
lord amoge \( \text{y } \) childern of Ben Iamin offered. And his
gifte was: a fyluern charger of an hundred and .xxx
ficles weyght: & a fyluern boule of .Lxx. ficles of the
holy sicle, and both full of fyne floure myngled with
oyle for a meatofferynge: and a golden spone of .x. ficles,
full of cens. and an oxe, a ram and a lambe of one
yere olde for burntofferynges: & an he goote for a
fynofferynge: and for peafeofferynges .ii. oxen .v. rammes
v. he gootes & .v. lambes of one yere olde. And this
was the offerynge of Abidan the sonne of Gedeoni.

The .x. daye, Ahiefer the sonne of Ammi Sadai,
chefe lorde amoge \( \text{y } \) childern of Dan offered. And his

\( \text{M. 51 a bullock 57 a bullock 63 a bullock } \)
\( \text{M. } \text{M. N. 48 The offerynge of Elifama. 54 The offerynge of Gamaliel. 60 The offryng of Abidan. 66 The offryng of Ahiezer. } \)
gifte was: a fyluern charger of an hundred and .xxx fycles weyght: a fyluern boule of seuentye ficles of the holy sycle: and both full of fyne floure myngled

with oyle for a meatofferynge: and a golden spone of .x ficles full of cens: and an oxe, a râ and a lambe of a yere olde for burntofferynges, and an he goote for

a syofferynge: and for peaseofferynges .ii. oxen .v rammes,fyue he gootes and fyue labes of a yere olde.

And [Fo. XVII.] this was the offrynge of Ahiefer the sonne of Ammi Sadai.

The .xi. daye, Pagiel the sonne of Ochran the chefe Lorde amonge the childern of Asser offered: And his gifte was: a fylueré charger of an hundred and .xxx fycles weyghte: a fylueren boule of .Lxx. fycles of the holye sycle and both full of fyne floure myngled with oyle for a meateoffrynyge: and a golden spone of .x. fycles, full of cens. And an oxe, a ram and a lambe of one yere olde for burntofferinges: and an he goote for a syneofferynge: âd for peaceofferynges: two oxen, fyue rammes .v. he gootes and .v. lambes of one yere olde. And this was the offryng of Pagiel ÿ sonne of Ochran.

The .xii. daye, Ahira the sonne of Enan, chefe lorde amonge the childern of Nephtali offered. And his gifte was: a fyluern charger of an hundred and .xxx fycles weyghte: a fyluernen boule of .Lxx. fycles of the holye sycle, both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of twentye fycles, full of cens. And an oxe, a ram and a lambe of one yere olde for burntofferynges: and an he goote for a syneofferynge: and for peaceofferynges, two oxen v. râmes .v. he gootes and .v. lambes of one yere olde. And this was the offeryng of Ahira, the sonne of Enan.

Of this maner was the dedicacyon of the ß alter, when it was anoynted: vnto the whiche was broughte of

fil. 69 a bullock 75 a bullock 81 a bullock

V. 72 Phegiel

fil. fil. 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 contaynynge an hundred and .xxx. sycle of syluer, and every boule .Lxx. so that all the syluer of all the vefels, was two thoufande and .iii. hundred sycle of the holy sycle. And the .xii. golden spones which were full of cens, contayned ten sycle a pece of the holy sycle: so that all the golde of the spones, was an hundred and .xx. sycle.

87 All the oxen that were broughte for the burntoffrynges were .xii. and the râmes .xii. & the lâbes .xii of a yere olde a pece, with the meateofferynges: with he gootes for synne offrynges. And all the oxé of the peaceofferynges were .xxiii. the rammes .Lx. the gootes Lx. and lambs of a yere olde a pece .Lx. & this was the dedicacion of the alter, after y it was anoynted.

89 And when Moses was gone in to the tabernacle of witnesse to fpeke with hi, he harde the voyce of one speakinge vnto him from of the mercyfeate that was upon the arcke of witnesse: euen from betwene the two cherubyns he spake vnto him.

† The .VIII. Chapter.

[Fo. XVIII.] VIII. Chapter.

ND the Lorde spake vnto Moses faynge: fpeake vnto Aaron and faye vnto hym: when thou putteft on the lampes fe that they lighte all seuen apon the forefront of the candelsticke. And Aaron dyd euen M.C.S. The disposition and order of the lampes. The forme of the candel-flyck. The cleanfyng and
so, and put the lampes apon the forefrōt of the candelfticke, as the Lorde com-
maunded Mōses, and the worke of the can-
delfticke was of stiffe golde: both the shaft
and the floures thereof. And accord-
inge vnto the vifyon whiche the Lorde had shewed Mōses, euen so he made the candelfticke.

5, 6 And the Lorde spake vnto Mōses sayenge: take the leuites from amonge the childern of Israel, and 
clenfe them. And this doo vnto them when thou 
clenfet them, sprinckle water of purifyenge apon them 
and make a rafure to runne alonge apon all the flefhe 
of them, and let them wafhe their clothes, and then 
they shall be cleane. And let them take a bollocke 
and his meatofferynge, fyne floure myngled with 
yle: & another bollocke shalt thou take to be a 
synneofferynge.

9 Than brynge the leuites before the tabernacle of 
witneffe and gather the hole multitude of the chyldern 
of Israel together. And bringe the leuites before the 
Lorde, and let the childern of Israel put their handes 
apon the leuites. And let Aaron heue the leuites 
before the LORDE, for an heuuoffe-
rynge geuen of the childern of Israel, ad the let them be appoynted 
to wayte apon the feruyce of the Lorde.

12 And let the leuites put their handes vpö 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.

15 and after that let them goo and do the seruice of the

F. 4 iuxta exemplum 7 iuxta hunc ritum . . aqua lufrationis, 
et radant omnes pilos carnis 9 omni multitudine 11 vt feruiant in 
ministerio eius

3. 4 nach dem geficht 9 gantze gemeyne 11 auf das fie dienen 
mugen an dem ampt des Herrn.

L. M. N. 7 Entfund Waffer: Entfunden ift so viel als ab-
soluiiren oder los fprechen, daher das waffer damit fie absoluiirt 
wurden von funden heyßentfund waffer.
tabernacle of witnesse. Clense them and waue them,
for they are geuen vnto me from amongst the childrê of
Israel: for I haue taken them vnto me for all ý firſtborne
that opê any matrice amôge the childrê of Israel.
For all the firſtborne amonge the childrê of Israel are
myne both man and beeft: because the same tyme that I
smote the firſtborne in the lande of Egipte, I sancti∫yne
them for my felfe: and I haue taken the Leuites for all
the firſtborne amongst the childrê of Israel, and haue
guen them vnto Aaron and his fonnes from amongst
the childrê of Israel, to doo the feruyce of the chyl
dern of Israel in the tabernacle of witnesse and to
make an attonement for the chyl
dern of Israel, that
there be no plagë amongst the childrê [Fo. XIX.] of
Yfraell, ýf they come nye vnto the sanctuarye
And Môses and Aaron and all the congregac
ion of the childrê of Israel dyd vnto the leuites acordynge
vnto all that ý Lorde commaunded Môses. And the
leuites puriyed them felves, and wa∫hed their clothes.
And Aaron waued them before ý Lorde, and made
an attonement for them to clenfe them. And after
that they went in to doo their feruyce in the tabernac
le of wytnesse, before Aaron and his fonnes. And acord
inge as the Lorde had commaunded Môses as concern
ynge the leuites, euen so they dyd vnto them.
And the Lorde spake vnto Môses fayenge: this
fhalbe the maner of the leuites: from .xxv. yere vpp
warde they shall goo in to wayte vpon the feruyce in
the tabernacle of witnesse, and at syftye they shall cea∫fe
waytynge apon the feruyce thereof, and shall laboure
no moare: but shall minifte vnto their bretheren in
the tabernacle of witnesse, and there wayte, but shall
do no moare feruyce.
And fe that thou doo after this maner vnto the
leuites in their waytynge tymes.

The .IX. Chapter.

V. 15 ingrediantur 16 accepi eos. 17 Ex die quo 19 dono Aaron
22 vt purificati ingredentur 25 annum ætatis impleuerint
Ì. 15 hyneyn gehin 16 vnd hab ñe myr genomen 19 zum ge
fchencke Aaron 22 Darnach giengen ñe hyneyn
AND the Lorde spake vnto Moses in the wilderneffe of Sinai, in the fyrste moneth of the seconde yere, after they were come out of the londe of Egipte, saying:

let thy children of Israel offer Pasheouer in his seazon: euen the xiii. daye of this moneth at euen they shall kepe it in his seazon, accordynge to all the ordinance & maners thereof.

And Mofes bade the childern of Yfrael that they shulde offer Pasheouer, & they offered Pasheouer the xiii. daye of the first moneth at euen in the wilderneffe of Sinai: and dyd acordinge to all that the Lorde commaunded Mofes.

And it chaunced that certayne men whyche were defyled with a deed corfe that they myghte not offer Pasheouer the same daye, came before Mofes and Aaron the same daye, and sayde: we are defyled apon a deed corfe, wherfore are we kepte backe that we maye not offer an offerynge vnto the Lorde in the due seazon, amongst the childern of Ifraell? And Mofes sayde vnto them: tary, that I maye heare what the Lorde wille commaunde you. And the Lord spake vnto Mofes sayenge: speake vnto the childern of Ifraell and faye. Yf any man amonge you or youre childern after you be vncleane by the reason of a corfe or is in the waye ferre of, then lett hym offer Pasheouer vnto thy Lorde:

the xiii. [Fo. XX.] daye of the seconde moneth at euen, and eate it with swete bred and foure herbes, ad let them leaue none of it vnto the mornyng nor breake any Boone of it. And accordynge to all the ordinance of the Pasheouer let them offer it.

But yf a man be cleane and not let in a iurney, and

P. 5 Qui fecerunt tempore suo 7 quare fraudamur vt non valeamus 11 lactucis agrestibus

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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 he shall bere his synne. And when a straunger dwellithe amonge you and will offer Passeouer vnto the Lorde, accordyng to the ordinauce of Passeouer and maner thereof shall he offre it. And ye shall have one lawe both for the straunger and for him that was borne at home in the lande.

And the same daye that the habitacion was reered vpp, a cloude couered it an hye apon the tabernacle of witneffe: and at euen there was apon the habitacion, as it were the symilitude of fyre vntyll the mornynge. And so it was allwaye, that the cloude couered it by daye, and the symilitude of fyre by nyghte. And when the cloude was taken vpp from of the tabernacle, then the childdren of Ifrael iurneyed: and where the cloude abode there the childdren of Ifrael pitched their tentes. At the mouthe of the Lorde the childdren of Ifraell iurneyed, and at the mouthe of the Lorde they pitched. And as longe as the cloude abode apon the habitacion, they laye styll, and when the cloude taryed still apon the habitacion longe tyme, the childdren of Ifraell wayted apon the Lorde and iurneyed not.

Yf it chaunced that the cloude abode any space of tyme apon the habitacion, then they kept their tentes at the mouth of the Lorde: and they iurneyed also at the commaundement of the Lorde. And yf it happened that the cloude was apon the habitacion from euen vnto mornynge and was taken vpp in

T. 15 quasi species ignis 19 in excubiis domini v. 23.
3. 15 ein geitlalt des fewrs v. 16. 19 wartten ... auff die hutt des Herrn v. 23.
A. & N. 13 In lyke maner is it with vs in oure spirituell other or passeouer, who soever doth not reuently beleue the redempayon of mankynde whyche was thoroulye synifhed in offrynge the true labe christ and amendeth not his life, nor turneth fro vicye to vertue in the tyme of this mortal life shall not beloge vnto the glory of the refurreccion, which shall be geuen vnto the true worshippers of christ: but shall be roted oute fro the companye of the fayntes.
mornynge, then they iurneyed. Whether it was by
daye or by nyghte that y cloude was taken vpp, they
22 iurneyed. But when y cloude taryed two dayes or a
moneth or a longe seafon apon the habitacion, as
longe as it taryed thereon, the children of Israel
kepte their tentes and iurneyed not. And as soone
as the cloude was taken vpp, they iurneyed.
23 At the mouth of the Lorde they rested, and at the
commandment of the Lorde they iurneyed. And
thus they kepte the wayte of the Lorde, at the com-
mandement of the Lorde by the hande of Moses.

The .X. Chapter.

ND the Lorde spake vnto Moses

fayenge: Make the two trom-
pettes of hardesyluer, that thou
mayft vs the to call the con-
gregacion together, and when [Fo. XXI.]
the hoste shall iurney. when they blowe
with them, all the multitude shall reforte
to the, vnto the dore of the tabernacle of
witness. Yf but one trumpet blowe only,
then the princes which are heedes ouer the thoufandes of
Yfrael shall come vnto the. And when ye
trompe the fyrst tyme, the hostes that lye
on the eaf parts shall goo farwarde. And when ye
trope the seconde tyme, then the hostes that lye on y
south fyde shall take their iurney: for they shall trompe
when they take their iurneyes. And in gatherynge

M. 2 beaten sylyer
V. 4 principes, & capita multitudinis 6 & iuxta hunc modum
reliqui facient vluantibus tubis in profectionem.
L. 4 vbirft vber die tauffent ynn Israel.
M. M. N. 22 Two dayes etc., after the grekes certayne dayes,
a fewe or some dayes. x, 4 To blowe with one trumpet is, to fhow
the worde of heith fynglye after the vyntyte of the faith.
the congregacion together, ye shall blowe and not trompe. And the sonnes of Aaron the preaftes shall blowe the trompettes and shall haue them and it shalbe a lawe vnto you for euer & amonge youre childerν after you.

8

9 And when ye shall goo to warre in youre londe agenst youre enimies that vexe you, ye shall trompe with the trompettes and ye shalbe remembred before the Lorde youre God and saued from youre enimies. Also when ye be mery in youre feft dayes and in the firstdayes of youre monethes, ye shalbe remembred before you youre God. I am the lorde youre God.

10 And it came to passe the .xx. daye of the seconde moneth in ḫ seconde yere, that the cloude was take vpp from of the habitacion of ṩ. witnesse. And the childern of Israel toke their iurney out of the deserte of Sinai, and the cloude restēd in Ḫ wilderνesse of Parā.

11 And ḫ firft toke their iurney at the mouth of the Lorde, by the honde of Moses: euen the standertε of ḫ hoftε of Iuda remoued firft with their armies, whose capitayne was Naheffon ḫ sonne of Aminadab. And ouer the hoftε of ḫ trybe of the childern of Ifachar, was Nathaneel the sonne of zuar. And ouer the hoftε of ḫ trybe of the childern of Zabulon, was Eliab the sonne of Helon.

12 And the habitacion was taken dounε: and the sonnes of Gerfōn and Merari went forth bearyng the habitacion.

13 Then the standertε of the hoftε of Ruben went forth with their armies, whose capitayne was Elizur the sonne of Sedeur. And ouer the hoftε of the trybe of

setBackground:13 they first

V. 7 simplex tubarum clangor erit, & non concife vlulabunt.

10 canetis tubis 13 Mouerunteque castra primi

L. 7 blafen vnd nicht drometen.

N. 7 Blowe and not trompe: The cōmen people must they teache playnely, and with oute curiositye. 9 Trompe with the trompettes: In tymε of warre must they trumpe with trumpetεs: which fygnifieth when moſte neade is at hande then must faithe prayer and lyftynγ vp of the mynde to God be cheſely exercyfed.
Then the children of Simeon, was Selumiel the sonne [of Suri faddai. And over the hoste of the tribe of the children of Gad was Eliaaph the sonne] of Deguel. Then the Cahathites went forward and bare the holy things, and the other dyd set vp the habitation agent they came.

Then the standert of the hoste of the children of Ephraim went forth with their armies, whose captayne was Elifama the sonne of Amiud. And over the hoste of the trybe of the sonnes of Manasse, was Samaleel the sonne of Peda zur. And over the hoste of the trybe of the sonnes of Ben Iamin, was Abi-[Fo. XXII.] dan the sonne of Gedeoni.

And hymnoft of all the hoste came the standert of the hoste of the children of Dan with their armies; whose captayne was, Ahiezar the sonne of Ammi Sadai. And over the hoste of the trybe of the children of Asser, was Pagiel the sonne of Ochran. And over the hoste of the trybe of the children of Naphtali, was Ahira the sonne of Enan, of this maner were the iourneyes of the children of Israel, with their armies when they removed.

And Mofes sayde vnto Hobab the sonne of Raguel the Madianyte, Mofes father lawe: we goo vnto the place of which the Lorde sayde I will geue it you. Goo with us ad we will doo the good, for the Lorde hath promyfed goode vnto Israel. And he sayde vnto

And 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 to my kynred. And Mofes sayde oh nay, leaue us not, for thou knowest where is best for us to pitche in the wildernesse: and thou shalt be oure eyes. And yf thou goo with us, loke what goodnesse the Lorde sheweth apone, the same we will shewe apone the
And they departed from the mount of the Lorde iii. dayes iurney, and the arcke of the teftament of the Lorde went before theym in the iii. dayes iurney to ferche out a reftynge place for them. And the cloude of the Lorde was ouer them by daye, when they went out of the tentes.
And when the arcke went forth, Mofes sayde Ryfe vp Lorde and let them that hate the flee before the. And when the arcke refted, he sayde returne Lorde, vnto the many thoufandes of Yfrael.

The .XI. Chapter.

I. ND the people waxed vnpacient, and it difpleafed the eares of the Lorde. And when the Lorde herde it he was wroth, and the fyre of the Lorde burnt amonge them and confumed the vttermoft of the hofte. And the people cried vnto Mofes, & he made interceffion vnto the Lorde and the fyre qwenched. And they called y name of the place Tabera be-

M. 1 complied. 
V. 32 quicquid optimum fuerit 36 ad multitudinem exercitus Israel. xi, 2 abhorretus est ignis. 
L. 30 meyn land zu meyners freuntfschaft 36 zu der menge der tauent Israel. xi, 2 verfchwand das feur 
M. M. N. 31 Eyes: or gyde. xi, 1 Complained: Or waxed difcontent, fome tyme dyd wekedly. 3 Thaberah signyfirth, kyndlyng inflamyng or fyryng.
cause the fyre of the Lorde burnt amonge them.

And the raforth people, rabbile, cf. French, ra-
caille and ra-
cler, to scrape together that was amonge them fell a luftyng, And the chil-
dern of Ysrael also went to and wepte and sayde: who

shall geue us fleth to eate? we remembre the fyth which we shulde eate in Egipte for noughte, and of the Cucumbers and melouns, lekes, onyouns and garleke. But now oure foules ar dryed a waye, for oure eyes loke on nothynge els, faue apôn Manna.

The Manna was as it had bene corian-
der seed, and to see to lyke Bedellion. And ÿ 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 taft of it was like vnto the taft of an oylecake And when the dewe fell aboute ÿ hofte in the nyghte, the Manna fell therewithe.

And when Moses herde the people wepe in their houfholdes euery man in the dore of his tent, then the wrath of the Lorde waxed whote exced-
yngly: and it greued Moses alfo. And v. 33 Moses sayde vnto the Lorde: wherfore dealeft thou fo cruelly with thi feraunte? wherfore doo I not fynde fauoure in thi fyghte, feynge that thou putteft the weyght of this people apôn me? haue I conceyued all this people, or haue I begote them, that thou shuld-
eft faye vnto me, carye them in thi bofome (as a nurfe beareth the suckynge childe) vnto the londe which thou swarest vnto their fathers? where shulde I haue fleth to geue vnto all this people? For they wepe vnto me sayenge: geue us fleth that we maye eate. I am not able to bere all this people alone, for it is
to heuy for me. Wherfore yf thou deale thus with

A. 8 baked ... kakes
V. 6 Anima n. arida 10 Mofis intoleranda res vfa est 12 nut-
trix infantulum 14 grauis eft mihi.
L. 6 vnfer seele verdorret 10 verdros Mofen auch 14 es ift myr zu schweer
XI. 16-23.
called Numeri. 437

me, kyll me, I praye the, yf I haue founde fauoure in thi syght and let me not se my wrechidnesse.

And the Lorde sayde vnto Moses: gather vnto me Lxx. of the elders of Ysrael, which thou knowest that they are the elders of ye pe-ple and officers ouer them, and bryng ye them vnto the tabernacle of witnesse, and let them ftonde there with the. And I wyll come doune and talke with the there, and take of ye spyrte which is apon the and put apon them, ad they shal bere with the in the burthen of the people, and so shalt thou not beare alone.

And faye vnto ye people: halowe youre selues agenst to morow, that ye maye eate flefh for ye whyned, wept cf. German weinen haue whyned in the eares of the Lorde faynge: who shal geue vs flefh to eate, for we were happie when we were in Egipte therefore the Lorde will geue you flefh, and ye shal eate: Ye shal not eate one daye only ether .ii. or .v. dayes, ether .x. or .xx dayes: but euen a moneth lôge, ad vntill it come out at the noftrels of you, that ye be ready to perbrake: because that ye haue caft ye Lorde a fyde which is amonge you, and haue wepte before him faynge: why came we out of Egipte.

And Moses sayde: fixe hundred thoundande fotemen are there of the people, amonge which I am. And thou haft fayde: I will geue them flefh and they shal eate a moneth lôge. Shall the shepe ad the oxen be slayne for them to fynde them, ethere all shal eue the fyfh of the see be gathered together to serue them? And the Lorde sayde vnto Moses: is the lordes hande waxed shorte? Thou shalt se whe-

Mt. 17 put apon the and apon them
V. 15 ne tantis afficiar malis. 18 Sanctificamini: cras comedetis 20 exeat per nares vestras, & vertatur in naufeam 22 baum multitudo 23 manus dom. inualida eff?
L. 15 das ich nicht meynen iamer sehen mush. 18 heyliget euch auff morgen 20 euch zur nafen ausgehe, vnd auch eyn ekel fey 23 hand . . verkürzt?
H. H. N. 17 I wyll come doune: loke Gene, ix, a. Take of spyrte: That is I wyll enfpyre them with the fame spryte.
20 Noftrels: Or mouthes.
And Moses went out and tolde the people the sayenge of the Lorde, and gathered the elders of the people, and sett them rounde aboute the tabernacle. And the Lorde came downe in a cloude and spake vnto him, ad toke of the prete that was apon him, ad put it apon the elders. And as the spirite rested apon them, they prophecied and did nought els. But there remayned .ii. of þ mē in the hofte: the one called Eldad, ad the other Medad. And the spirite rested apon them for they were of them that were written, but they wet not out vnto the tabernacle: and they prophecied in the hofte.

And there ran a younge man & tolde Moses and sayed: Eldad ad Medad do prophecye in the hofte. And Iosua the sonne of Nū the seruaunte of Moses which he had choosen out, answered and sayed: master Moses, forbeyd them. And Moses sayed vnto him: enuyest thou for my fake? wolde God that all the Lordes people coude prophecye, and that the Lorde wolde put his spirite apon them. And then both Moses and the elders of Israel, gat them in to the hofte. And there went forth a wynde fro the spirite. lorde and brought quayles from the see and let them fall aboute the hofte, euon a dayes iurney rounde aboute on euery syde of the hofte, and ii. cubetes yce apon the erth. And the people ftole vpp all that nyghte and on the morowe, ad gathered quayles. And

**The fourth boke of Moses**

[Fo. XXIII.] ther my worde shall come to passe vnto the or not.

24 And Moses went out and tolde the people the sayenge of the Lorde, and gathered the elders of the people, and sett them rounde aboute the tabernacle. And the Lorde came downe in a cloude and spake vnto him, ad toke of the prete that was apon him, ad put it apon the elders. And as the spirite rested apon them, they prophecied and did nought els. But there remayned .ii. of þ mē in the hofte: the one called Eldad, ad the other Medad. And the spirite rested apon them for they were of them that were written, but they wet not out vnto the tabernacle: and they prophecied in the hofte.

25 And there ran a younge man & tolde Moses and sayed: Eldad ad Medad do prophecye in the hofte. And Iosua the sonne of Nū the seruaunte of Moses which he had choosen out, answered and sayed: master Moses, forbeyd them. And Moses sayed vnto him: enuyest thou for my fake? wolde God that all the Lordes people coude prophecye, and that the Lorde wolde put his spirite apon them. And then both Moses and the elders of Israel, gat them in to the hofte. And there went forth a wynde fro the spirite. lorde and brought quayles from the see and let them fall aboute the hofte, euon a dayes iurney rounde aboute on euery syde of the hofte, and ii. cubetes yce apon the erth. And the people ftole vpp all that nyghte and on the morowe, ad gathered quayles. And
he that gathered the left, gathered x. homers full. And they kylled them rounde aboute the hofte

33 And whyle the flesh was yet betwene their teeth, yer it was chewed vpp, the wrath of the yer, ere, before Lorde waxed whote upon the people, and the Lorde flewe of the people an exceadyngte myghtie slaughter. And they called the name of the place, the graues of luft: becaufe they buried the people that lufted there.

34 And the people toke their iurney from the graues of luft vnto hazeroth, and bode at hazeroth.

The .XII. Chapter.

1 ND Mir Iam and Aaron speke agett Moses, because of his wyfe one of India. And they fayed: doth ye Lorde speake oly thorow Moses? doth he not speake also by us? And the Lorde herde it. But Moses was a very meke man aboue all the men of the erthe. And ye Lorde speake attonce vnto Moses vnto Aaron & Mir Iam: come out ye iii vnto the tabernacle of witneffe: and they came out all thre.

5 And the Lorde came doune in the piler of the cloude and ftode in the dore of the taber- [Fo. XXV.] nacle and called Aaron ad Mir Iam. And they went out both of them. And he fayed: heare my wordes. Yf there be a prophet of the Lordes amonge you, I will shewe my felse vnto him in a viſion and will speake

M. 34 place kibrath hathauah 35 kibrath hathauah

7. 33 nec defecerat huuiuſcemoſi cibus. xii, 1 vxorem eius Ἕθιοπισίαν 2 nonne & nobis ſimiliter eft loquutus? 6 in viſiſne apparebo

L. 33 ehe es auff war, xii, 1 der morynne... darumb das er eyne morynne zum weybe 6 ynn eym geficht

M. M. N. 35 Kibrath hathauah: That is the graues of luft. xii, 5 came doune: Loke Gene. xii, a.
unto him in a dreame: But my servaunte Mofes is not
so, which is faithfull in all myne houffe. Unto him I
speake mouth to mouth and he seeth the fyght and
the facyon of the Lorde, ad not thorow rydels. Wher-
fore thè were ye not afrayed to speake agenst my ser-
vaunte Mofes?
And the Lorde was angreye with them and went his
waye, and the cloude departed from the tabernacle.
And beholde, Myr-Iam was become leprous, as it were
snowe And when Aaron looked apop Mir Iam and
sawe that she was leprous, he sayed unto Mofes: Oh
I befeche the my lorde, put not the synne upon vs
which we haue solifly commytted and synned. Oh,
let her not be as one that came deed outhe of his mothers
wombe: for halfe her fleshe is eaten awaye.
And Mofes cryed unto the Lorde sayenge: Oh god,
heale her. And the Lorde sayed unto Mofes: If hir
father had spitte in hir face, holde she not be afhamed
vii. dayes? let her be shut out of the house.vii. dayes,
& after that let her be receyued in agayne. And Mir
Iam was shett out of the house.vii. dayes: ad the peo-
ple removed not, till she was .P. broughte in agayne.
And afterwarde they removed from Hazeroth, and
pitched in ý wildernesse of Pharan.

V. 8 ore enim ad os loquor 9 abiiit 10 apparuit candens lepra
quaí nix. 12 quaí mortua, & vt abortiúu . . . medium carnis eius
devoratum eír a lepra. 14 reuocabitur. 15 reuocata eír Maria.
3. 8 Mundlich rede ich mit yhm 9 wand sich weg 10 war . .
aswetzig 12 wie eyn todes, das von leyner mutter leybe kompt
14 widder auff nemen 15 aufgenommen wart.
am. N. 8 Mouth to mouth, that is I speake not to hym i
dreames but by manifefl tokens and vyfyble fygnes & yndoute-
fully geue I hym knowledge of my mynde: here is no bodely mouth
meant. 14 To spytte in her face is, to punnyhe her & caufe her
to fe her offecé. The Lordé is a father & punnyfheth his chosé
not to dame the but to correct & feare the, & to dryue the to
ernest repentaunce. After .viii. dayes was she receaue agayne
into the house, fo after repentaunce had muft we be receaue in
to the congregacion.
The XIII. Chapter.

And the Lorde spake vnto Moses: Sayenge: Sende men out to serche the londe of Canaan, which I geue vnto the childern of Israel: of every trybe of their fathers a man and let them all be foch as are rue-lars amonge them. And Moses at the com-maundement of the Lorde sent forth out of the wildernefe of Pharan: foch men as were all heedes amonge the childern of Israel, whose names are these.

1. In the trybe of Ruben, Sammu a sonne of Zacur: In 2. the trybe of Symeon, Saphat the sonne of Hori. In the 3. trybe of Iuda Cakeph the sonne of Iephune. In the trybe 4. of Ifachar, Igeal the sonne of Iofeph. In the trybe of 5. Ephraim, Hofea the sonne of Nun. In the trybe of 6. Ben Iamin, Palti the sonne of Raphu. In the trybe 7. of Zabulon, Gadiel the sonne of Sodi. In the trybe of 8. Iofeph, In the trybe of Manaffe, Gaddi the sonne of 9. Sufi. In the trybe of Dan, Amiel the sonne of Gemali. 10. In the trybe of Affer, Sethur the sonne of Micheel. 11. In the trybe of Nephtali, Nahebi the sonne of Vaphhi. 12. In the trybe of Gad, Guel the sonne of Machi. These are the names of the men which Moses sent to: [Fo. 13. XXVI.] spie out the londe. And Moses called the name of Hofea the sonne of Nun, Iofua.

And Moses sent them forth to spie out the londe of Canaan, and fayed vnto them: get you southarde and goo vpp in to the hye contre, and see the londe what maner thynge it is ad the people that dwelleth therein: whether they be stronge or weke, ether fewe or many, and what the londe is that they dwell in whether it

- Iofeph: that was of Manaffe, Gaddi
- confyderent terram 4 principes 18 cumque veneritis ad montes 19 confiderate
- Canaan erkunden 18 auff das gepirge 19 befehet
- Hofea: Hofea or osee fynifieth fauyng or fauiour. Iofua or Iehofua fignifieth the faluacio of the Lorde.
be good or bad, and what manner of cities they dwell in: whether they dwell in tents or walled towns, and what manner of londe it is: whether it be falt 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 rythe.

And they went vp and ferched out the lande from the wilderneffe of Zin vnto Rehob as men goo to He- math, and they ascended vnto the south and came vnto Hebron, where Ahiman was and Sefai and Thalmani the fonnes of Enacke. Hebron was bylt vij. yere before Zoan in Egipte. And they came vnto the ryuer of Efcol and they cutte doune there a braunch with one cloufter of grapes & bare it apò a ftaffe betwene twayne, & alfo of the pomgranates & of the fygges of the place.

The ryuer was called Efcol, becaufe of the cloufter of grapes whiche the childern of Israel cutt doune there.

P. And they turned backe agayne from ferchinge the londe, at .xI. dayes ende. And thei went and came to Mofes and Aaron & vnto all the multitude of the childern of Israel, vnto the wilderneffe of Pharan: euen vnto Cades, and broughte them worde and alfo vnto all the congregacion, and shewed them the frute of the lande.

And they tolde him fayenge: we came vnto the londe wether thou fendedst vs, & surely it is a lode that floweth with milke & honye & here is of the frute of it. Neuerthelie the people be fronge y dwell in the londe, and the cities are walled and excedinge greate, and more-

Nil. 24 Nehel Efcol

P. 20 vrbes quales, muratæ, an abside muris 22 explorauerunt terram 24 ad torrentem botri 25 qui appellass est Nehel eschol, id eft Torrens botri, eo quod botrum portaffent 27 Pharan quod eft in Cades. 28 vt ex his frucibus cognosce poteft

L. 20 mit mauren verwarret sind odder nicht 22 erkundeten 24 bach Efcol 25 der ort heyßt bach Efcol . dafelbs abschnytten. 27 Paran gen Kades 28 vnd dis ift yhere frucht

Nil. N. 22 Enacke: Loke Iudi, i. d. Zoan: Otherwyse Tanis, after the Chalde. 24 Nehel Efcol lygniffeth by interpretation the ryuer of the grape or as some wyll the valye of the cloufter. 27 Floweth with mylcke & honye that is, full of good pastures, herbs, bees, catell, vynes, trees, pleafaunt woodes fo that vnder heu û ther was not a more choen peace of grounde for aboundance and plenteoufnes.

L. N. N. 24 Efcol heyßt eyn drauben, daraus wirt der name draubenbach.
ouer we fawe the childre of Enack there. The amaleckes dwell in the south cuntre, and the Hethites, Iebufites and the Amorites dwell in the moùtaynes, and the Cananites dwell by the see adalonge by the cofte of Iordayne.

And Caleb tylled the murmure of the people agenft Moses sayenge: let vs goo vp and conquere it, for we be able to overcome it. But the men that went vpp with him, sayde: We be not able to goo vpp agenft the people, for they are stronger than we: And they broughte vpp an euell reporte of the londe which they had ferched, vnto the childern of Ifrael sayenge. The londe which we haue gone thorowe to ferche it out, is a londe that eateth vpp the inhabitants thereof, and the people that we fawe in it are men of stature. [Fo. XXVII.]

And there we fawe also geantes, the childre of Enack which are of the geautes. And we semed in oure fyght as it were grefhoppers and so we dyd in their fytke.

The XIII. Chapter.

ND the multitude cryed out, & the people wepte thorow out that nyght, & all the childern of Yfrael murmured agenst Moses & Aaron. And the hole congre-gacion sayed vnto them: wolde god that we had dyed in the lond of Egipte, ether we wolde that we had dyed in thys wildernesse. Wherfore hath the Lorde broughte vs vnto this londe to fall apon the swerde, that both our wyues, & also oure childre shulde be a praye? is it not
better that we returne vnto Egipte agayne? And they sayde one to another: let vs make a captayne and returne vnto Egipte agayne.

And Moses & Aaron fell on their faces before all the congregacion of the multitude of the childef of Yfrael. And Iofua the sonne of Nun, and Caleb the sonne of Jephune, which were of them that ferched the londe rent their clothes and spake vnto all the companye of the childef of Yfrael saynge: The londe which we walked thorowe to ferche it, is a very good lande. Yf the Lorde haue luft to vs, he will bring vs luft to, de-in to this londe & geue it vs, which is a light in lond y floweth with mylke & hony. But in any wife rebell not agenst F. the Lorde, Moreover feare ye not the people of the londe, for they are but bred for vs. Their shylde is departed from them, & the Lorde is with vs: feare them not therfore.

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 childef of Israel. And the Lorde fayded vnto Moses: Howe longe shal thyys people rayle apon me, and how longe will it be, yer they beleue me, for all my signes whiche I haue shewed amonge them? I will smyte them with the pestilence & destroy the, and will make of the a greateuer nacion and a mightier then they.

And Moses fayded vnto the Lorde: then the Egiptians shal heare it, for thou broughtest this people with thy mighte from amonge them. And it wilbe tolde to the inhabiter of this londe also, for they haue herde likewise, that thou the Lorde art amoge this people,
ad ẏ thou art fene face to face, & ẏ thy cloude stondeth ouer them & that thou goest before them by daye tyme in a piler of cloude, & in a piler of fyre by nyght. Yf thou shalt kill all this people as thei were but one mà then the nacions which haue herde the fame of the, will speake sayenge: becaufe ẏ Lorde was not able to bringe in this people in to ẏ londe which he swore vnto them, thersfore he flewe them in the wildernesse.

[Fo. XXVIII.] So now lat the power of my Lord be greate, acordynge as thou hast spoken sayenge: the Lorde is longe yer he be angrye, àd full of mercy, and fuffereth synne and trespace, and leaueth nomaninnocent, and visiteth the vnyrgthyoufnesse of the fathers vppon thine childern, eué vpó thirde & fourth generacion. be mercyfull I befeche ẏ thersfore, vnto ẏ synne of this people acordinge vnto thi greate mercy, & acordinge as thou haft forfeuè this people from Egipte euens vnto this place.

And the Lorde sayed: I haue forseuè it, acordynge to thy request. But as trulye as I lyue, all the erth shalbe fylled with my glorye. For of all those me whiche haue fene my glorye & my miracles which I dyd in Egipte & in ẏ wildernesse, & yet haue tempted me now this x. tymes & haue not herkened vnto my voyce, there shal not one fe the lond whiche I sware vnto their fathers, nether shal any of the that rayled apó me, fe it. But my fervauët Caleb. because there is another maner sprite with hi, & becaufe he hath folowed me vnto the vttmoft: him I will bringe in to the lond which he hath walked in, & his seed shal conquere it, & also the Amalechites àd Cananites which dwell in the lowe contrees. Tomorowe turne you and gete you in to the wildernesse: euen the waye towarde the red see.

.̄P. And the Lorde spake vnto Moses àd Aaron sayenge:

V. 24 terram hanc quam circumuìt
L. 24 dareyn er komen ít

21 The erth shalbe fylled with my glory: That he wyl haue the erth fylled with his glorye is, that he wyl be magnyfied, preached spoken of honoured and prayled thorououte the erth. Ps. xvii, d.
27 how longe shal this euell multitude murmure agenst me? I haue herde y murmurynges of y childern of Yisrael whyche they murmure agenste me. Tell them, y the Lorde sayeth. As trueely as I lyue, I wil do vnto you euen as ye haue spoken in myne eares. Youre carkeffes shal lye in this wilderneffe, nether shal lye any of these numbres which were numbred from .xx. yere & aboue of you which haue murmured agenst me. 

28 come in to the londe ouer which I lysted myne hande to make you dwell therein, saue Caleb the sonne of Iephune, and Iofua the sonne of Nun. 

29 And youre childern whiche ye sayed shuld be a praye, the I will bringe in, & they shall knowe the londe which ye haue refused, and youre carkeffes shal lye in this wilderneffe. And youre childern shal wadre in this wilderneffe .xl. yeres & suffre for youre whoredome vntill your carkeffes be wasted in the wilderneffe, after the nambre of the dayes in which ye serched out y londe .xl. dayes, & euery daye a yere: so that they shal befe your vnrighetuoufnes .xl. yere, & ye shal fele my vengeance: I the Lorde haue sayed y I will do it vnto all this euell congregacion y are gathered together agenst me: euen in thyss wilderneffe ye shal be confumed, and here ye shal dye. 

30 And the men which Mofes sent to serche the londe, and which (when they came agayne) made all the people to murmure agenst it in that they broughte vpp a flauder apon y londe: dyed for their bryngenge vp that euell flauder apon it, and were plaged before the Lorde. But Iofua the sonne of Nun and Caleb the sonne of Iephune which were of y me that went to serche the londe, byued stille. And Mofes 

31 [Fo. XXIX.] And the men which Mofes sent to serche the londe, and which (when they came agayne) made all the people to murmure agenst it in that they broughte vpp a flauder apon y londe: dyed for their bryngenge vp that euell flauder apon it, and were plaged before the Lorde. But Iofua the sonne of Nun and Caleb the sonne of Iephune which were of y me that went to serche the londe, byued stille. And Mofes
called Numeri.

told these sayengs vnto all the childern of Yfrael, and the people toke great sorowe.

40 And they rofe vp yerlee in the mornynge & gatt them vpp in to the toppe of the mountayne sayenge: lo we be here, ad will goo vpp vnto the place of which the Lorde sayed, for we haue fyndern.

41 And Mofes sayed: wherfore will ye goo on this maner beyonde the worde of the Lorde? it will not come well to passe goo not vpp for the Lorde is not amonge you that ye be not slayne before youre enemyes. For the Amalechytes and the Cananites are there before you, & ye will fall apon the swerde: becauf e ye are turned a waye from ÿ Lorde, and therfore the Lorde wyll not be with you.

42 But they were blynded to goo vpp in to ÿ hylltoppe: Neuer the lather, the arke of the teftament of the Lorde and Mofes departed not out of the hoste. Then the Amalekytes ad the Cananites which dwelt in that hill, came ÿ doune and smote them and hewed the: euen vnto Horma.

The .XV. Chapter.

1 ND the Lorde spake vnto Mo- 

2 fes sayege: speake vnto the childern of Israel & faye vnto them: when ye be come in to ÿ londe of youre habitation which I geue vnto you, and will offre an offerynge apon
the fyre vnpto the Lorde, whether it be a burnedofferynge or a speciall vowe or frewill offerenyng or yf it be in yourl

principall festes to make a swete fa-

uoure vnpto the Lorde, of the oxen or

of the flocke.

4 Then, let him that offereth his offer-
ynge vnpto the Lorde, brynyge also a meat-

offerynge of a tenth deale of floure myn-
gled with the fourth parte of an hin of

oyle, and the fourth parte of an hin of wine for a drynk-

offerynge and offer with y burnedofferynge or any other

offerenyng when it is a lambe. And vnpto a rā thou

shal offer a meatofferynge of .ii. tenth deales of floure,

myngled with y thyrde parte of an hin of oyle, and
to a drynkofferynge thou shalt offer the thyrde parte
of an hin of wyne, to be a swete fauoure vnpto the

Lorde.

8 When thou offerist an oxe to a burnedofferynge or

in any speciall vowe or pafeofferinge vnpto the Lorde,

then thou shalt brynge vnpto an oxe, a meatofferynge

of .iii. tenth deales [Fo. XXX.] of floure myngled with

half an hin of oyle. And thou shalt brynge for a

drynkofferynge halfe an hin of wyne, that is an offer-
ynge of a swete fauoure vnpto the Lorde. This is the

maner that shalbe done vnpto one oxe, one ram a

lambe or a kyd. And acordynge to the nurnbe

of soche offerynges, thou shalt encrease y meatofferynges and the drynkofferynges

13 All that are of yourl selues shall do these things

after this maner, when he offereth an offerynge of swete

fauoure vnpto the Lorde And yf there be a straunger

with you or be amonge you in yourl generacions, and

will offer an offerynge of a swete fauoure vnpto y Lorde:

euen as ye do, so he shall doo. One ordynance shall

F. 4 quartam partem hin: 5 & vinum . . . eiusdem mensurae
[cf. the Hebrew and Latin vv. 10-24] . . Per agnos singulos 6 &
arietes 8 pacificas victimas

1. 4 vierden teyls [cf. deale] 8 zum befonderen gelübdeepffer
. . tödtopffer 14 der fol thun, wie sie thun
ferue both for you of the congregacion, and alfo for the fraunger. And it shalbe an ordynaunce for euer amongst youre childern after you, that the fraunger 16 and ye shalbe lyke before the Lorde. One lawe and one maner shal ferue, both for you and for ý fraunger that dwelleth with you.

17, 18 And the Lorde fpake vnto Mofes fayenge: speake vnto the childern of Israel ad faye vnto them: when ye be come in to the londe whether I will brynge you, 19 then whè ye will eate of the bred of the londe, ye 20 shal geue an heue offerynge vnto the Lorde. Ye 21 fhall geue a cake of the firft of youre dowle vnto an heue. 1. If. Of the firft of youre dowle ye muft geue vnto the Lorde an heue offerynge, thorow out youre generacions.

22 Yf ye ouerfe youre selues and obferue ouerfe youre not all these commandmètes which the 23 Lorde hath spoken vnto Mofes, & all that the Lorde hath commaunded you by ý hâde of Mofes, from the firft daye for- 24 warde that the Lorde commaunded amongst youre generacion: when oughte is commytted ignorantly before the eyes of the congregacion, then all the multitude shall offer a calfe for a burntofferynge to be a swete fauoure vnto the Lorde, & the meatofferynge and the drynkofferynge there to, acordynge to the maner: and an he goote for a fynof- 25 ferynge. And the preaft shal make an atonement for all the multitude of ý chil-

E. 23 a die qua capit iubere & vita 24 oblitaque fuerit facere multitudo , vt ceremonie possulant

L. 15 Der gantzen gemeyn fey eyn satzung . . eyne ewige satzung foll das feyn ewra nachkommen das fur dem Herrn der frembliyng fey, wie yhr 23 von dem tage an da er anfieng zu ge- pieten 24 die gemeyne etwas vnwiffent thet . . wie es recht ift

25 Vnd der priefler

M. A. N. 15 This commaundement was a fore token of ge- thering the gentyles & the hebrues in to one church of Chrifte, Johan. x. c. wherein there is no dyfference betwene the Hebrue or lewe and the grecyan, ryche and poore, cytezen and fraunzer or forener.
And the multitude of Israel, ad it shalbe forgeuen the for it was ignoraunce. And they shall brynge their gifts 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 childef of Israel, & vnto the ftraunger that dwelleth amouge you: for the ignorauncye perteyneth vnto all the people. 

If any one soule fynne thorow ignoraunce he shall brynge a she goote of a yere olde for a synofferynge. 

And the preaft shall make an atonement for the soule that synned ignorauntly with the synofferynge before the [Fo. XXXI.] Lorde and reconfyle him, and it shalbe forgeuen him. And both thou that art borne one of the childef of Israel and the ftraunger that dwelleth amouge you shall haue both one lawe, ye fynne synne thorow ignorauncye.

And the soule that doth ought prefumptuoufly, whether he be an Israelite or a ftraiger, the fame hath defpyfed the Lorde. And that soule shalbe de-stroyed from amouge his people, becaufe he hath defpyfed the worde of the Lorde & hath broke his cõmaûdmentes, y soule therfore shal peryfh ad his synne shalbe apon him.

And whyle the childef of Ifrael were in the wildernesse, they founde a man gatherynge ftickes vppon the Sabath daye. And they y founde him gatherynge flickes, brought him vnto Mofes and Aaron and vnto all y congregacion: ad they put him in warde, for it was not declared what shulde be done vnto him. 

And the Lorde fayed vnto Mofes: y mä shall dye. let all the multitude ftone him with ftones 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 superbia . . quon. aduerfu dominum rebellis fuit 34 necientes quid supser eo facere debarent. 35 Morte moriatur 

Æ. 26 das gantze volck ift ynn solcher vnwisseneyt. 29 Vnd es foll eyn geletz feyn 30 eyn leele aus hoffart . . der hat den Herrn gefchmecht 34 Denn es war nicht ausgedruckt, was man mit yhm thun solte 35 des todts sterben

Neceffytye drue him not to gether flyckes & therfore was he woorthyse this cruell death, for as moche as he difpyfled to heare the worde of the Lorde whe vnto he was fo fraytyye cõmaunted to geue eare on the fabeth daye.
the hofte. And all ÿ multitude broughte him with out the hofte ãd stoned him with stones, and he dyed as the Lorde commanded Moses.

And the Lorde spake vnto Moses sayenge: spake vnto the children of Yfrael and byd them, that they make them gardes apon the quarters of their garmetes thorow out their gener- acions, ãd let them make the gardes .P. of ribandes of

Iacyncte And the garde shall be vnto you to loke apon it, that ye remembre all the commandmentes of the Lorde and doo them: that ye seke not a waye after youre awne hertes and after youre awne eyes, for to goo a whooringe after them: but that ye remembre and doo all my commandmentes and be holy vnto youre God, for I am ÿ Lorde youre God, which broughte you out of ÿ londe of Egipte, to be youre God. I am the Lorde God.

The .XVI. Chapter.

AND Corah the sonne of Izezahar the sonne of Cahath the sonne of Leui: & Dathan & Abiram the sonne of Eliab, and On the sonne of Peleth, the sonne of Ruben:

I stode vpp before Moses, with other of the children of Israel .i. hundred and fyttie, heedes of the congregacion, and councilers, and men

M. 41 Egipte, for to youre God

38 fimbrias per angulos . . . vittas hyacinthinas 40 finctue sancti deo suo. xvi, 2 contra Moyfen . . . viri proceres synagogae, & qui tempore concilii per nomina vocabantur.

40 leplin machen an den fittenchen . . gelle schnurlin heylig feyn ewem Gott. xvi, 2 fur Mofe . heubtieut der gemeyne, radtschern vnd berumpt leut

M. M. N. 38 Soche gardes shulde the chirften have depey fixed in their hertes, confydering what they are bounde to the Lorde, of what god what a feruyc they haue takë vpô the: that they myght with al dyliçê & cyrcumîpectió fullfyl that, which they haue promifed etc. xvi, i Some wryte Koreh the sonne of Izachar. Some wryte Abirom.
The fourth boke of Moses, xvi. 3-14

3 of fame, and they gathered the felues together agenft Mofes and Aaron & fayed vnto them: ye haue done ynough. For all the multitude are holy every one of them, and the Lorde is amonge them. Why therfore heue ye youre felues vpp aboue the con-

4. 5 When Mofes herde it, he fell apoun his face and fpake vnto Corah and vnto all his companye fayenge: tomorow the Lorde will fhewe 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 to him. This doo: take fyrepannes, thou Corah and all thi companye, and do fyre therein ad put ces there-

6 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.

7 And Mofes fayed vnto Corah: heare ye childern of leui, Semeth it but a small thynge vnto you, that ý God of Ifrael hath feparated you fro the multitude of Ifrael to brynge you to him, to doo the feruyce of the dwellynge place of the Lorde, and to ftonde before the people to minyftre vnto them? he hath taken the to him and all thi brethren the fonnes of leui with the, and ye feke the office of ý preaft alfo. For which caufe both thou and all thi companye are gathered together agenft the Lorde: for what is Aaron, that ye fhulde murmure agenft him.

8 And Mois sent to call Dathan âd Abiram the fonnes of Eliab, and they anfwered: we will not come.

9 Semeth it a small thynge vnto the that thou haft broughte us out of a londe that floweth with mylke and honye, to kyll us in ý wilderneffe. But that thou fhuldest regyne ouer us alfo? More ouer thou haft broughte us vnto no londe that floweth with mylke and honye, nether haft geuen us possiffions of feldes or

V. 5 quos elegerit appropinquabut el. 10 vt vobis etiam sacr-c- dotium vendicetis 14 Reuera induxisti nos in terram . .

I. 5 Wilchen er erwelet der fol fch zu yhm nahen 10 vnd yhr fucht nu auch das priefterthum 14 wie feyn haftu vns bracht ynn eyn land
of vynes. Ether wilt thou pull out the eyes of these men? we wyll not come.

15 And Mofes waxed very angrye and fayed vnto the Lorde: Turne not vnto their offerynges: I haue not taken so moch as an asse from them, ne-ther haue vexed any of them. Then Mofes fayed vnto Corah: Be thou ad all thy companye before the Lorde: both thou, they and Aaron to 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 his censer. And they toke euery man his censer and put fyre in them & layed cens thereon, and foode in the dore of the tabernacle of witnesse, and Mofes & Aaron also. And Corah gathered all the congregacyon against them vnto the dore of the tabernacle of witnesse.

And the glorye of the Lorde appered vnto all the congregacion. And the Lorde fpake vnto Mofes and Aaron fayenge: separate youre selues from this congregacion, that I maye consume them atonce. And they fell apon their faces and fayed: O moft myghtie God of the spirites of all fleshe, one ma hath synned, and wylt thou be wroth with all the multitude? And the Lorde fpake vnto Mofes fayenge: fpake vnto the congregacion and faye: Gett you awaye from aboute the dwellynge of Corah, Dathan & Abiram.

25 And Mofes rofe vpp and went vnto Da- [Fo. XXXIII.] than & Abira, & the elders of Ifrael folowed him. And he fpake vnto the congregacyon fayenge: departe from the tentes of these weked men and twycht nothinge of theres: left ye perysfe in all there fynnes.

26 And they gate them from the dwellynge of Corah,

* F. 14 an & oculos nostros vis eruere? 15 Ne repficias 16 & Aaron die crafino sepratim. 22 Fortiffime deus spirituum vniversalis carnis ... ira tua defaeuit? 26 ne imoluamini in peccatis eorum. 3. 14 Wiltu den leutten auch die augen ausbrechen? 15 wende dich nicht 16 morgen ... du, die auch vnd Aaron 22 Gott Gott der geyster alles fleyfchs ... vber die gantze gemeyne wuerten? 26 das yhr nicht villeicht vmbkompt ynn yrgent yhrrer funden eyne.
Dathan and Abiram, on every side. And Dathan and Abiram came out & stode in ydore of there tètes with their wyues, their fonnes and their childern.

28 And Môses fayèd: Hereby ye shall knowe that the 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 vifyted after the visitacion of all men, then the Lorde 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 vnderstôd, that these mé haue rayled apon the Lorde.

31 And as soone as he had made an ende of speakinge all these wordes, the grounde cloue aunder that was vnder them, and y erth opened hir mouthe and swalowed them and their houffes and all the mé that were with Corah and all their goodes. And they and all that pertayned vnto them, went doune alyue vnto hell, and the erthe cloed apon them, and they perysched from amonge the P. congregacyon. And all Israel that were aboute them, fledde at the crye of them.

For they fayed: The erthe myghte happelye swalowe vs also. And there came oute a fyre from the Lorde and consumed the two hundred and fyftyemen thatoffred cens.

36, 37 And the Lorde spake vnto Môses fayenge: Speake vnto Eleazer the sonne of Aaron the prafté and let him take vppe the censers oute of the burnynge and scater the fyre here and there, for the censers of these synners are halowed in theyr deethes: and

V. 27 a tenitoriis eorâ per circumutum . . . & liberis, omnique frequentia. 28 & non ex proprio ea corde protulerim. 30 scietis quod blalphemauerint dominum. 33 defcenderuntque viui in infernum operii humo 34 fugit a clamore pereuntium 37 quoniam sanctificata sunt 38 in mortibus peccatorum

L. 27 traten an die thur yhre hutten mit yhren weyben vnd fonen vnd kindern 28 vnd nicht von meynem herten 30 erkennen, das dîfe leut den Herrn geleiftet haben 33 vnd furen hyv vntern lebendig ynn die helle 34 floh fur yhrem gefchrey

M. 29 Vfited: That is pûnyshed with, the punnyfmenent. 30 To go doune quycke or a lyue 3tto hell is, to peryth by foudayne deeth and to be ouerwhelmed with the erth.
let them be beten in to thyne plates: thin and fastened upon the altare. For they offred the before the Lorde, and therefor they are holye and they shalbe a fynge vnto the childern of Israel.

And Eleazar the preaft toke the brafen ceners which they that were burnt had offered, and bet them and fastened them vpon the altare, to be a remembrance vnto the childern of Israel, that no straunger whiche is not of the feed 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 Mofes.

And on the morowe all the multitude of the childern of Ifrael murmured agenfte Mofes and Aaron sayenge: ye haue kylled [Fo. XXXIII.] the people of the Lorde. And when the multitude was gathered agenfte Mofes and Aaron, they loked towards the tabernacle of witnesse. And beholde, the cloude had covered it and the glorye of the Lorde appeared.

And Mofes and Aaron went before the tabernacle of witnesse. And the Lorde spake vnto Mofes sayenge:

Gett you from this congregacyon, that I maye confume them quyckelye. And they fell apone theyr faces.

And Mofes sayde vnto Aaron: take a censer and put fyre therein out of the alter, and pour on cens, and goo quyckly vnto the cogregacion and make an attoneament for the. For there is wrath gone oute from the Lorde, and there is a plaghe begone. And Aaron toke

F. 38 eo quod oblatum fit... et fæcantificata fint... pro signo & monimèto 42 Cumque oriretur fædition & tumultus increferet 43 Móyes & Aaron fugerut... Quod postquam ingreft sunt, operuit nubes, & apparuit gloria domini. 44 Dixitque dominus 45 etiam nunc delebo eos. 46 et plaga defeuit. 47 Quod cum feciffet Aaron

z. 38 denn solche pfannen der funder sind geheyligt, durch yhre feele... denn sie find geopfert für dem Herrn vnd geheyligt, vnd follen den kindern Ifrael zum zeychen feyn. 42 gemeyne verfamlet widder Mofe vnd Aaron, wandten sie sich zu der buiten des zeugnis. Vnd füe, da bedecket es die wolcken, vnd die herlickeyt des Herrn erfcheyn 45 ich will sie bald freffen 47 Vnd Aaron nam. ...

H. H. N. 38 The ceners were halowed in theyr deathes because that by them was geuen an enample vnto other to feare.
as Moses commanded him, and ran unto the congregation: and behold, the plague was begone among the people, and he put on cens, and made an atonement for the people. And he stode betwene the dead, and them that were alive, and the plague ceased. And the number of them that dyed in the plague, were xiii. thousand and seven hundred: beside them that dyed aboute the busynes of Corah. And Aaron went agayne vnto Moses vnto the dore off the tabernacle of witnesse, and the plague ceased.

ND the Lorde spake vnto Moses sayenge: speake vnto the children of Israel and take of them, for every princypall house a rod, of their princes over the housses of their fathers: euen xii. roddes, and wryte euery mans name upon his rod. And wryte Aarons name upon the staffe of Leui: for every heedman over the housses of their fathers shall haue a rod. And put thē in the tabernacle of witnesse where I wyll mete you. And his rod whom I chose, shall blosom: So I wyll make cease from me the grudgynges of the childern of Israel which they grudge agenst you.

And Moses spake vnto the children off Israel, and

M.C.S. Aarons rode buddeth and beareth blof- fomes.
all the princes gave him for every prince over their fathers houses, a rod: even xii. rods, and the rod of Aaron was among the rods. And Moses put the rods before the Lord in the tabernacle of witness. And Moses went in to the tabernacle: and behold, the rod of Aaron of the house of Levi was budded & bare blossoms and almonds. And Moses brought out all the staves from before the Lord, unto all the children of Israel, & they looked upon them, and take every man his staff.

And the Lord said unto Moses: bring Aaron's rod again before the witness to be kept for a token unto the children of Israel, that their murmuring may cease from me, that they dye not. And Moses did as the Lord commanded him. And the children of Israel spake unto Moses: see, we are destroyed and all come to nought: for who soever cometh nigh the dwelling of the Lord, dieth. Shall we utterly consume away?

***The .XVIII. Chapter.***

*ND the Lord said unto Aaron: Thou and thy sons and thy fathers house with the, shall bear the fault of that which is done amiss in the holy place. And thou and thy sons with the, shall bear the*
faute of that whiche is done amyssie in youre preaft- 
2 hode. And thy brethern aloé ¥ tribe of leui, ¥ trybe 
of thy father take with the, and let them be yoyned 
3 vnto the and miniftre vnto the. 
4 And thou and thy fonnes with the shall miniftre 
before the tabernacle of witnecffe. And let them wayte 
apon the and apon all the tabernacle: only let them 
not come nye the holy vefels & the alter, that both 
they âd ye also dye not. And let them be by the and 
wayte on the tabernacle of witnesfe, and on all the 
sferyuce of the tabernacle, and let no ftraunger come 
yno vnto you.
5 Wayte therefore apon the holye place and .P. apon 
the alter, ¥ there fall no moare wrath apon the childern 
of Israel: beholde, I haue taken youre brethern the 
leuities from amonge [the] childern of Israel, to be 
youres, as giftes geuen vnto the Lorde to doo the 
sferyuce of the tabernacle of witnesfe. And fe that 
both thou and thy fonnes with the take hede vnto 
youre preaftes office, in all thinges that pertayne 
vnto the alter and within the vayle. And fe that 
ye ferue, for I haue geuë youre preaftes office vnto 
you for a gifte to do sferyuce: & the ftraunger that 
cometh nye, shal l dye.
6 And the Lorde spake vnto Aaron: beholde, I haue 
geuen the the kepynge of myne heucofferynges in all 
the halowed thynges of the childern of Israel. And 
vnto the I haue geuen them vnto anoynyngge âd to 
thy fonnes: to be a dutye for euer. This dutye, ëue, 
shall be thyn e of moft holy sacrifícys: All noun 
their gifthes, thowor out all their meatofferynges synne-

458 The fourth boke of Moses, xviii. 2-9

6 from amonge the childern
5. 1 peccata facerd. 2 fratres tuos de tribu Leui, sceptró patris 
tui fume tecum. in tabernaculo testimonii. 3 Excubabuntque 
Leuitæ ad præcepta tua ne & illi moriantur, vt vos pereatis 
simul. 4 Allenigena non miscèbitur vobis. 5 ne orìatur indignatio 
7 per facerdotes administrabuntur. 8 dedi tìbi custódiam primiti-
arum mearum. 9 & cedit in fancìn factòrùm
4. 1 mìllethat ewrs prierETHERs 2 deyne bruder des òams 
Leui deyns vatters. fur der hutten des zeugnis 4 Vnd keyn 
frembder fol ficht zu euch nahen 5 das furt nicht mehr eyn wueten 
kome 7 denn ewr prierether gum gebe ich euch eyn Zum ampt fur 
eyn gabe 8 meyne Hebeopfer 9 das aller heylirgt feyn,
called Numeri.

offrynges and trespaceoffrynges whiche they bringe vnto me: They shalbe most holy vnto the ad vnto thy fponnes. And ye shal eate it in the moft holye place: all that are males shal eate of it: for it shalbe holye vnto the.

And this shalbe thyn: the heueofferynge of their giftes, thorow out all the waucofferynges of the chil-
dern of Israel, for I haue geuen them vnto the and thy fponnes, [Fo. XXXVI.] and thy doughters with the, to be a dutye for euer: and all that are cleane in thy house, shal eate of it, all the fatt of the oyle, of the wyne and of the corne: their firftfrutes which they geue

13 vnto the Lorde that haue I geuen vnto the. The firft
frutes of all that is in their londes whiche they brynge vnto the Lorde, shalbe thyne: and all that are cleane
in thyn housse, shall eate off it.

14, 15 All dedicate thinges in Israel; shalbe thine. All
that breaketh the matrice of all flefh that men bringe
vnto the Lorde, bothe of man and beef, shalbe thyne.
Neuerthelater the firftborne of man shalbe redemed,
and the firftborne of vnCLEANE beeftes shalbe redemed.
And their redemptions shalbe at a moneth olde, val-
owed at .v. fycles of fyluer, of the holy sycle. A sycle
maketh twentye Geras. But the firftborne of oxen,
thepe & gootes shall not be redemed. For they are
holy, and thou shalt sprinkle their bloud upon the alter,
and shalt burne their fatt to be a sacrifyce of a
fwete fauoure vnto the Lorde.

14, 15 And the fleesh of them shalbe thine, as the waue
bref and all the right shulder is thyne. All the holy
heueofferynges whiche the childern of Israel heue vnto
9 Lorde, I geue the & thy ftonnes & thi doughters
with the to be a dutye for euer. And it shalbe a

10 mares tantum edent ex eo, quia confecratum est tibi
13 Vniuerfa frugum initia, quae gignit humus 14 Omne quod ex voto 15 ita duntaxat 16 obolos 17 quia sanctificata sunt domino
19 Omnes primitias sanctuarii ...

2. 10 Am allerheyligsten ort soltu es effen ... Was menlich
ist ... denn es sol dyr heylig feyn. 13 Die erfte frucht, alles das
ynn yhrem land 14 Alles verbannete ynn Israel 15 doch das du die
erfte menlichen frucht 16 Gera. 17 denn sie find heylig 19 Alle
Hebopifer die die kinder Israel heyligen ...
falted couenaunte for euer, before the Lorde: vnto the and to thy seed with the.

20. P. And the Lorde spake vnto Aaron: thou shalt haue none enheritaunce in their lande, nor parte amonge them. For I am thy parte and thy enheritaunce among the childern of Israel. And beholde I haue geuen the childern of Leui, the tenth in Israel to enherite, for the seruyce whiche they serue in the tabernacle of witnesse, that the childre of Israel henceforth 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 shal enheret none enheritaunce. For the tithes of the childern of Israel whiche they heve vnto the Lorde, I haue geuen the Leuites to enherett. Wherefore I haue fayed vnto them: Amonge the chyldern off Ifraell ye shall enherett none enheritaunce.

21. 26 And the Lorde spake vnto Mofes fayenge: speake vnto the leuites and faye vnto the: when ye take of the childern of Israel the tithes whiche I haue geuen you of them to youre enheritaunce, ye shall take an heuoffrynge of that same for the Lorde: euen the tenth of that tythe. And it shalbe rekened vnto you for youre heuoffrynge, euen as though ye gaue corne out of the barne or a fullofferynge from the wynepreffe.

22. [Fo. XXXVII.] And of this maner ye shal heue an heuoffrynge vnto ☞ Lorde, of all youre tithes which ye receaue of the childern of Israel, & ye shal geue

23. P. 19 Pactum fals eft 21 in posseffionem pro minifterio 22 nec colmitant peccatù mortiferù 24 decimarum oblatione contenti, quas in vius eorum & necessaria separauit.

24. L. 19 eyn vnuerwenlich bund 21 alle zehenden geben ynn Israel zum erbgrut 22 das hynfurt . nicht nahen . fund auff sich zu laden vnd fierben.

25. M. N. 19 Salted couenaat for a fyrn fuer and flable couenaunt.

there of the Lordes heueofferinge vn to Aaron the
preaft. Of all youre giftes, ye shall take out the Lordes
heueofferynge: euen the fatt of all their halowed
thynges.
And thou shalt takee vn to them: when ye haue take
awaye the fatt of it from it, it shalbe counted vn to
the leuites, as ye encreafe of corne and wyne. And ye
shall eate it in all places both ye and youre houfholdes,
for it is youre rewarde for youre seruyce in the taber-
nacle of witnesse. And ye shall beare no synne by ye
reason of it, when ye haue taken from it the fatt of it:
nether shal ye vnhalowe ye halowed thynges of the
childern of Ifrael, and so shal ye not dye.

\* The .XIX. Chapter.

1 ND the Lorde spake vn to Mofes
2 and Aaron fayenge: this is the
ordynaunce of the lawe which
3 Lorde comandeth fayenge:
4 speake vn to ye childern of Ifrael and let
5 them take the a redd cowe with out spot
6 wherein is no blemish, & which neuer bare
7 yocke apó her. And ye shall geue her
8 vn to Eleazer the preaft, and he shall brynge her with
9 out the hofte and caufe her to be slayne before hym.
10 And Eleazar ye preaft shall take of hir bloude vppon
11 his fynger, and sprynkle it ftreight .P. towarde the tab-
12 ernacle of witnesse .vii. tymes. And he shall caufe the

F. 29 Omnia quæ offeretis ex decimis, & in donaria domini
separabitis 30 reputabitur vobis 32 ne polluatis oblationes filiorum
Israel, & moriamini. xix, 2 religio victimæ . . . vacam rum
etatis integræ 3 in confpectu omnium
2. 30 fo folis den leuiten gerechnet werden 32 vnd nicht ent-
weyhen das geheyligete der kinder Ifrael, vnd nicht fierben.
xix, 2 Dise weyfe fol eyn gefetz feyn . . . eyn rodlichte kue . . .
auff die noch nie keyn ich komen 3t 3 dafelbs fur yhm 4 flacks
gegen die hutten
the fourth boke of Moses, xix. 6-13

cowe to be burnt in his syghte: both skyn, flesh and
6 bloude, with the dogge also. And let the preaft take
ciprefte wodd, and Ifope and purple cloth, and caft
7 it apon the cowe as he burneth. And let the preaft
wafh his clothes and bathe his flesh in water, and then
come in to the hofte, and ye preaft shalbe vnclene
vnto the euen.
8 And he that burneth her, shal wafh his clothes in
water & bathe his flesh also in water, ad be vnclene
vntill euen. And one that is cleane, shal goo and
take vpp the affhes of the cowe, and put them without
the hofte in a cleane place, where they shall be kepte to
make sprynklyng water for the multitude
of the children of Israel: for it is a synoffer-
ynge And let him that gathereth the affhes of the
cowe, wafh his clothes, and remayne vnclene vntill
euen. And this shalbe vnto the children of Israel ad
vnto theStraunger ye dwelleth amongst them, a maner
for euer.
11 He that twycheth any deed perfone, shalbe vn-
clene .vii. dayes. And he shall purifye him felfe with
the affhes the thyrde daye ad then he shalbe cleane
the feuenth daye. And ye he purifye not himfelfe the
thyrde daye, the the feuenth daye, he shall not be
cleane. Whofoeuer twicheth any perfone ye dyeth &
spynkleth not him felfe, defyleth the dwellyng of
[Fo. XXXVIII.] the Lorde: ad therfore that foule
shalbe roted out of Israel, because he hath not spryn-

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M. 6 Cedar wood 13 whofoeuer toucheth
V. 5 comburetque eam cunctis videntibus 6 in flamam,quae
... vorat 7 corporé suo 9 in loco puríssímo . . . quia pro pec-
cato vacca combüfita eff. 10 sanctum iure perpetuo. 13 Omnís
qui . . . et peribit ex Israel . . . et manebit spurciœa eiuß su-
per eum.
L. 5 kue for yhm verbrennen 6 auff die brennende kue 7 feyn
leib (v. 8) 9 an eyne reyne flotte . . . denn es ift eyn fundopfer.
10 eyn ewigs recht 13 folche feele fol ausgerotet werden
M. M. N. 10 For euer loke gene, xiii, d. 13 As they were
deyled with the touchyng of the deed, fo are the foules of the
chriften defyled when they commyt deedly fynne: which is
cleaned with chrifites faceyfçe and merytys onely: and that
clefynge obtayned by the paffyon and deth of Chrift oure Lorde
who foeuer contereth his foule shal be rooted oute fro among
the chofen.
kled the spryklynge 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 y is in the tent, shalbe
vnclene .vii. dayes. And all the vessells that be opé
which haue no lyd nor couerynge apon them, are vn-
cleane. And who focuer twicheth one that is flayne
with a fwerde in the feldes, or a deed perfone, or a
bone of a deed man, or a graue: shalbe vnclene .vii
dayes.

15 And they shal take for an vnclene perfone, of the
burnt affhes of the synofferynge, & put runnynge water
thereto in to a vessell. And a cleane perfone shall take
Ifope and dyppe it in the water, and sprynkle it apon
y tent and apon all the vessells and on the soules that
were there, and apon him that twyched a bone or a
flayne perfone or a deed body or a graue. And the
cleane perfone shal sprynkle apon the vnclene the
thyrde daye and the feuenth daye. And the feuenth
daye he shal purifie him selfe and washe his clothes
and bathe him selfe in water, and shalbe cleane at euen.

17 Yf any be vnclene and sprynkle not himselfe, the
same soule shalbe destroyed fro amoge the congrega-
cion: for he hath defyled the holy place of the
Lorde. And he that sprynkleth y spryklynge water,
shall washe his clothes.

18 And he that twicheth the spryklynge water, shal-
be vnclene vntill euë. And whatfoeuer y vnclene
perfone twicheth, shalbe vnclene. And the soule that
twicheth it, shalbe vnclene vntill the euë.

\[\text{M.} \quad 20\text{ holy place of y Lorde, & is not sprynkled with sprinklyng}
\text{water thersore is he vnclene. And this shalbe a perpetual lawe}
\text{vnto the.} \]

\[\text{V.} \quad 16\text{ aut per se mortui 17 cineribus combustionis atque pec-
cati 18 & homines huiufemodi contagione pollutos 20 Si quis}
hoc ritu non fuerit expiatus \ldots de medio ecclesiæ 22 et anima}
\text{quæ horum quippiam tetigerit} \]

\[\text{L.} \quad 16\text{ oder eyn todten 17 nemen der affchen diés verbranten}
\text{fundopffers 18 vnd alle feelen die drynnen find. Alfo auch denen}
der eyns todten beyn, odder erschlagenen, odder todten, odder}
\text{grab angeruret hat 20 Wilcher aber vnreyn feyn wirt vnd sich}
\text{nicht entündigen wil 22 Vnd wilche feel er anruren wirt} \]
AND the whole multitude of y children of Israel, came in to
the deferte of Sin in the first moneth, & the people dwelt
at cades. And there dyed Mir Iam, &
was buried there. More ouer there was
no water for the multitude, wherfore they
gathered the felues together ageft Mofes
and ageft Aaron. And the people chode
with Mofes and spake fayenge: wold God
that we had peryffhed whenoure brether
peryffhed before y Lorde. Why haue ye
brought the congregacion of the Lorde vnto this wildernes, that
both we & oure catell shulde dye here? Wherfore
brought ye us out of Egipte, to brynge us in to this vn
gracious place, which is no place of seed nor of fygges
nor vynes nor of pomgranates, nether is there any
water to drynke?

And Mofes and Aaron went from the congregacion
vnto the dore of the tabernacle of witnesfe, and fell
apon their faces. And y glorye of the Lorde appered
vnto them. And [Fo. XXXIX.] the Lorde spake vnto
Mofes fayenge: take y fstaffe, and gather thou and thi
brother Aaro the congregacion together, and faye vnto
the rocke before their eyes, that he geue forth his
water. And thou shalt brynge the water out of
the rocke and shalthe company drynke, and their
beeffe also.
And Moses took the staffe from before the Lorde, as he commanded him. And Moses and Aaron gathered the congregacion together before the rocke, and he fayed vnto the heare ye rebellions, muft we fett you water out of this rocke? And Moses lifte vp his hāde with his staffe and smote the rocke tii. tymes, and the water came out abundantly, & the multitude dranke and their beefe alfo.

And the Lorde spake vnto Moses & Aaron: Because ye beleued me not, to sanctifye me in the eyes of the children of Israel, therfore ye fhall not brynge this congregacion in to the londe which I haue geuen them. This is the water of stryffe, because the children of Israel ftroue with the Lorde, & he was Sanctifyed apon them.

And Moses sent messengers from cades vnto the kynge of Edome. Thus fayeth thi brother Israel: Thou knoweit all the trouell hath happened us, how our fathers wet doune in to Egipte, and how we haue dwelt in Egipte a longe tyme, and how the Egiptians vexed both us and our fathers. Then we cried vnto the Lorde and he herde our voyces, and fent an angell and hath fett us out of Egipte. And beholde, we are in Cades a citie harde by the borders of thi contre let us goo a good fellowfhipe thorow thi contre we wyll not goo thorow the feldes nor thorow the vyneyardes, nether will we drynke of the water of the fountaynes: but we will goo by the hye waye and ne- ther turne vnto þy ryghte hande nor to þy lefte, vntill we be paft thi contre.

And Edom anfwered him: Se thou come not by me, lef I come out ageft the with the swerde And the

F. 10 Audite rebelles et increduli 13 aqua contradictionis omnem laborem 16 Cades, quae est in extremis finibus tuis via publica 18 alioquin armatus occurram tibi. L. 10 Horet yhr widderfenfigen 13 das hadder waffer 14 alle die muhe 16 Kades ynn der fladt an deynen grentzen 17 die land straffe 18 dyr mit dem schwerdt entgegen zihen M. 12 To sanctifye here is, to shewe and declare to be holy as in Math. vi, b.
children of Israel fayed vnto him: we will goe by the beeten waye: & yf ether we or oure catell drynke of thi water, we will paye for it, we wyll doo nomoare but passe thorow by fote only. And he fayed: ye shall not goo thorow. And Edom came out agenst him with mocch people and with a mightie power. And thus Edom denied to geue Israel passage thorow his contre. And Israel turned a waye from him. And the children of Israel remoued fro Cades and went vnto mount Hor with all the congregacion. And the Lorde spake vnto Moses and Aaron in mount Hor, harde vppon the coftes of the londe, near to Edom sayenge: let Aaron be put vnto his people, for he shall not come in to the londe which I haue [Fo. XL.] geuen vnto the children of Israel: because ye diisshobeyed my mouth at the water of ftryffe. Take Aaron and Eleazer his sonne, & brynge them vpp in to mount Hor, and striappe Aaron out of his vestimentes and put them apon Eleazer his sonne, ad let Aaron be put vnto his people and dye there. And Moses dyd as the Lorde commaunded: and they went vpp in to mount Hor in the syghte of all the multitude. And Moses toke off Aarons clothes and put them apon Eleazer his sonne, and Aaron dyed there in the topp of the mount. And Moses & Eleazer came doune out of the mount. And all yhouffe of Israel morned for Aarô.xxx. dayses.

\[ F. 19 \] Per tritam gradiemur viam... dabimus quod iü tum eft 20 cum infinita multitudine, & manu forti 22 Hor, qui eft in finibus terræ Edom 23 vbi 24 eo quod incredulus fuerit ori meo 25 Tolle Aaron & filium eius cum eo 26 nudaueris patrem vestre... 28 defcendit cum Eleazar. 30 per cunctas familias suas.

\[ F. 19 \] auff der gebeenten Ifrafs... fo wollen wyrs betzalen 20 mit mechtigem volck vnd färcker hand. 22 Hor am gepirge 23 Hor am gepirge an den grentzen des lands der Edomiter 24 darumb das yhr meynem mund widderpenfig geweßt feyd 25 Nym Aar. vnd feynen fon Eleasar 26 Aaron follich dafelbs samlen vnd färben. 28 Mofe aber vnd El. flygen erab vom berge 29 Aaron dahyn war... das gantze haus Ifrael.
The .XXI. Chapter.

1. 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 prefomers. Then Israel vowed a vowe vnto the Lorde and maunded Mose that when thou wilt geue this people in to oure hâdes, we will destroye their cities. And the Lorde herde thym: but when they loke at the brassen serpent which the Lord commaundde Moses to lyft vp, they are healed. The kynges, Sehon and Og are overcome in batell.

2. Hence couetousnes fett monethes myndes and kâth encreased the with yeres myndes ad feuen yeres mides ye as longe as the wife liveth she must once in the yere offer somewhat for her olde huf bond.

3. Then they departed from mount hor towarde the redd se: to compasse the londe of Edô. And the foules of the people fayled by the waye. And the people spake agenst God and agenst Moses: wherfore haft thou brought us out of Egipte, for to dye in the wildernesse for here is nether bred nor water, and oure foules lotheth this lyghte bred.

4. Then the Lorde sent fyrie serpentes amoge the people, which fonge them: so that noch people dyed in Israel. And the people came to Moses and faied: we haue synned, for we haue spoken agenst the Lorde

V. 1 et victor exitens, duxit ex eo prædam. 3 quem ille interfecit fubueris vribus eius: & vocavit nomen loci illius, Horna, id eft anathema. 4 Et tædere cœpit populum itineris ac laboris 5 anima nostræ iam naueat super cibo illo leuissimo 6 ad quorum plagas & mortes

L. 1 vnd furet etlich gefangen 3 Vnd hies die flett Harmà. 4 dem volck wart die feele vnlustig auff dem wege 5 vnfer feele ekelt vber dier losten fpeyf. 6 die biffen das volck 7 Hañar. 5 Lyghte bred: Or that is lytell woorth. 6 The plage of serpentes
and agenst the make intercession to the Lorde, that he take awaye the serpentes from us. And Moses made intercession for the people. And the Lorde sayed vnto Moses: make the a serpentine ad hæge it vpp for a fygnge, and lett as many as are bytten loke apon it and they shall lyue. And Moses made a serpentine of brasse ad sett it vpp for a fygnge. And when the serpentes had bytten any man, he went and behelde the serpentine of brasse and reouered.

And the childern of Israel removed and pitched in Oboth. And they departed from Oboth and laye at Egebarim in the wildernesse which is before Moab on the easte fyde. And they removed thence, and pitched apon the ryuer of zarad. And they departed thence and pitched on the other fyde of Arnö, which ryuer is in the wildernesse, and cometh out of [Fo. XLI.] the coffes of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites. Wherfore it is spoken in the boke of the warre of the Lorde: goo with a violence, both on the ryuer of Arnon and on the ryuers heed, whiche shotteth doune to dwell at Ar, and leneth vppon the coffes of Moab.

And from thence they came to Bear, whiche is the well whereof the Lorde spake vnto Moses: gather the people together, that I maye geue them water. Then Israel fange this fonge: Arfye vpp well, fynghe thereto:

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 apicereant, fanabantur. 13 & prominet in finibus Amorrheei . . . diuides Moabitas & Amorrheos. 14 Sicut fecit in mari rubro, sic faciet in torrentibus Arnon. 15 Scopuli torrentium inclinati sunt, ut requiescerent in Ar, & recumbent in finibus Moabitarum. 16 Ex eo loco apparuit puteus 17 Ascentat puteus. Concinebant 18 in datore legis, & in baculis fuis.

X. 9 vnd blyeb leben 13 vnd eraus fleuett an der grentze der Amoriter . . . zwidffichen Moab vnd den Amoriterin. 14 Vnd far mit vngleium beyde an den bechen Arnon 15 vnd der beche quellen, welcher nygt ficht hyn, das er wone zu Ar, vnd lehnet sich an, das er der Moabiter grentze wirt. 16 Vnd von dannen zogen fie zum brunnen. 17 fungen eyns vmb dem vber den brun. 18 durch den lerer vnd yhre feste.
And from this wilderness they went to Matana, and from Matana to Nahaliel, and from Nahaliel to Bamoth, and from Bamoth to the valley that is in the field of Moab in the top of Pisga which boweth toward the wilderness.

And Israel sent messengers unto Sihô, kynge of the Amorites hayenge: let vs goo thorow thy londe. we will not turne in to thy fieldes nor in to thy vineyardes, nether drynke of the water of the welles: but we will goo alonge by the comon waye, vntill we be paft thy contre. And Sihô wolde geue Israel no licence to passe thorow his contre, but gathered all his people together & went out ageft. Ifrael in to the wilderness. And he came to Iaheza and foughte with Israel.

And Ifrael smote him with the edge of the fwerde and conquered his londe, from Arnon vnto Iabock: euen vnto the children of Ammon. For the borders of the childern of Ammon, are stronge. And Israel toke all these cities & dwelt in all ÿ cities of ÿ Amorites: in Efbon and in all the townes that longe there to. For Efbon was the citie of Sihon the kynge of the Amorites which Sihon had fought before with the kynge of the Moabites, âd had taken all his londe out of his hande, euen vnto Arnon.

Wherfore it is a proverbe: goo to Hefbo and let the citie of Sihon be bylt âd made redye for there is a fyre gone out of Hebsbon & a flame frô the citie of Sihô âd hath cofumed Ar of the Moabites and the men of the hylles of Arnon. Wo be to the Moab: 0 people of Chemos ye are forloren. His sonnes are put to flighte & his daughteres broughte captuye vnto Sihon kynge of the Amorites.

A ÿ Phafgah which boweth toward Iefimon. 29 Chamos is the name of a hylle. Ledimon: Grec. wyldernesse. 29 Chamos is the name of a certen image.
There lighte is out from Hefbon vnto Dibon and we made a wilderneffe euue vnto Nopha whiche reach-eth vnto Mediba.

And thus Israell dwelt in the londe of the Amorites.

And Moses sent to serche oute Iaezer, & they toke the towns belonyng thereto ad conquered the Amorites that were there.

[Fo. XLII.] And then they turned and went vppe to warde Bafon. And Og the kynge of Bafon came out agenft them, both he and all his people, to warre at Edrei. And the Lorde fayed vnto Moses: feare him not, for I haue deluyered 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 Amorites which dwelt at Hefbon. And they smote him and his sonnes and all hys people, vntyll there was nothinge left him. And they conquered his lande.

XXII, 1 And y children of Israel removed and pitched in the feldes of Moab, on the other fyde of Iordane, by Iericho.

The .XXII. Chapter.

ND Balac the sonne of Ziphor sawe all that Israel had done to the Amorites, and the Moabites were fore afraid of the people, because they were many, and ab- horred the childern of Israel: And Moab

F. 30 Lugum iporum disperit ab Hesbon v&que Dibon 32 cuius ceperunt viculos, & possederunt habitatores. 35 vsque ad internecio-nem xxii, i vbi trans Iordanem Iericho fita est. 2 Israel Amorrhaeo 3 et impetum eius ferre non posseut.

2. 30 yhr herlickeyt if 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 ienfid dem Iordan bey Ierih. 2 den Amoritern. 3 grawet fur

2. A. N. 32 Tochter: das if die dorffer vnd flecken vmb die flad her ligend.
fayed vnfo the elders of Madian, now this companye hath lychte vpp all that are rounde aboute vs, as an oxe lyccketh vp the graffe of the feld. And Balac the sonne of Ziphor was kynge of the Moabites at that tyme.

5 And he sent messangers vnto Balam the sonne of Beor, the interpreter whiche dwelt vppon the ryuer of the lande of the chil dern. of his folke, to call him fayenge: beholde, there is a people come out of Egipte which couereth the face of the erthe and lye euens harde by me. Come nowe a felafhippe and curf our te me this people. For they are to myghtie for me, so peraduenture I myghte be able to smyte them and to dryue them oute of the londe. For I wote that whome thou bleffeft shalbe blessed, and whome thou curfet shalbe cursed.

6 And the elders of Moab went with the elders of Madian, and the rewarde of the fofte fayenge in their handes. And they came vnto Balam and tolde him the wordes of Balac. And he fayed vnto them: tary here all nyghte and I will bringe you worde, euens as the Lorde shal faye vnto me. And the lordes of Moab abide with Balam.

7 And god came vnto Balam and fayed: what men are these which are with the? And Balam fayed vnto god: Balac the sonne of Ziphor kynge of Moab hath fent vnto me fayenge: beholde, there is a people come out of Egipte and couereth the face of the erthe: come now thersore and curfe me them, that so peraduenture I maye be able to overcome them in batell, and to dryue the out. And god fayed vnto Balam: thou shalt not goo with them, nether curfe the people, for they are blessed.

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M. 5 lyeth euens harde
Y. 4 delebit hic populus 5 Balaam filium Beor ariolum. . . terrae filiorum Ammon. . . sedens contra me 6 de terra mea.
7 omnia verba Balac 9 Quid fibi volunt 10 Respondit, Balac
A. 4 Nu wirt diser hauffe auff nagen 5 Bileam dem fon Beor, der cyn ausleger war 6 und ligt gegen myr . . . denn es ift myr zu mechtig 8 fo wil ich euch wider fragen 9 Wer fand die leut? 10 Bileam sprach zu Gott

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And Balam rofe vp in the mornynge & fayed vnto the lorde of Balac: gett you vnto youre lande, for the Lorde will not suffe me to goo with you. 

And the lorde of Moab rofe vpp and went vnto Balac and fayed Balam wolde not come with vs. And Balac sent agayne a greater companye of lorde ad more honorable than they. And they came to Balam and tolde him: Thus sayeth Balac the fonne of Ziphor:

oh, let nothynge lett the to come vnto me, for I will greatly promote the vnto great honoure, ad will doo whatfoeuer thou sayest vnto me, come therfore I praye the, curfe me this people.

And Balam anfwered and fayed vnto the servauntes of Balac: Yf Balac wolde geue me his houffuU of fyluer and golde, I can goo no further than the worde of the Lorde my god, to do leffe or moare. Neuertheleffe tarye ye here all nyghte: that I maye wete, what 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, ryse vppe and goo with them; but what I faye vnto the, that onylye thou fhalt doo.

And Balam rofe vpppe early and fadelde hisaffe and went with the lorde of Moab, But God was angrey because he went.

And the angell of the Lorde ftode in the waye agenfte hym. And he ryd vpppon hys .affe and two ferauntes with him. And when the affe fawe the angell of the Lorde ftonde in the waye and his swerde drawen in his hande, fhe turned a fyde oute of the waye and went out in to the felde. And Balam smote the affe, to turne her in to the waye.

And the angell of the Lorde went and ftode in a
called Numeri.

path between the vineyards, where was a wall on the 25 one side and another on the other. When the ass saw the angel of the Lord, he wrenched and thrust, pushed, thrust 26 the wall, and he smote her agayne. And the angel 27 of the Lord went forth and stood in a narrow place, where was no waye to turne, either to the right hande 28 or to the lyfte. And when the ass saw the angel of 29 the Lord, she fell downe under Balam: & Balam was wroth & smote the ass with a staffe.

And the Lord opened the mouthe of the ass, and 30 she fayed vnto Balam: what haue I done vnto the, that thou smyteft me this .iii. tymes? And Balam sayde vnto the 31 Lord: am not I thyne ass which thou hast rydden vpon fence thou waft borne vnto this daye? Was I ever wont to do so vnto [Fo.XLIII.] the? And he sayed, nay.

And the lord opened the eyes of Balam that he 32 fawe the angell of the Lorde standinge in the waye, with his swerde drawn in his honde. And he bowed him selfe and fell flatt on his face. And ý angell of ý Lord fayed vnto him: Wherfore smyteft thou thynne asse this .iii. tymes? beholde, I came oute to refyft the, 33 for the waye is contraye vnto me: and the ass fawe me and avoyded me thre tymes: or else (had she not turned fro me) I had fuerly slayne the and faued her alyue.

And Balam fayed vnto the angell of ý Lord: I 34 haue synned: for I wist not that thou ftoodest in the waye agent me. Now therfore yf it displeafe thynke 35 eyes, I will turne agayne. And the angell sayde vnto:

[Text in Latin]

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Balam, goo with the men: but in any wife, what I faye vnto the, that faye. And Balam went with the lorde of Balac.

And when Balac herde that Bala was come he went out agenst him vnto a cytie off Moab that flode in the border of Arnō, which was the vttmoste parte of his contre. And Balac fayed vnto Balam: dyd I not vnto the, to call the? wherfore cameft thou not vnto me? thinkeft thou that I am not able to promote the vnto honoure? And Balam fayed vnto Balac: Loo I am come vnto the. But I can faye nothynge at all. IT, fauewhat God putteth in mymouthe that muft I fpeake.

And Balam went with Balac, and they came vnto the cytie of Huzoth. And Balac offered oxen and shepe. & sent for Balam and for the lorde that were with hym.

The .XXIII. Chapter.

And on the mornynge Balac toke Balam and brought him vpp in to the hye place of Baal, ad thèce he fawe vnto the vtt-

XXIII, i moft parte of the people. And Balac fayed vnto Balac: bylde me here feuen alters and prouyde here feué oxen and feuen rammes. And Balac dyd as Balam fayed. And Balac and Balam offered on every alter an oxe and a ram.

M. 39 came vnto the large cytie. xxiii, i feuen bullockes 2 alter a bullock

V. 35 caue ne aliid quam 36 Quod cum audiffet Balac, egref-

fus eft in occurium eius in oppido Moabitarum, quod fitum eft in extremis finibus Arnon. 37 cur non flatim ... an quia mercedem aduētui tuo reddere nequeo? 39 vrbem qua in extremis regni eius finibus erat. 40 miiit ad Balaam ... munera.

L. 35 aber nichts anders denn war ich 36 die da ligt an der grenze 39 vnd kamen in die gaffentadt 40 fandte nach Bileam

M. M. N. 39 The large cytie: Ebre. of places or of ftreates. Some full of people in the ftreates.
And Balam sayed vnto Balac: ftonde by the sacrificye, whyle I goo to wete whether the Lorde will come ad mete me: & what foeuer he sheweth me, I will tell the, and he went forthwith.

And god came vnto Balam, and Balam sayed vnto him: I haue prepared vii. alters, and haue offered apó every alter, an oxe & a ram. And y Lorde put a fayenge in Balas mouth & sayed: goo agayne to Balac & faye on this wyse. And he went agayne vnto him and loo, he stode by his sacrificye, both he ad all the lordes of Moab. And he began hys parable and sayed: Balac the kinge of [Fo. XLV.] Moab hath fett me fro Mesopotamia out of the mountaynes of the easte fayenge: come & curse me Iacob, come and defye me Israel. How shal I curse whom God The pope cā curfeth not and how shall I defye whom tell howe.

the Lorde defyeth not? from the toppe of y rockes I se him and from the hylls I beholde him: loo, y people shal dwell by him selfe and shal not be rekened amōge other nacions. Who can tell the dusty of Iacob & the numbre of the fourth parte of Israel. I praye God that my soule, maye dye the deeth of the righteous, ad that my last ende maye be like his.

And Balac sayed vnto Balam, what haft thou done vnto me? I fett y to curse myne enemyes: and beholde, thou blesseft them. And he answerd and sayed: muft I not kepe that and speake it, which the Lorde hath put in my mouthe? And Balac sayed vnto him: Come I praye the with me vnto another place, whence thou shalt se them, and shalt se but y vtmoft parte of them ad shalt not se them all and curse me them there.
And he brought him in to a playne feld where men myght fe farre, euen to the topppe of Pifga, and bylt .vii. alters and offered an oxe and a rā on euery alter. And he sayd vpnto Balac: ftonde here by thi sacrifice whyle I goo yonder. And the Lorde mett Balam and put wordes in his mouth and sayed: goo agayne vpnto Balac ad thus saye. And when .P. he came to him: beholde, he ftoode by his sacrifice and the lorde of Moab with him. And Balac sayed vpnto him: what sayeth ? Lorde?

And he toke vp his parable and sayed: rythe vp Balac and heare, and herken vpnto me thou fonne of Ziphor. The Lorde is not a mā, that he can lye, nether the fonne of a mā that he can repent: fhulde he faye and not doo, or fhulde he fspeake and not make it good? beholde, I haue begun to blesse and haue blessed, and can not goo backe there fro. He beheld no widkede-neffe in Iacob nor fawe Idolatrye in Israel: The Lorde his God is with him, and the trompe of a kyng amonge the. God that broughte them out of Egipte, is as the strenght of an vnycorne vpnto them, for there is no forcerer, in Iacob, nor forfathfayer in Israel. When the tyme cometh, it wylbe sayed of Iacob & of Israel, what God hath wrought. Beholde, f people shall rythe vp as

F. 14 locum sublimem super verticem montis Phaifga 19 vt mutetur 21 Non eft idolium in Iacob, nec videtur simulachrum in Israël. Dominus deus eius cum eo eft, & clangor victoriae regis in illo. 23 Non eft augurium in Iacob, nec diuinatio in Israël.

3. 14 cyn freyen platz auff der hohe Pifga 19 das yhn etwas gewe 21 keyn muhe i Jacob noch keyn erbeyt ynn Israël, der Herr feyn Gott ift bey yhn vnd das drometen des konigs vnter yhn 23 keyn zeuberey ynn Iacob vnd keyn warfager ynn Israël . . . was Gott thut

A. M. N. 21 He behelde no widkedneffe: Ther is no people wythoute fynne nether yet Israël, but God loketh noton hit, he waxeth not angrye in the ende, he auengeth it not accordynge as it deferueth, but amendeth it by his grace. Triumphhe of a kyng: Chal. habitacion dwelling place or courte.

3. M. N. 21 Muhe vnd erbeyt heyf die schrift die groffen gutten werck on glawben gethan Pfall. 10. Vnter feynr zungō ift muhe vnd erbeyt, Denn folch lere vnd werck macht bole schwere gewissen die der glaube leicht vnd frolich macht.—Drometen des konigs, das ift, die leyplichen drometen gottis yhres konigs, der sie zu machen befolen hatt, darumb, sie vnvber windlich waren ym ifreyt. Bedeut aber das Euangelion in der Chriftenheyt.
The .XXIII. Chapter.

WHEN Balam sawe that it pleased 
y Lorde that he shulde bleffe
Israel, he went not as he dyd
twyfe before to fett sothfay-
enge, but fett his face towarde 
y wilder-
neffe, and lyfte vpp his eyes and loked
apon Israel as he laye with his trybes, and
the spirite of God came apon him. And
he toke vp his parable and fayed: Balâ
the sonne of Beor hath fayed, and the
man whose eye is open hath fayed: he hath fayed which
heareth the wordes of God and feeth the visions of the
allmightie, which falleth downe & his eyes are opened.

F. 4 qui visionem omnipotentis intuitus est, qui cadit & sic
aperientur oculi eius...
5 How goodly are the tentes of Iacob and thine hal- 
6 bitacions Israel, even as the brode valeyes and as 
gardens by the ryuers fyde, as the tentes which the 
Lorde hath pitched & as ciperstrees apon the water. 
7 The water shall floewe out of his boket and his seed 
shall be many waters, and his kyngse 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 shal eate the nacions 
that are his enemies and breake their bones and perfe 
them thorow with his arowes. He couched him selfe 
and laye doune as a lion and as a lyonesse, who shal 
fere him vp? blessed is he that bleffeth the, ad cursed 
is he that curfeth the. 

9 And Balac was wroth with balam and smote his 
handes together, and fayed vnto him: I sent for the 
to curse myne enemies: & beholde, thou haft blessed 
them this thre tymes, and now gett the quycly vnto 
the place. I thoughte that I wolde promote the vnto 
honoure, but the Lorde hath kepe the backe from 
worhepe. And Balam fayed vnto Balac: tolde I not 
the messengeres which thou fenteft vnto me fayenge: Yf 
balac wolde geue me his house ful of fyluer ad golde, I 
can not paffe the mouth of the Lorde, to doo ether 
good or bad of myne awne mynde. What the Lorde 
seyne, that muft I speake. And now beholde, I goo 
unto my people: come let me sewe the, what this 
people shal do to the folke in the later dayes. 

10 And he began his parable ad fayed: Balam the 
sonne of Beor hath fayed, and Ç man that hath his eye

M. 5 thyne habitacion. 8 Egypt his strenght is as the 
strenght 
P. 6 cedri 7 in aquas multas. 8 Deuorabunt gentes hostes illius 
. . . et perforabunt fagittis. 13 non potero praeterire 14 quid popu-
lus tuus populo huic faciat extremo tempore 
2. 6 cedern 7 eyn gros wafer 8 Seyne freydigkeyt ist wie 
eyns Eynhorns . . . pseylen zu fchmettern 9 wie eyn junger leve 
13 fo kund ich doch fur des Herrn wort nicht vber 14 was dis 
volck mit deynem volck thun folle 
M. M. N. 5 By all these similitudes wolde Balam declare the 
felcidade of the people of Israel which came of God. as ye haue in 
the Psal. cxi, & lere. xvii, b.
open hath fayed, & he hath fayed that heareth the wordes of God & hath the knowlege of the most hye and beholdeth Ʃ [Fo. XLVII.] vision of the allmightie, 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 rye a cepter of Israel, which shall Smye Ʃ cooftes of Moab and vndermyne all the children of Seth. And Edom shalbe his possession, and Ʃ possession of Seir shalbe their enimyes, and Israel shall doo manfully. And out of Iacob shall come he that shall destroye the remnaut of the cities. And he loked on Amaleck and began his parable and fayed: Amaleck is the first of the nations, but his latter ende shall peryfh utterly. And he loked on the Kenites, and toke his parable and fayed: ftronge is thi dwellynyge place and put thi neft apon a rocke, Neuer thelater thou shalt be a burnyng to Kain, vntill Assur take Ʃ prifoner. And he toke his parable & fayed: Alas, who shall lyue when God doeth this? The fhippes shall come out of the cofte of Cittim and subdue Assur and subdue Eber, and he him selle shall peryfh at the laft. And Balam rofe vp and went and dwelt in his place: and Balac also went his waye.

24 Chittim

17 confuerget virga de Ifrael . . . duces Moab, vaftabitque omnes filios Seth. 18 Ifrael vero fortiter aget. 19 qui dominetur et perdatur 22 & fueris electus de flirpe Cin 24 Venient in trieribus de Italia . . . vaflabantque Hebraos & ad extremum etiam ipfi periodunt. 25 Balac quoque via qua venerat, redit.

2. 17 eyn cepter aus Ifrael aufk komen, vnd wirt zu fehmetern die vberften der Moabiter vnd vberweldigen alle kinder Seth. 18 Ifrael aber wirt redlich thatten thun. 19 der hircher komen, vnd vmbrollen 22 aber du wirt eyn anzundung werden Kain 24 Er aber wirt auch gar vmbkommen 25 vnd Balak zoch feynen weg.

24 Chittim: Chalde & the cœmen tranfl. Italy.—Eber: That is the Hebrues or thofe that are be yonde the floude of Euphrates.

1. If. 17. Difer flern is Damid, wilcher folche leut vnd lender vnter fich bracht hat, Denn Bileam redet nichts vō Christo, sondern nur vom leyblichen reych des volcks Ifrael, wie wol da durch Christus allenthalben bedeit ift. 20 Amalek war der erfte vnter den heyden den die kinder Ifrael anfochten Exod. 17. aber durch Saul vertilget. 1. Re. 15.—23, 24 Difer spruch ift auf die Romer bisber gedeutet, Aber der text laut, als fey der gros Alexander damit bedeit.
AND Israel dwelt in Sittim, and the people began to commit whoredome with the daughters of Moab, which called the people vnto ý sacrifice of their god-.P. des. And the people ate and worshipped their goddes, and Israel coupled him selfe vnto Baal Peor. Then ý Lorde was angrie togethether with Israel, and fayed vnto Mofes: take all ý heedes of the people, and hange them vp vnto ý Lorde against the sonne, that the wrath of the Lorde maye turne awaye from Israel. And Mofes fayed vnto the iudges of Israel: goo and flee these men that joyned the felues vnto Baal Peor.

And beholde, one of the childern of Israel came and broughte vnto his brethren, a Madianitifh wife euens in the fighte of Mofes & in the fighte of all the multitude of ý childern of Israel, as they were wepynge in the dore of the tabernacle of witnesse. And when Phineas the sonne of Eleazer the sonne of Aaro the preaft fawe it, he rofe vp out of the companye and toke a wepon in his hande, and wet after the man of Israel in to the horehouffe, & thrust them thorow: both the man of Israel and also the woman euonavorow the belye of hir. And the plage ceased from the childern of Israel.

And there dyed in the plage .xxiii. thoufande.

V. 2 At illi comederunt & adorauerunt deos earum. 3 Initia-tulque eft Israel Beelphegor 4 et suspende eos contra solem in patibulis: vt auertatur furor meus ab Israel. 6 intruit coram fra-tribus fuis ad scortum Mad. 7 et arrepto pugione 8 in lupanar .... in locis genitalibus.

I. 2 zu huren mit der Moab. töchter ... als vnd bettet yhr gotter an ... vnterwarff sich dem Baal Peor. 4 henge fie dem Herrn an die sonne, auff das der grymmige zorn ... gewand werde. 6 lies Mofe zu fehen 7 eyn meffer yn feyne hand 8 ynn das hurhaus ... durch yhren bauch.

R. R. N. 4 To hang agaynst the sonne is, to be put to execucion openly before all people. 8 Throw etc. After the chald. The Grec & the cōmen tranfd. throwe the shamelie or fyltye mem- bres. Some reade, euen in the fthewes.
And the Lorde spake vnto Moyses sayenge: Phin-
neas the sonne of Eleazer the sonne of Aaron the preaft,
hath turned myne anger awaye from the children of
Israel, because he was gelous for my fake amonge them,
that I had not cõfumed the childern of Israel in my
[Fo. XLVIII.] geloufye. Wherfore saye: beholde, I
geue vnto him my couenaunte of peafe, and he fhall
haue it and his feed after him, euen the couenaunte of
the preaftis office for euer, because he was gelous for
his Gods fake and made an atonement for the childern
of Israel.

The name of the Ifraelite which was smyttten with
the Madianitifh wife, was Simri the sonne of Salu, a
lorde of an aunciente houffe amonge the Simeonites.
And the name of the Madianitifh wife, was Cobbi the
doughter of Zur and heed ouer the people of an auncient
houffe in Madian.

And the Lorde spake vnto Moyses sayenge: vexe
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 fyfter Cobbi y
doughter of a lorde in Madian, which was flayne in y
daye of the plague for Peors fake.

The .XXVI. Chapter.

ND after the plague, y Lorde
spake vnto Moyses and vnto
Eleazer sayenge: take the num-
ber of all the multitude of the
childern of Ifrael from .xx. yere ad aboue
thorow out their fathers houfles, all that

M.C.S. The
chyldre of If-
raell are nom-
bred a gayne
when they
fulde entre
in to the lande
of Canaan.

V. 11 quia zelo meo . . . in zelo meo. 12 pacem frideris mei
13 zelatus eft 14 dux de cognatione, & tribu Simeonis. 15 princi-
pis nobilissimi 17 Hosies vos fentiant Madianite 18 per idolum
Phogor . . . pro facrilegio Phogor.
2. 11 feynen eyffer . . . in meynem eyffer 12 meynen bund des
frydes 14 eyn heubtman des haus des vatters der Simeon. 15 eyn
vberfler der leut war eyns gefchlechts 17 thut den Midianitern leyd
are able to goo to warre in Israel. And Moes & 
Eleazer the preaft tolde them in the feldes .P. of Moab, 
by Iordane faft by Iericho, from .xx. yere and aboue, 
as the Lorde commaundd Mofes. And the-childern 
of Israel that came out of Egypte were.

Ruben the eldeft sone of Israel. The childern of 
Ruben were, Hanoch, of whom cometh the kynred 
of the Hanochites: & of Palu, cometh the kynred of 
the Paluites: And of Hebron, cometh the kynred of the 
Hebronites: and of Carmi, cometh the kynred of the 
Carmites. These are the kynredes of the Rubenites, 
which were in numbre .xlii. thousande .vii. hundred 
and .xxx. And the sones of Palu were Eliab. And 
the sones of Eliab were: Nemuel, Dathan and Abiram.

This is that Dathan and Abiram counsellers in the 
cogregacion, which ftroue ageft Mofes and Aaron in 
the companye of Corah, when they ftroue agenth the 
Lorde. And the erth opened hir mouth ad swalowed 
the and Corah also, when the multitude dyed, what 
tyme the fyre confumed .ii. hundred and fiftie men, and 
they became a signe: Notwithftondyng, the childern 
of Corah dyed not.

And the childern of Simeon in their kynredes were: Ne- 
muel, of whom cometh ý kynred of the Nemuelites: Ia- 
min, of whom cometh the kynred of the Iaminytes: Iachin, 
of whom cometh the kynred of the Iachinites: Serah, of 
whom cometh the kynred of the Serahites: Saul, of 
whom cometh the kyn- [Fo. XLIX.] red of the Saulites. 
These are the kynredes of the Simeonites: in numbre 
xxii. thousande and .ii. hundred.

And the childern of Gad in their kynredes were: 
Zephon, of whom cometh the kynred of the Zephonites: 
and of Hagg, cometh the kynred of the Haggites: and

482 The fourth boke of Moses, xxvi. 3-15

3 Locuti sunt itaque Moches, & Eleazar 4 ficut dominus im-
perauerat, quorum ite est numerus 9 in seditione Core 10 mori-
entibus plurimis . . . et factum est grande miraculum

3 Vnde Mofe redet mit yhn 4 wie der Herr Mofe gepotten 
hatte vnd den kindern Israel, die aus Egypten zogen waren. 9 in 
der rotten Korah 10 da die rotte flarb 12 vnd waren zum zeychen

A. M. N. 5 The kynred of Ruben. 12 The kynred of Simeon.

15 The kynred of Gad.
of Suni, cometh the kynred of the Sunites: and of
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
kynred of the Arielites. These are the kynredes of the
children of Gad, in numbre xlv. thousande and _v_
hundred.

The children of Iuda: Er and Onâ, whiche dyed in
the londe of Canaan. But the children of Iuda in
their kynred were: Sela of whom cometh the kynred
of the Selamites: and of Phares cometh the kynred of_y_
Pharesites: and of Serah cometh the kynred of the
Serahites. And the children of Phares were Hefron,
of whom cometh the kynred of the Hefronites: and of
Hamul cometh_y_ kynred of the Hamulites. These are
the kynredes of Iuda, in numbre Lxxvi. thousande and
_v._ hundred.

And the children of Ifachar in their kynredes were:
Tola, of whô cometh_y_kynred of the Tolaites: & Phuva,
of whô cometh_y_kynred of the Phuuaites: and of Iafub
cometh _p._ the kynred of the Ifabites: and of Symron
cometh the kynred of the Simronites. These are_y_
kynredes of Ifachar in numbre Lxxvii. thousande and
iii. hundred.

The children 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 Laheliel, cometh the kynred of the Lehalieles.
These are the kynredes of Zabulon: in numbre Lx
thousand & _v._ hundred.

The children of Ioseph in their kynredes were:
Manasse ad Ephraim. The children of Manaâfe: Ma-
chir, of whom cometh the kynred of the Machirites.
And Machir begat Gilead, of whom cometh the kynred
off the Gileadites. And these are the children of Gil-
ead: Hiefer, of whom cometh the kynred of the Hieferites:
and of Helech cometh the kynred of the Helechieites:
and of Afsiel the kinred of the Afsiellites: and of Sichem
cometh the kinred of the Sichimites: & of Simida
cometh the kinred of the Simidites: & of Hepher
cometh the kinred of the Hephertime. And Zelaphhead
the fonne of Hepher had no fonnes but daughters And
the names of daughters of Zelaphhead were: Mahela,
Noa, Hagla, Milcha ad Thirza. These are the kin-
redes of Manasse, in numbere .Lii. thoufande and feuen
hundred.

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
of the Thahanites. And these are the childern of
Suthelah: Eran, of whom cometh the kynred of the
Eranites. These are the kynredes of the childern of
Ephraim in numbere .xxxii. thoufande & n. hundred.
And these are the childern of Iofeph in their kinredes.

These are the childern of Ben Iamin in their kin-
redes: Bela, of whom cometh the kynred of the Belaites:
and of Afbel cometh the kinred of the Afselites: and
of Ahiram, the kynred of the Ahiramites: and of Suphâ
the kynred of the Suphamites: and of Hupham the kin-
red of the Huphamites. And the childern of Bela were
Ard and Naama fro whence come the kynreddes of the
Ardites and of the Naamites. These are the childern
of Ben Iamin in their kynreddes, and in numbere .xlv
thoufande and fyxe hundred.

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.
And all the kynreddes of the Suhamites were in numbere .Lxiii. thoufande ad .iii. hundred.

The childern of Afsir in their kynreddes .P. were:
Iemna, of whom cometh the kynred of the Iemnites:
ad Ifui, of whom cometh the kinred of the Ifuites: & of
Bria cometh the kynred of Brieites. And the childern

M. M. N. 35 The kynred of Ephraim. 38 The kynred of Ben
Iamin. 42 The kynred of Dan. 44 The kynred of Afsir.
of bria were Heber, of whom cometh ordova kynred of the Heberites: and of Malchiel came the kynred of the Malchielites. And ordova daughter of Aser was called Sarah.

These are the kynredes of Aser in nombre .Liii. thousand and .iii. hundred.

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: Silem the kynred of Silemites. These are the kynreddes of Nephtali in their generacios in nombre .Lxiv. thousand.

These are the numbers of the childern of Israel: five hundred thousand, & a thousand and .vii. hundred.

And the Lorde spake vnto Moses sayenge: vnto these the londe shaalbe deuyded to enherett, acordinge to the nombre of names: to many thou shalt geue ordova moare enheritaunce & to fewe ordova leffe: to every tribe shall ordova enheritaunce be geue acordinge to ordova nombre thereof. Notwithstondinge, ordova londe shall be deuyded by lott, & acordinge to ordova names of ordova tribes of their fathers, thei shall enherett: & acordinge to their lott thou shalt deuyde their lond, both [Fo. LI.] to the many and to the fewe.

These are the fummes of ordova leuite in their kynredes: of Gerfon, came the kynred of ordova Gerfonites: and of Cahath came the kynred of the Cahathites: and of Merari came the kynred of the Merarites. These are the kynredes of Leui: the kynred of the Libnites, the kynred of the Hebronites, the kynred of the Mahelites, the kynred of the Mufites, the kynred of the Karahites.

Kahath begate Amram, and Amrams wife was called Jochebed a doughter of Leui, which was borne him in Egipte. And shebare vnto Amram, Aaron,
Moses and Miriam their sisters. And unto Aaron were born, Nadab, Abihu, Eleazer and Ithamar. But Nadab and Abihu dyed, as they offered strange fire before the Lord. And the number of them was xxxiii. thousand, of all the males from a month old and above. For they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

These are the numbers of the children of Israel which Moses and Eleazer the priest numbered in the fields of Moab, fast by Iordane, next to Jericho. And among these there was not a man of the number of the children of Israel which Moses and Aaron tolde in the wilderness of Sinai. For the Lord said vnto them, that they shulde dye in the wilderness & that there shulde not be left a man of them: save Caleb the sonne of Iephune & Iofua the sonne of Nun.

The XXVII. Chapter

And the daughters of Zelaphhead, the sonne of Heber the sonne of Gilead, the sonne of Machir, the sonne of Manasse, of the kinredes of Manasse, the sonne of Jiseph (whose names were Mahela, Noa, Hagla, Melcha and Thirza) came & stood before Moses and Eleazer the preaft & before the lorde & all the multitude in the dore of the tabernacle of witneffe sayenge: our father dyed in the wilderness, & was not amonge the companye of them that gathered them selues together against the Lorde in the congregation of Corah: But
dyed in his awne fynne, and had no fonnes. Wherfore
thulde the name of oure fathers be taken awaye from
amonge hys kynred, because he had no fonne? Geue
vnto vs a posseffyon amonge the brethern of oure
father.

And Mofes broughte their caufe before the Lorde.
And the Lorde spake vnto Mofes fayenge: 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-
ther vnto them. And speake vnto the childern of
Israel fayenge: Yf a man dye and haue no fonne ye
shall turne his enheritaunce vnto his daughter. Yf he
haue no daughter, ye shall geue his enheritaunce vnto
his brethern. Yf he haue no brethern, ye shall geue
his enheritaunce vnto his fathers brethern. Yf he haue
no fathers brethern, ye shall geue his enheritaunce vnto
him that is nexte to him of his kinred, & let him pof-
sesse it. And this shalbe vnto the childern of Israel an
ordynaunce, and a lawe, as the Lorde hath commaunded
Mofes.

And the Lorde fayed vnto Mofes: get y vpp in to
this mount Aabrim, and beholde, the londe which
I haue geucn vnto the children of Israel. And whë
thou haft fene it, thou shalt be gathered vnto thy
people also, as Aaron thy brother was gathered vnto
his people. For ye were disobedient vnto my mouthe
in the deferte of Zin in y ftryfe of the congregacion,
that ye sanctified me not in the water before their eyes.
That is the water of ftryfe in cades in the wildernesse
15 of Zin. And Moses spake vnto the Lorde 16 sayenge: let the Lorde God of the spirites of all flesh, sett a man ouer the congrega- cion, which maye goo in & out before them, and to lede them in and outhe that the congregacion of the Lorde be not as a flocke of shepe without a sheparde.

18 And ý Lorde sayed vnto Moses: take Iofua the sonne of Nun in whom there is spirite, and put thyne handes apon him, and set him before Eleazer the preaft and before all the congregacion and geue him a charge in their fyghte. And put of thi prayfe apon him that all the companye of ý childern of Israel maye heare.

21 And he shall fonde before Eleazer ý preaft which shall axe councell for him after ý maner of the lighte before ý Lorde: And at the mouth of Eleazer shall both he and all the childern of Israel with him and all the congrecacion, goo in and out.

22 And Moses dyd as the Lorde commaunded him, and he toke Iofua and sette him before Eleazer the preaft and be-

M. 21 After the judgemet of Vrim

V. 16 dominus deus spiru tum omnis carnis 17 sicut ous abique paftore. 18 in quo eft spiritus 20 & partem glorii tuae, vt audiat eum 21 Eleazar facer dos confulet dominum.

3. 16 der Herr der Gott vber die geyfier alles fleyfchs 17 wie die schaff on hirten. 18 ynn dem der geyfli fti 19 vnd gepeut yhm fur yhren augen 20 vnd lobe yhn mit deynem lobe, das yhm gehorchte 21 der fol fur yhn radt fragë, durch die wyfe des Liechts fur dem Herrn

M. M. N. 17 To go in and outhe before them is to goonenumber, teache, counfort, leade, & defende them etc. 21 After the judge- ment of Vrim, that is, after the judgemet of the lighte, loke Exodi. xxviii, e. It is very lyke that in the Ephod was some bryght flone, wherin the hye prefte loked & fawe the wyll of God, as it apper- eth in the flore of Dauid

fore all the congregacion, & * put his
handes apone him & geue him a charge,
as the Lorde commaunded thowr the
hande of Moses.

This was the maner of
the Ebrues to
make their of-
ficers & * of
this maner did the apostle make deacons, preastes & * bishopes,
with oute any other ceremony as thou seist i thastes, ad mayst
gather of paul to Timothe:

The .XXVIII. Chaptre

And the Lorde spake vnto Mo-

xes fayenge: geue þ children
of Israel a charge and faye

vynto them, that they take hede to offer

vynto me þ offfryng of my * bred in the

facrifice of swete sauoure, in his dice fea-

son. And faye vynto thë. This is þ offfy-

ryng which ye shal offer vynto þ Lorde

i. labes [Fo. LIII.] of a yeare olde with out spot daye

by daye to be a burntofferyng perpetually. One

lambe thou shalt offer in the mornynge, and þ other

at euen, And thereto þ theth parte of an Ephà of flioure

for a meatofferyng myngled with beten oyle, the

fourth parte of an hin: which is a dayly offfryng or-

dened in the mount Sinai vnto a swete sauoure in the

facrifice of þ Lorde. And the drynkofferyng of the

sáme: the fourth parte of an hin vnto one lambe, &
pour the drynkofferyng in the holy place, to be good

drynke vnto the Lorde. And þ other lambe thou shalt

offert at euen, with the meatofferyng and the drynk-

offeryng after þ maner of the mornyng: a facrifice of

a swete sauoure vnto the Lorde.

M.E.S. What

must be offered

on every feast
daye.

M. 2 offer vnto the offferyng.

V. 23 replicauit que mandauerat dominus. xxviii, 3 quotidie

in holocaustum sempiternum (v. 10, 15) 4 ad vesperum 6 hol-

ocaustum iuge eft 8 ad vesperam

L. 23 vnd gepot yhm wie der Herr mit Mose geredt hatte.

xxviii, 3 zum teglichen brandopffer 4 zwiefchen abenis (v. 8) 6 das

ift eyn teglich brandopfifer (v. 10) 7 yns Heyligtum goffen werden

zur gabe dem Herrn.
And on the Sabbath daye .ii. lambes of a yere olde a pece and with out spot and two tethdeales of floure for a meatofferynge myngled with oyle, and the drynkofferynge thereto. This is the burntofferynge of every Sabbath, beysides the dayly burntofferynge and his drynkofferynge.

And in the first daye of youre monethes, ye shal offer a burntofferynge vnto the Lorde: two yonge bollockes, and a ram, and .vii. lambes of a yere olde without spott, and .iii. teth deales of floure for a meatofferynge mingled with oyle vnto one bollocke, and ii. teth deales of floure for a meatofferynge myngled with oyle vnto one râ. And euer moare, .v. a teth deale of floure myngled with oyle, for a meatofferynge vnto one labbe. That is a burntofferynge of a swete sauoure in the sacrifyce of the Lorde. And their drynkofferynges shalbe halfe an hin of wyne vnto one bollocke, âd 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 every moneth thorow out all the monethes of the yere: & one he goote for a fynofferynge vnto the Lorde, which shalbe offered with the dayly burntofferynge and his drynkofferynge.

And the .xiii. daye of the first moneth shalbe Passeouer vnto the Lorde. And ã .xv. daye of the fame moneth shalbe a feaft, in which .vii. dayes men myst eate vnleueded bred The first daye shalbe an holy feaft, so that ye shal no maner of laborous worke therein. And ye shal offer a burntofferynge vnto the Lorde .ii. bollockes, one ram, and .vii. lambes of a yere olde without spott, and their meatofferynge of floure myngled with oyle .iii. tethdeales vnto a bollocke, and .ii. tethdeales vnto a ram, and euemoare one

M. 19 two yonge bollockes
E. 13 holocaustum suauissimi odoris atque incendi efl domino.
14 per omnes menfes, qui fibi anno vertente succedunt. 16 phae domini erit 18 dies prima venerabilis & sancta erit.
<. 13 Das ist das brandopfer des süssen geruchs eyn opfer dem Herrn. 14 eyns iglichen monden ym iar. 16 Öffern dem Herrn 18 Der erfte tag heyßt heylig
tenthdeale vnto a lambe, thorow out the .vii. lambes: & an hegoote for a fynofferynge to make an atone-
ment for you. And ye shal offer these, befyde the
burntofferynge in ¶ mornynge that is allway offered.
And after this maner ye shal offer thorow out the .vii
dayes, the fode of the sacrifice of r.发出 myuoure vnto
the Lor- [Fo. LIII.] de. And it shalbe done befyde
the dayly burntofferynge and his drynkofferynge. And
the seventhe daye shalbe an holy feaft vnto you, so that
ye shal doo no laboryous worke therein.
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 shal doo no
laboryous worke therein. And ye shal offer a burnt-
offerynge of a r.发出 myuoure vnto the Lorde .ii. younge
bollockes, and a ram, and .vii. lambes of a yere olde
a pece, with their meatofferynges of floure myngled
with oyle .iii. tenthdeales vnto a bollocke .ii. tenthdeales
to a ram, ad euermoare one tenthdeale vnto a lambe
thorow out the .vii. lambes, ad an he goote to make an
atonement for you. And this ye shal doo belydes the
dayly burntofferynge, and his meatofferynge: & they
shalbe without spot, with their drynkofferynges.

C The .XXIX. Chapter.

1 And ¶ first daye of ¶ .vii. moneth
shalbe an holy feast vnto you,
ad ye shal doo no laboryous
worke therein. It shalbe a
daye of trompetblowynge vnto you. And ye shal

F. 22 & hircum pro peccato vnum, vt expieret pro vobis
23 matutinum quod femper 24 Ita facietis per singulos dies sep-
tem dierum in fomitem ignis 25 Dies quoque septimus celeber-
rimus & sanctus erit vobis 26 quando offeretis nouas fruges
29 hircum quoque vnum 30 qui mactatur pro expiatione 31 cum
libationibus fuis. xxix, 1 quia dies clangoris et & tabbarum.
1. 22 das man euch verfune 23 wilchs eyn teglich brand-
opfer ift 24 Nach differ weyfe 27 heylig heyffen. xxix, 1 Es ift
ewr drometen tag
offer a burnt-offering of a sweet-savour unto \( \mathfrak{f} \) Lorde:

one younge bollocke & one râ & .vi. lâbes of a yere

olde a pece that are pure. And their meat-offeringes

of floure \( \mathfrak{P} \) myngled with oyle: .iii. tenthdeales unto

the bollocke, and .ii. unto the ram, and one tenthdeale

to one lambe thorow the .vii. lambes. And an he

goote for a synofferynge to make an atonement for

you, befyde the burnt-offeringe of the moneth and his

meat-offerynge and befyde the dayly burnt-offerynge

and his meat-offerynge, and the drynkofferynges of the

fame: acordynge unto the maner of them for a savoure

of sweetnesse in the sacrificie of \( \mathfrak{f} \) Lorde.

And the tenth daye of that fame seuenth moneth

shalbe an holy feast unto you, and ye shall humble

 youre foules and shall doe no maner worke therein.

And ye shall offer a burnt-offerynge unto the Lorde

of a sweet-savour: one bollocke, and a ram, and .vii

lambes of a yere olde a pece, without faute & their

meat-offerynges of floure myngled with oyle: .iii. tenth-

deales to a bollocke, âd .ii. to a râ and all waye a

tenthdeale unto a lambe, thorow out the .vii. lambes

And one he goote for a synofferynge, befyde \( \mathfrak{f} \) synof-

ferynge of atonement and the dayly burnt-offerynge, and

\( \mathfrak{f} \) meate and drynkofferynges that longe to the fame.

And the .xv. daye of the seuenth moneth shalbe

holy daye & ye shall doe no laboryous worke therein,

and ye shall kepe a feast unto \( \mathfrak{f} \) Lorde of .vii. dayes

longe. And ye shall offer a burnt-offerynge of a sweet-

savour unto the [Fo. LV.] Lorde: .xiii. bollockes .ii

rammes and .xiii. lâbes which are yerelynges and pure,

with oyle .iii. tenthdeales unto every one of the .xiii

bollockes .ii. tenthdeales to ether of the rammes, and

one tenthdeale unto eche of the .xiii. lambes. And

one he goote unto a synofferynge, befyde \( \mathfrak{f} \) dayly burnt-

offerynge with his meate and drynkofferynges.

Ps. 6 præter holocauflum calendarum ... holocauflum sem-
piternum (vv. 11, 16, 19, 22, 25, 28, 31, 34, 38) cum libationibus
folitis. \( \mathfrak{f} \) sancta atque venerabilis (v. 12), et affligeris animas velras
\( \mathfrak{f} \). 6 on das brandopffer des monden ... nach yhrem rechten
\( \mathfrak{f} \) fol .. heylig heyfien, vnd folt ewre feelen demutigen 11 teggliche
brandopffer (vv. 16, 19, 22, 25, 28, 31, 34, 38) 12 heylig heyfien
And the seconde daye .xii. younge bollokes .ii rammes & .xiii. yerlynge lambes without spot: & their meatofferynges and drynkofferynges vnto the bollokes, rammes and lambes, acordynge to the numbre of them & after the maner. And an he goote for a synofferynge, befyde the dayly burntofferynge ad his meate and drynkofferynges.

And the thyrde daye .xi. bolloches .ii. rammes & xiii. yerelynge lambes without spot: & their meate and drynkofferynges vnto the bolloches, rammes & lambes, after the numbre of the & acordynge to the maner. And an he goote for a synofferynge, befyde the dayly burntofferynge & his meate and drynkofferynges.

And the fourth daye .x. bolloches .ii. rammes & .xiii. labes, yerelynges & pure: ad their meate & drynkofferynges vnto the bolloches rames & labes, acordynge to their nuber and after the maner. And an hegoote for a synofferynge, befyde the dayly burntofferynge ad his meate and drynkofferynges.

And the fyfte daye .ix. bolloches .ii. rames and xiiii. lambes, of one yere olde a pece without spot. And their meat and drynkofferynges vnto the bolloches, rames and lambes, acordynge to the numbre of them and after the maner. And an hegoote for a synofferynge, befyde the dayly burntofferynge and his meate and drynkofferynges.

And the fyxte daye .viii. bolloches .ii. rammes ad xiii. yerelynge lambes without spot. And their meate and drynkofferynges vnto the bolloches, rammes and lambes, acordynge to the maner. And an hegoote for a synofferynge, befyde the dayly burntofferynge and his meate and drynkofferynges.

And the feuenth daye .vii. bolloches .ii. rames and xiiii. lambes that are yerelynges & pure. And their meate and drynkofferynges vnto the bolloches, rammes and labes, acordynge to their numbre & to the maner.

&L. 23 yerelynges pure 24 accordyng to the nombre of them
32 .xiii. lambes

V. 18 rite celebrabitis (vv. 21, 24, 27, 30, 33, 37)
L. 18 nach dem recht (vv. 21, 24, 27, 30, 33, 37)
And an hegoote for a synofferynge, befyde \( \tilde{y} \) dayly burntofferynge and his meate and drynkofferynges.

And the eyght daye shalbe the conclusion of \( \tilde{y} \) feaste vnto you, & ye shal doo no maner laboryous worke therein. And ye shal offer a burntofferynge of a frewe sauoure vnto the Lorde: one bollocke, one rå & vii yerelynge labes without spott. And the meate & drynkofferynges vnto the bollocke, rå and labes, acordynge to their nubres & acordynge to \( \tilde{y} \) ma-
ner. And an he goote for a synofferynge befyde the dayly burntofferynge and his meate & drynkofferynges.

These things ye shal doo vnto the Lorde in youre feastes: befyde youre vowes and frewyll offerynge, in youre burntofferinges meatofferynges, drynkofferynges and pease offerynge. And Mofes tolde the childef of Israel, acordynge to all that the Lorde commaundde him.

\( \text{A.C.S.} \, \text{Of vows when they shalbe kept and when not.} \)

Hece was fett the example ofoure vowes of chaffte, obe-
diens and will.

\( \text{oure offerynge ad oure pilgrmage.} \)

This vowe here is that which a man voweth for a certayne space, whether it be to fafte or to chaffye the bodye, or any other thynge, as it is layd Leui. vii, d.

\( \text{Am achten tage, full yhr fleuer thun: Dife fleuer} \)

war das man fur die armen zu hauff trug eyn gemeyn gutt von allerley was Gott geben hatte.
Lorde & binde herselfe beynge in hir fathers houffe
and vnmaried: Yf hir father heare hir vowe & bonde
which she hath made vppon hir foule, & holde his
peafe thereto: then all hir vowes & bodes which she
hath made vppô hir foule 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 foule shalbe of value, âd the Lorde
shall forgive her, because hir father forbade her.

Yf she had an hufbonde when she vowed , or prono-
nunfèd oughte out of hir lippes wherewith she bonde
hir foule, and hir hufbonde herde it and helde his peace
thereat the same daye he herde it: Then hir vowes and
hir bondes wherewith she bounde hir foule, shal stonde
in effecte. But âd yf hir hufbonde forbade her the
same daye that he herde it, than hath he made hir
vowe which she had vppô her of none effecte, and
that also whiche she pronounfèd with hir lippes where-
with she bounde hir foule, and the Lorde shall forgive
her.

The vowe of a wedowe and of her that is deorofed,
& all that they haue bound their foules with all, shal
stonde in effecte with them.

Yf she vowed in her hubandes houffe or bounde her
foule with an oth, and her hufbande herde it and helde
his peace and forbade her not: then all her vowes and
bondes wherewith she bound her foule, shal stode.
But yf her hufbande diuansulled them û fame daye that
he herde them, then nothing that proceeded out of her
lippes in vowes âd boundes wherewith she bounde her

F. 3 non faciet irritum verbum suum 4 voti rea erit 6 flatim
vt audierit . . . irrita erunt, nec obnoxia tenebitur fponfoni 9 pro-
pitius erit ei dominus. 10 Vidua & repudiata quicquid vouerint,
reddent. 11 Vxor in domo 12 â audierit vir.

1. fol. feyn wort nicht schwechen 5 fo gilt alle yhr gelubd
vnd alle yhr verbundnis, des sie sich vber yhr feele verbunden hat.
6 des Tags wenn ers horet . . . Vnd der Herr wirt yhr gnedig
feyn (v. 13) 10 verfloffene 11 gefinde 12 hausherr . . . fo gilt all
dafelb gelubd vnd alles wes es sich verbunden hat vber feyn feele
1. del. N. 3 Seyn feele: das ift, wenn sie sich verbunden zu
fallen odder sonft wz zu thun mit yhrem leybe Got zu dienst das
feele hie heyfie, fo viel, als der lebendige leyb wie die schrifft al-
leenthalben braucht.

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foule shall stonde in effecte: for her husbande hath lowfed them, and the Lorde shall forgive her.

13 All vowes and othes that binde to humble the soule, maye her husbande stablish or breake. But yf her husbande hold his peace from one daye vnto another, then he stablisheth [Fo. LVII.] all her vowes and boundes whiche she had vppon her, because he helde his peace 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 Lorde commaunded Mofes, betwene a man and his wife, and betwene the father and his daughter, beyenge a damfell inhir fathers houffe.

The .XXXI. Chapter.

1 ND the Lorde spake vnto Moses sayenge: auenge the childern of Ifrael of the Madianites, and afterwarde be gathered vnto thy people. And Mofes spake vnto harnesse, arm, the folke sayenge: Harneffe v. 20, 21, cf. some of you vnto warre, and vv. 17,26,30,32 let them goo apon the Madi-anites and auenge the Lorde of the Madi- anitis. Ye shall sende vnto the warre a thousande of euery trybe thorow out all the trybes of Ifrael. And there were taken oute of the thousandes of Ifrael .xii. thousande prepared vnto warre, of euery
6 trybe a thousande. And Mofes sent them a thousande of euery trybe, with Phineas thetone of Eleazer the preaft to warre, and the holye vefels & the trompettes
to blowewith in his honde.
7 And they warred agenft the Madianites, as the Lorde commanded Mofes, ad. f. flewe all the males.
8 And they flewe the kynges of Madian among other that were flayne: Eui, Rekeim, Zur, Hur and Reba:
fyue kynges of Madian. And they flewe Bala the fonne of Beor with the swerde. And the childern of Israel toke all the wemen of Madian prifoners and their childern, and fpoyled all their catell, their substance and their goodes. And they burnt all their cities wherein they dwelt, and all their caftels with fyre. And they toke all the fpoyle and all they coude
9 catche, both of men and beeftes. And they broughte the captyues and that which they had taken and all the fpoyle vnto Mofes and Eleazer the preaft ad vnto the companye of the childern of Israel: euen vnto the hofte, in y feldes of Moab by Iordan nye to Iericho.
10 And Mofes and Eleazer the preaft and all the lorde of the congregacion went out of the hofte a genft them.
11 And Mofes was angrie with the officers of the hofte, with y captayne over thousandes and over hundredes,
12 which came from warre and batayle, and sayde vnto them: Haue ye fawed the wemen alyue? beholde, these caufed the childern of Israel thorow Balam, to commytt trefpace a genft y Lorde, by y reaon of Peor, & their folowed a plagge amoge y congregacion of the Lorde.
13 Nowe there fore fhee all the men childern and the wemen
14 that haue lyen [Fo. LVIII.] with men flefhye: But all the wemen children that have not lyen with men, kepe

V. 6 vafaque sancta, & tubas ad clangendum q & cunctam
fupelluctiemi, quicquid habere potuerant depopulati sunt. 12 ad
omnem multitudo nen 14 principibus, exercitus 15 Cur feminas
referuatis? 16 super peccato Phogor 17 quæ nouerunt viros in
coitu, iugulate 18 referuatis vobis

L. 6 den heyligen gezeug vnd die Hall drometen 9 namen
gefangen . . . all yhr habe, vnd alle yhre gutter 14 heublet . . .
die aus dem heer vnd freyt kamen 15 habt yhr allerley weyber
leben laffen . . . 16 vber dem Peor 17 So erwurger . . . die man erkand
vnd bey gelegen haben 18 laft fùr euch leben
alyue for youre felues. And lodge without the hoste
vii. dayes all that haue killed any person & all that
haue twiched any dead body, & purifie both youre
felues & youre prefoners the .iii. daye & the .vii. And
sprinkle all youre raymentes & all that is made of
skynnes, & all worke of gootes heer, ad all thynges
made of wodd.

And Eleazer the preaft fayed vnto all ÿ mè of warre
which went out to batayle: this is the ordinaunce of
the lawe which the Lorde commaunded Mofes: Gold,
fyluer, braffe, yeron, tyn & leed, & all that maye abyde
ÿ fyre, ye shall make it goo thorow the fyre, ãd then
it is cleane. Neuerthelather, it shalbe sprinkled with
sprinklinge water. And all ÿ soffereth not the fyre,
ye shal make goo thorow the water. And wafh youre
clothes the feuenth daye, & then ye are cleane. And
after warde come in to the hoste.

And the Lorde spake vnto Mofes sayenge: take
the lumme of the praye that was taken, both of the
wemè & of catell, thou & Eleazer the preaft and the
auncient heedes of ÿ congregacion. And deuyde it in
to two parties, betwene them that toke the warre vppò
thè and went out to batayle and all the congregacion.

And take a porcion vnto the Lorde of the men of warre
whiche went oue to .P. batayle one of fyue hundred,
of the wemen and of the oxen and of the asles and of the
shepe: and ye shall take it of their halfe and geue it
vnto Eleazer the preaft, an heueofferynge vnto the
Lorde. And of the halfe of ÿ childern of Israél, take
one of fyfte, of ÿ wemen, of the oxen, of the asles and of the
shepe, and of all maner of beeftes, & geue them
vnto the leuites which wayte apon ÿ habitation of the
Lorde.

And Mofes and Eleazer the preaft did as the Lorde
called *Numeri.*

32 commanded Moses. And thy botye and the prayer which the men of warre had caught, was vi. hundred thousand & lxxxv. thousand sheep; ad lxxii. thou-
33 sande oxen: & lxi. thousand asses: & xxxii. thou-
34 sande women that had lyen by no man.

And the halfe which was the parte of the that wet out to warre, was .iii. hundred thousand and .xxxvii thousand and fyue hundred sheep: And the Lordes parte of the shepe was .vi. hundred and .lxxv. And the oxen were .xxxvi. thousand, of which the Lordes parte was .lxxii. And the asses were .xxx. thousand and fyue hundred, of whiche the Lordes parte was .lxxii. And Moses gave that summe which was the Lordes heueofferynge vnto Eleazer the preaft: as the Lorde commaunded Moses.

[Fo. LIX.] And the other halfe of the childern of Israel which Moses seperated from the men of warre (that is to wete, the halfe that pertayned vnto the congregacion) was .iii. hundred thousand and .xxxvii thousand and fyue hundred sheep: and .xxxvi. thousand sheep: and .xxx. thousand sheep and fyue hundred:

46, 47 and .xvi. thousand women. And Moses toke of this halfe that pertayned vnto the childern of Israel: one of euery fyfte, 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.

And the officers of thousandes of the hoste, the captaynes ouer the thousandes and the captaynes ouer the hundreds came forth & fayed vnto Moses: Thy servauntes haue taken the summe of the men of warre, which were vnder oure hande, & there lacked not one man of them. We haue therfore broughte a present vnto the Lorde what euery man founde of Jewels of

V. 37 in partem domini suppitate sunt 40 ceferunt in partem domini 41 numerum primitiarum domini 43 reliquae multitudini \*l. 32 der vbrigen ausbeutte 41 folich Hebe 43 der gemeyne zufendig

A. H. N. 43 vnto the congregacion: which was not at the warre.
The fourth boke of Moses, xxxi. 51.-xxxii. 4

500
golde, cheyns, bracelettes, ringes, earynges & spangels, to make an attonement for oure foules before the Lorde.

51 And Moses & Eleazer toke the golde off them: for all maner facions. And all the golde of the heueoffryng of the Lord, of the captaynes over thousandes & hundreds was .xvi. thousand .vii. hundred & L. fycle's. which y mè of warre had spoyled, every man for him selfe. And Moses & Eleazer y preaft toke the golde of the captaynes over the thousandes & over the hundreds, & brought it in to the tabernacle of witneffe: to be a memoriall vnto y childern of Israel, before y Lorde.

52 Jewels of all maner facions.

53 L. fycles, T. which f me of warre had spoyled, euery man for him selfe.

54 And Moses & Eleazer after preaft toke the golde of the captaynes ouer the thoufandes & ouer the hundreds, & brought it in to the tabernacle of witneffe: to be a memoriall vnto y childern of Israel, before y Lord.

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The .XXXII. Chapter.

1 THE childern of Rubè & the childern of Gad, had an exceedinge greate multitude of catell. And whè they fawe the lode of Iaifer & the lode of Gilead y it was an apte place for catell, they came & spake vnto Moses & Eleazer y preaft & vnto y lordes of y congregacio fayenge. The lode of Ataroth Dibo & Beon, whiche contre y Lorde smote before the congregacion of Israel: is a londe for catell and we

2 M.C.S. To Ruben and Gad and to halfe the trybe of Manaffes, is promised the possession be- yonde for- dan eastward: yf they bring their brethren into the lande of promefse.

3 Ataroth & Dibon & Iafer, and Nemrah & Hefbon & Elealeh & Sabam & Nebo & Beon

F. 50 vt deprecetis pro nobis dominum, 53 Vnuquiique enim quod in præda rapuerat, suum erat. xxii, 1 pecora multa, & erat illis in iumentis infinita substantia . . . aptas animalibus alen- dis terras 3 Ataroth, & Dibon, & Iafer, & Nemra, & Hefbon, & Eleale, & Sabam, & Nebo, & Beon 4 regionis vberriæ . . . iumenta plurima

4 50 vnfer seelen verfunet werden fur dem Herrn 53 denn die kriegs leytt hatten geraubt eyn iglicher fur fich xxxii, 1 hatten viel vn feer eyn gros viech . bequeme ritet 3 Atroth, Dibon, Iafer, Nimra, Hesbon, Eleale, Sebam, Nebo vnd Beon 4 ist be- queme . . . haben viech.
thy serrauntes have catell wherfore (sayed they) yf we haue founde grace in thy fyghte, let this londe be geuen vncto thy serrauntes to posseffe, and bringe vs not ouer Iordane.

And Mofes sayd vncto the children of Gad and of Ruben: shall youre brethern goo to warre and ye tarye here ? Wherfore discorage ye the hertes of the children of Israel for to goo ouer in to the londe which the Lorde hath geue them ? This dyd youre fathers, whe I sent them from Cades bernea to fe the londe.

And they went vp euyn vncto the ryuer of Escol & sawe the londe, & discoraged the hertes of the children of Israel, that they shulde [Fo. LX.] not goo in to the londe whiche the Lorde had geuen them.

And the Lorde was wroth the same tyme and fware fayenge: None of the men that came out of Egipte fro twentye yere olde and aboue, shall fe the londe whiche I sware vncto Abraham, Ifaac and Iacob, becaufe they haue not continually folowed me: saue Caleb the sonne of Iephune the Kenefite, & Iofua the sonne of Nun, for they have folowed me continually. And the Lorde was angrie with Israel, and made them wandre in the wildernesse .xl. yere, vtill all the generacion that had done euell in the fyghte of the Lorde were confumed.

And beholde, ye are ryfen vp in youre fathers fled, the encrease of fynfull men, to augmente the serfe wrath of the Lorde to Israel warde. For yf ye turne awaye from after him, he wyll yet agayne leue the people in the wildernesse, fo shall ye deestroy all this folke.

And they went nere him ad sayed: we will bylde shepefolds here for oure shepe and for oure catell, and

\[\text{Mt. 14 steade, to } \frac{y}{y} \text{ encrease... } & \text{ to augmète} \]

\[\text{V. 5 in possessionem, nec facias 7 Cur subueritis mentes (v. 9) 9 vallem Botri 12 ili impleuerunt voluntatem meam. 14 in-} \\
\text{crementa, } & \text{ alumni hominum peccatorum 15 et vos caufa critis} \\
\text{necis omnium. 16 vrbes munitas} \]

\[\text{L. 5 fo wollen wyr nicht vber den Iordan zihen. 7 macht...} \\
\text{hertz wendig (v. 9) 11 follen ia... nicht fehen... das fie myr nicht} \\
\text{gentzlich nach gefolgt haben (cf. v. 12).} \]
cities for oure childern: But we oure selues will go ready armed before ý childern of Israell, vntill we haue broughte them vnto their place. And oure childre shall dwell in the stonge cities, because of the inhabi-

ters of the londe. And we will not returne vnto oure houffes, vntill the childern off.İ. Israell haue enhereted: euery man his enheritaunce. For we will not enheret with them on yonder fyde Iordane forarde, because oure enheritaunce is fallen to vs on this fyde Iordane eastwarde.

And Mofes sayed vnto them: Yf ye will do this thinge, that ye will go all harnessed before the Lorde to warre, and will go all of you in harnesse ouer Iordane before ý Lorde, vntill he haue caft out his enemys before him, & vntill the londe be subdued before ý Lorde: then ye shall returne & be without finne agenst the Lorde & agenst Israel, & this lode shalbe youre posseffion before the Lorde. But & yf ye will not do so, beholde, ye synne agenst the Lorde: âd be sure youre synne will fynde you out. Bilde youre cities for youre childern & foldes for youre shepe, & se ye do ý ye haue spoked.

And the childern of Gad & of Ruben spake vnto Mofes sayenge: thy servauntes will do as my lorde commaundeth. Oure childre oure wiuers substâce & all oure catell shal remayne here in the cities of Gilead.

But we thi servauntes will goo all harnessed for the warre vnto batayle before the Lorde, as my lorde hath sayed.

And Mofes comaunded Eleazer ý preaft & Isfua ý sonne of Nun & the aunciet hedes of the tribes of the childern of Israell, & sayed vnto them: Yf the childern of Gad and Ru- [Fo. LXI.] ben will goo with you ouer...
Iordane, all prepared to fyghte before the Lorde: then when the lande is subdued vnto you, geue them the londe of Gilead to possesse, but & yf they will not goo ouer with you in harnesse, then they shall haue their possessions amongst you in y londe of Canaan. And the childern of Gad & Ruben anwered fayenge: that which y Lorde hath fayed vnto thi seruautes we will doo. We wil goo harnesed before the Lorde in to the londe of Canaan, & the possession of oure hereitance shalbe on this fyde the Iordane.

And Mofes gaue vnto y childern of Gad and of Ruben & vnto halfe the trybe of Manasse the sonne of Iofeph, the kyngdome of Sihon kyng of the Amorites, and the kyngdome of Og kyng of Bafan, the lande that longed vnto the cities thereof in the coftes of the contre rounde aboue. And the childern of Gad bylt Dibö, ataroth, Aroer, Atroth, Sophan, Iaefer, Iegabea, Bethnimra & Betharan stronce cities, and they bylt foldes for their shepe. And the childern of Ruben bylt Hefebon, Elalea, Kiriathaim, Nebo, Baal Meon and turned their names, and Sibama also: & gaue names vnto the cities which they bylt. And the childern of Machir the sonne of Manasse went to Gilead and toke it, and put out the Amorites y were therein. And Mo- .P. fes gaue Gilead vnto Machir the sonne of Manasse & he dwelt therein. And Iair the sonne of Manasse wet & toke y small townes thereof, & called the the townes of Iair. And Nobah went & toke kenath with the townes longinge thereto, & called it Nobah after his awne name.

ML. 36 Betharan fencend cyties [fenced]  
P. 29 omnes armati 30 armati (v. 32) 32 trans Iordanem.  
36 vrbes munitas 41 Auoth iair, id eft villas iair.  
L. 32 diffeyt des Iordans 36 verschloffen fiedte 41 Hauoth  
42 mit yhren tochterm
HESE are the iurneyes of the childern of Israel which went out of the lande of Egipte with their armies vnder Moses ad Aaron. And Moses wrote their goenge out by their iurneyes at ý co-
mandment of the Lorde: euen these are ý iurneyes of their goenge out. The childern of Israel departed from Rahemes the xv. daye of the first moneth, on ý morowe after Paasouer & went out with an hye hande in the fyghte of all Egipte, while the Egyptians buried all their firftborne which the Lorde had smoten amonge thè. And vppò their goddes also the Lorde dyd execucion. And ý childern of Israel remoued from Rahemes and pitched in Succoth.

And they departed fro Succoth & pitched their tentes in Etha, which is in the edge of ý wyldernesse. And they remoued fro Etha ad turned the entrynge of Hiroth which is before baall Zephon, & pitched be-
fore Migdol. And they departed fro before Hiroth & went thorow the myddes of the fee in to the wilder-
nesse, & wet .iii. dayes iurney in ý wil- [Fo. LXII.]
dernesse of Etha, & pitched in Marah. And they remoued fro Marah & wet vnto Elim where were .xii
fountaynes ad .Lxx. datetrees and they pitched there.

And they remoued from Elim & laye faft by the red fee. And they remoued fro the red fee & laye in ý wildernesse of Sin. And they toke their iurney out of ý wildernesse of Sin, & fett vpp their tentes in Daphka.

And they departed from Daphka, and laye in Alus. And they remoued from Alus, & laye at Raphedim,
where was no water for the people to drynke. And they departed from Raphedim, and pitched in the wilderness of Sinai  

And they remoued from the deserte of Sinai, & lodged at the graves of luft. And they departed from the sepulchres of luft, ad laye at Haseroth. And they departed from Hazeroth, & pitched in Rithma. And departed frō Rithma and pitched at Rimon Perez. And they departed from Rimon Perez, & pitched in Libna. And they remoued from Libna, & pitched at Riffa. And they iurneyed frō Riffa ad pitched at Kehelatha. And they went frō Kehelatha, & pitched in  

And they remoued from Kehelatha, and pitched in Mount Sapher. And they remoued from Mount Sapher, and laye in Harada. And they remoued from Harada, and pitched in Makeheloth. And they remoued from Makeheloth, & laye at Tahath, ad they departed frō Tahath & pitched at Tharath. And they remoued frō Tharath, and pitched in Mithca. And they went from Mithca, and lodged in Hasmona. And they departed from Hasmona, and laye at Moferoth. And they departed from Moferoth, and pitched amonige the childern of Iaecon. And they remoued from the childern of Iaecon, ad laye at Hor gidgad. And they went from Hor gidgad, and pitched in Iathbatha. And they remoued from Iathbatha, and laye at Abrona. And they departed from Abrona, and laye at Ezeon gaber. And they remoued from Ezeon gaber, and pitched in the wilderness of Zin, which is Cades. And they remoued from Cades, & pitched in mount Hor, in y edge of the londe of Moab. And Aaron the preauf went vpp in to mount Hor at the commandment of y Lorde & dyed there, even in the fortieth yere after the childern of Israel were come out of y londe of

And 31 pitched in Bane Iakan. 32 And they remoued from Bane Iakan, and laye at Hor gadgad. Hor gadgad 37 land of Edom  

16 ad Sepulchra concupiscen. 17 Sep. concup. 31 caflmetati sunt in Bene-iaacan. 32 Profectique de Bene-iaacan venerrunt in montem Gadgad.

16 luftgreber (v. 17) 31 lagerten sich ynn Bne Iaecon, Von Bne Iaecon zogen sie aus vnd lagerten sich in Hor gidgad
Egipte, & in the first daye of the fyfte moneth. And Aaron was an hundred ad.xxxiii. yere olde when he dyed in mount Hor

And kinge Erad the canaanite which dwelt in ¶ south of ¶ lond of canaα, herd ¶ the childern of Israel were come.

And they departed fro mount Hor, & pitched in Zalmona. And they departed from Zalmona, & pitched in Phimon, & they departed from Phimon, & pitched in Oboth. And they departed fro Oboth, & pitched in Igim [Fo.LXIII.] Abarim in the borders of Moab. And they departed from Igim, and pitched in Dibon Gad. And they removed from Dibon Gad, and laye in Almon Diblathama. And they removed from Almon Diblathama, ad pitched in ¶ mountaynes of Abarim before Nibo. And they departed from the mountaynes of Abarim, & pitched in the feldes of Moab fast by Iordane nye to Iericho. And they pitched apon Iordayne, from Beth Haieñmoth vnto ¶ playne of Sitim in ¶ feldes of Moab.

And the Lorde spake vnto Moñes in the feldes of Moab by Iordaynë nye vnto Iericho, fayege: spake vnto the childern of Israel and faye vnto them: when ye are come ouer Iordane in to the londe of Canaan, se that ye dryue out all the inhabiteres of the londe before you, & destroy their Ymaginacions & all their Ymages of Metall, ad plucke downe all their alters bylt on hilles:

And posseffe ¶ londe & dwell therein, for I haue geuen you the londe to enjoye it. And ye shall deuyde the enheritaunce of the londe by lott amonge youre kynreddes, ad geue to the moo the moare enheritaunce, & to the fewer the leffe enheritaunce. And youre enheritaunce shalbe in ¶ trybes of youre fathers, in ¶ place where every mans lott falleth.

M. 44 Iehabarim 46 Iehabarim 49 Abellatim 52 destroye their chappelles
F. 52 confringite titulos, & flatuas comminuete, atque omnia excelsa vaflate
L. 52 vertreyben fur ewrem angefiht, vnd alle yhre feulen vnd alle yhre gegofene bilder vmbriegen vnd alle yhre hohë vertilgen
But and ye will not drye out the inhabiters of that lande before you, then these which ye let remayne shall be thornes in your eyes and darts in your ydes, & shall vexe you in the lode wherein ye dwell. More ouer it will come to passe, if I shall do vnto you as I thought to doo vnto them.

The XXXIII. Chapter.

And the Lorde spake vnto Mofes the Coofes and fayenge: commaude the childern of Israel and faye vnto them: when ye come in to the londe of Canaan, this is the londe that shall fall vnto youre enheritaunce, the londe of Canaan with all hir cofles. And youre south quarter shalbe from the wildernesse of Zin alonge by the cofte of Edom, so that youre south quarter shalbe from the fyde of the palte fee eafwarde, & shall set a compasse fro the south vpp to Acrabim, & reach to Zinna. And it shal be goo out on your south side of Cades Bernea, & goo out alfo at Hazar Adar, and goo alge to Akmmon. And shall set a copasse from Akmmon vnto the ryuer of Egipte, and shall goo out at the fee. And youre west quarter shall be the greate fee, which cofte shalbe youre west cofte. And this shalbe youre north quarter: ye shall com- passe from the great fee vnto moet Hor. And from

55 thofe which
5. 55 clau in oculis, & lancee in lateribus, et aduerfabuntur vobis xxxiii, 2 forte ceciderit 3 mare falsimum 4 per acenfun scorpionis ... ad villain nomine Adar 5 ad torrentem Egypti, & magni maris litor line finetur. 6 a mari magno incipiet, & illo line claudetur. 7 montem altissimum
5. 55 zu dornen werden in ewern augen vnd zu stachel ynn ewern feyffen, vnd werden euch drengen 56 So wirts denn gehen, das ich euch gleich thun werde xxxiii, 2 euch zum erbtyle fелlet 3 ecke ... falz meers 4 Hazor Adar 5 den bach Egypti

55 Thornes in youre eyes. That is, they shalbe youre rodde scourge and vndoars.
mount Hor, ye shall compass & goo vnto Hemath, and the ende of ã cofte shalbe at Zedada, & the cofte shall reach out to Ziphron and goo out at Hazor Enan. And this shalbe youre north quarter.

[Ps. LXIII.] And ye shall compass youre easte quarter fro Hazar Enan to Sepham. And the cofte shall goo downe from Sepham to Ribla on the easte fyde of Ain. And then descend and goo out at the fyde of the fee of Chinereth eastwarde. And then goo downe alonge by Iordayne, and leue at the falte fee. And this shall be youre lode with all the costes there-of rounde aboute.

And Moses commaunded the childern of Israel, sayenge: this is the lode which ye shall enherrett by lotte, and which the Lorde comaued to geue vnto ix. trybes and an halfe: for the trybe of the childern of Ruben haue receaued, in the houssholdes of their fathers, and the trybe of the childern of Gad in their fathers houssholdes, & halfe the trybe of Manasse, haue receaued their enherritaunce, that is to wete .ii. trybes and an halfe haue receaued their enherritaunce on ã other fyde of Iordayne by Iericho eastwarde, towarde the fonne ryfynge.

And the Lorde spake to Moses sayenge: These are the names of ã men, which shall deuyde you the londe to enherrett. Eleazer ã preaft, âd Iofua the fonne of Nun. And ye shall take also a lorde of every trybe to deuyde the londe, whose names are thefe: In the trybe of Iuda, Caleb ã fonne of Jephune. And in ã trybe of ã childern of Simeon, Demuel ã fone of Amiud, âd in ã tribe of Be Iamin, Eli- .P. dad the fonne of Ciflon. And in the trybe of ã childern of Dan, the lorde Bucki the fonne of Iagli. And amonge the childern of Ioseph: in the trybe of the childern of Manasse, the lorde Haniel the fonne of Ephod. And

*MR. 20 Samuell the fonne of Amiud.*

*V. 9 villam Enan (v. 10). 11 Reblatha contra fontem Daphnim 15 trans Iordanem contra Iericho ad orientalem plagam.*

*J. 9 Hazor Enan (v. 10) 15 difleyt des lordans gegen Iericho gegen dem morgen.*

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in the trybe of the childern of Ephraim, thy lorde Cemuel
the sonne of Siphtan. And in the trybe of the sonnes
of Zabulon, thy lorde Elizaphan the sonne of Parnac.
26 And in the trybe of the childern of Isachar, the lorde
Palthiel thy sonne of Asan. And in the trybe of the
sonnes of Asser, the lorde Ahihu thy sonne of Selomi.
28 And in the trybe of the childern of Naphtali, the lorde
Peda El the sonne of Ammihud. These are they which
the Lorde commaunded to deuyde the enheritauce vnto
the childern of Ifrael, in the londe of Canaan.

The XXXV. Chapter.

1 And the Lorde spake vnto Moses
in his feldes of Moab by Ior-
dayne Iericho fayenge: com-
maunde the childern of Israel,
that they geue vnto the leuites of the en-
heritaunce of their poffeffion: cities to dwell
in. And ye shall geue alfo vnto the cities
of thy leuites, suburbes rounde aboute them.
2 The cities shalbe for them to dwell in, and
thy suburbes for their catell, poffeffion and
all maner beftes of theirs.

3 And the suburbes of the cities which ye shall geue
vntil the leuites, shal reach from the wall of thy citie
outwarde, a thoufande cu- [Fo. LXV.] bites rounde
aboute. And ye shal measure without the citie, and
make the vtmoft border of the eastfyde: two thoufande
cubites, And the vtmoft border of the south fyde: two
thoufande cubetes, And the vtmoft border of the west
fyde: two thoufande cubetes: and the vtmoft border
of the north fyde: two thoufande cubetes alfo: and the

R. C. S. Vnto the Leuites must be geuen
Cythes and
suburbes. The
Cyties of ref-
uge or sanctu-
aryes. The
lawe of man-
quellying. For
one mann
wyntye fyall
no man be
condempned.

R. 1 Iordan ouer against Iericho
F. 3 et suburbae earum per circuittum ... fint pecoribus ac
lumenis, 4 que a muris ciuitatum forinsecus per circumitum ...
tendentur. 5 æquali termino finietur. eruntque vrbes in medio, &
foris suburbae
L. 3 allerley thier haben 5 an der ecken (3 times)
citie shalbe in the myddes. And these shall be the suburbes of their cities.

6 And amonge the cities which ye shall geue vnto the leuites, there shall be sixe 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 .xlviii. with their suburbes.

7 And of the cities which ye shall geue oute of the posseffiyons of the childern of Israel, ye shall geue many out of their posseffions that haue moche and fewe out of their posseffios that haue litle: so that euery tribe shall geue of his cities vnto the leuites, accordinge to the enheritaunce which he enhereteth.

9. 10 And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye vnto them: when ye be come ouer Iordayne in to the londe of Canaan, ye shall bylde cities whiche shalbe preuyleged townes for you: that he whiche fleeth a man vnwares, maye flye thither. And the cities shalbe to .P. flee from the executor of bloude, that he whyche kylled dye not, vntill he fonde before the congregacion in judgement. And of thefe .vi. fre cities which ye shal geue .The righte use of sanc- tuaries.

11. 14 ye shall geue on this fyde Iordayne .iii. ye shall geue on this fyde Iordayne and .iii. in Ÿ londe of Canaan. And these sixe fre cities shalbe for the childern of Israel & for the straunger & for him that dwelleth amonge you, Ÿ all thei which kill any perfone vnwares, maye flee thither.

15 Yf any man smyte another with a wepo of yerne that he dye, than he is a murtherer, & shall dye for it.

F. 6 sex erunt in fugitiiorum auxilia separatæ. 11 decernite quæ virbes esse debeant in praefidia fugit. qui nolentes, fanguinem fuderint 12 cognatus occisi . . . & caula ilius iudicetur. 14 trans Iordanem 16 reus erit homicidii, & ipse morietur.

L. 6 fechs frey fledte geben 12 blut recher, das der nicht foben muss, der eyn todischlag than hat, bis das er fur der gemeyne zu gericht gefanden fey.

A. A. N. 11 The ryght vse of sanctuaries.
Yf he smyte him with a throwinge stone that he dye therwith, then he shal dye: For he is a murtherer and shalbe slayne thersore.

Yf he smyte him with a handwepon of wodd that he dye therwith, then he shal dye: for he is a murtherer and shalbe slayne thersore.

The iudge of bloude shal flee the murtherer, as sone as he fyndeth him: Yf he thrufl him of hate or hourle at him with layenge of wayte that he dye or smote him with his hande of enuye that he dye, he that smote him shal dye, for he is a murtherer. The iuflice of bloude shal flee him as sone as he fyndeth him.

But and yf he pufshed him by chaunce & not of hate or caft at him with any maner of [Fo. LXVI.] thynge and not of layenge of wayte: or caft any maner of thynge and not of layenge of wayte: Yf he thrufl him of hate or cafl at him with any maner of ftonge at him and he dyed, but was not his enemye, nether foughte him ony harme: Then the cogregacion shal flee the fleer ad the executer of bloude in foche cafes: And the cogregacion shal delyuer the fleer out of the hande of the iudge of bloude, and shal restore him agayne vnto the fraunchefed cytye, whother he was fled. And he shal byde there vnto the deth of the hye preasfe whiche was anoynted with holy oyle.

But and yf he came without the borders of his preuyleged citie whether he was fled, yf the bloudvenger fynde him without the borders of his fre towne, he shal flee the murtherer and be gilteffe, because he shulde haue bidden in his fre towne vntyll the deth of the hye preasfe, and after the deth of the hye preasfe, he shal returne agayne vnto the londe of his poiffeiyon.
And this shalbe an ordinaunce and a lawe vnto you, amonge youre chil dern after you in all youre habitacions. Whosoever fleeth, shalbe slaine at y mouthe of wit nesses. For one wit neffe shall not anfwere other one perfone to put him to deeth. Moreover ye shal take none amendes for the lyfe of the murtherer whiche is worthy to dye: But he shal be put to deeth. Also ye shal take none atonement for him shalde come agayne and dwell in the londe before the deeth of the hye preaft. And se that ye polute not the londe which ye are in, for bloude defyleth the londe. And the londe can none other wyfe be clenfed of y bloude that is shed therein, but by the bloude of it that shed it. Defyle not therfore the londe which ye inhabitt, & in the myddes of which I alfo dwell, for I am y Lorde which dwell amon gue the chil dern of Israel.

The XXXVI. Chapter.

ND the auncyet heedes of the chil dern of Gilead the fonne of Machir y fonne of Manaffe of the kynred of y chil dern of Joseph, came forth and spake before Moses and the prynces which were aunciet heedes amogge the chil dern of Israel & sayed: The Lorde commanded my lorde to geue y lande to enherette by lotte to the chi dern of Israel. And then my lord commanded in y

R.C.S. An order for the maryage of the daughters of Zelaphhead. One of the trybes may not marie wyth a nother: but every one must take hym a wyfe of his owne trybe.
name of the Lorde to geue the enheritaunce of Zela-
3 phead our brother vnto his daughters. Now when
any of the fones of the trybes of Israel take them to
wyues, then shal their enheritaunce be taken from
the enheritaunce of our fathers, and shal be put vnto
the enheritaunce of the trybe in which they [Fo.
LXVII.] are and shalbe taken from the lott of our
enheritaunce. And when the fre yere cometh vnto
the childdren of Israel, then shal their enheritaunce be
put vnto the enheritaunce of the trybe where they are
in, and so shal their enheritaunce be taken awaye
from the enheritaunce of the trybe of our fathers.

And Mofes commanded the childdren of Israel at
the mouth of the Lorde sayenge: the trybe of y chil-
dern of Ioseph haue sayed well. This therefo doeth
the Lorde commaunde the daughters of Zelaphead say-
enge: let them be wyues to whom they thilfe thynke
beft, but in the kynred of the trybe of their fathers
shal they marye, that the enheritaunce of the children
of Israel roole not from trybe to trybe. But that the
childdren of Israel maye abyde, every man in the heri-
aunce of the trybe of his fathers And every daughter
that poffeffeth any enheritaunce amongethe trybes of the
childdren of Israel, shalbe wife vnto one of the kynred
of the trybe of his father, that the childdren of Israel maye
enjoy every man the enheritaunce of his father, &
that the enheritaunce goo not from one trybe to
another: but that the trybes of the childdren of Israel,
maye abyde every man in his awne enheritaunce.

And as the Lorde commanded Mofes euen fo dyd
the daughters of Zelaphead: Mahela, Thirza, Hagla,
Milca and Noa, ad were married unto their fathers' brothers' sons, of the kynred of the childern of Ma-nasse the sonne of Ioseph: ad fo they had their inheri-taunce in the trybe of the kynred of their father.

These are the commaundmentes & lawes which the Lorde commaunded thorow Moses, vnto the childern of Israel in the feldes of Moab apon Iordayne nye vnto Iericho.

1 The ende of the .iii. boke of Moses.

\[ F. \quad 11 \text{ filiis patrui fui 12 et possefio que illis fuerat attributa, manfit 13 per manum Moyfi} \]

\[ L. \quad 11 \text{ den kindern yher vettern 12 Alfo bleyb yhr erbteyl.} \]
A PRO
LOGE IN TO THE
fyfte boke of Moses, called Deuteronomye.
HIS is a boke worthye to be rede in daye and nyghte and neuer to be oute of handes. For it is the moft excellent of all the bokes of Mofes. It is eafye alfo and light and a very pure gospell that is to wete, a preachinge of fayth and loue: deducinge the loue to God oute of faith, and the loue of a mans neyghbour oute of the loue of God. Herin alfo thou mayft lerne right meditacion or contemplacyon, which is nothing els faue the callynge to mynde and a repeatelyng in the hert of the gloriofe ad wonderfull deades of God, and of his terreble handelinge off his enemies and mercyfull entreating of them that come when he calleth them which thinge this boke doth and almoft nothinge els.

In the .iii. firft chaptres he reherfeth the benefites of God done vnto the, to prouoke the 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 truft in him and in his strength. And thyrdlye he reherfeth the fierce plages of God vppon hys enemies 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 raginge luftes of the in whom was no spirite: that though they had no power to do good of loue, yet at the left waye they shulde abfteyne from outwarde euell for feare of wrath and cruell vengeaunce whiche shuld fall vppon them and shortly finde them oute, yf they caft vpp goddes nurter and runne at ryotte be-yonde his lawes and ordinaunces. Moreover he chargeth
them to put nought to nor take ought awaye from goddes wordes, but to be diligent onlye to kepe them in remembrance and in the harte and to teache their childern, for feare of forgettynge. And to beware ether of makyng imagerye or of bowinge them felues vnto images fayenge: Ye fawe no image when God spake vnto you, but herde avoyce onlye and that voyce kepe and therunto cleaue, for it is youre liffe and it shall faue you. And finall yf (as the fraytlie of al flefh is) they shall haue fallen from God and he haue brought them in to troble, aduerfyte, ad cobraunce ad all neceffite: yet yf they repent and turne, he promyfeth them that God shall remembre his mercie ad receave the to grace agayne.

In the fift he repenteth the x. commaundmetes and that they myght se a caufe 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 serve him and to kepe his commaundmetes: as Paule fayeth that we are bought with Chriftes bloude ad therfore are his ser-vauntes ad not oure awne, ad ought to feke his will and honoure onlye ad to loue ad serve one another for his fake.

In the fixte he setteeth out the fountayne off all commaundmetes: that is, that they beleue how that there is but one God that doeth all, and therfore ought onlye to be loued with all the herte, all the foule and all the myghte. For loue only is the fullfyllinge of the commaundementes, as Paule alfo sayeth vnto, the Romaynes and Galathians likewise. He warneth the also that they forgett not the commaundmetes, but teach the their childern ad to shew their childern alfo how God delyuered the out of the bondage of the Egiptiās to serve him and his commaundmetes, that the childern myght se a caufe to worke of loue, likewise.

The seueth is all together of faith: he remoueth all occasiōs that might withdrewe them from the fayth, and pulleth them alfo from all confidence in them felues, and sturreth the vp to truft in god boldlye and onlye.
Of the eyght chaptre thou feyft how that the 
caufe of all temptation is, that a mà might se his awne 
herye. For whẽ I am brought in to that extentie 
that I must ether suffre or forfake god, then I shal 
feale how much I beleue and truſt in him, and how 
moch I loue him. In like maner, ye my brother 
do me euell for my good, then ye I loue him when 
there is no caufe in him, I se that my loue was of god, 
ād euþ so ye I then hate him, I feale and perceave that 
my loue was but wordly. And finallye he sturreth the 
to the sayth ad loue of god, ad dryveth them fro 
all confidence of their awne selves.

In the nthyn alfo he moueth the vnto faith and to 
put their truſt in god, and draweth the from confidence 
of them felues by rehearsinge all the wekednesse which 
they had wrouhte from the first daye he knew them 
vnto that fame daye. And in the end he repeteth how 
he coniured god in horeb ad ouercame him with prayer, 
where thou mayeſt lerne the right maner to praye.

In the tenth he rekeneth vpp the pith of all lawes 
and the kepinge of the lawe in the harte: which is to 
feare god loue him ad serue him with all their harte 
soule and mighte ad kepe his commaundmentes of 
loue. And he sheweth a reaſon why they shuld that 
doo: euþ. becaufè god is lord of heuen and erth ad 
hath alſo done all for them of his awne goodneffe with- 
out their defervinge. And then out of the loue vnto 
god he bringeth the love vnto a mans neyghboure 
fayenge: god is lorde aboue all lordes and loveth all 
his feruauntes indifferently, as well the poore and feble 
and the ftraunger, as the rich and mightye, ad therfore 
wil that we loue the poore and the ftraunger. And 
he addeth a caufe, for ye were ftraunfers and god deliu-
ered you and hath brought you vnto a londe where 
ye be at home. Loue the ftraunger therfore for his sake.

In the xi. he exhorrth them to loue and feare god, 
and reheſeth the terrible dedes off god vppon his en-
emies, and on them that rebelled agenst him. And 
he teftifyth vnto the both what will folow ye if they 
loue and feare god, and whate alſo ye if they despife him 
ād breake his commaundment.
In the .xii. he comandeth 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.

In the .xiii. he forbiddeth to herken vnto ought faue vnto gods worde: no though he which coueyleth contrarye shuld come with miracles, as Paule doth vnto the Galathians.

In the .xiii. the beastes are forbiddé, partely for the vnclennesse of the, ad partely to caufe hate betwene the hethé ad thé, that they haue no cöuerfatió to gether, in that one abhorreth whatt the other eateth. Vnto this xv. chaptre all pertayne vnto faithe and loue cheffylye. And in this xv. he beginneth to entreate moare speciallye of thinges pertayninge vnto the comen welth ad equite ad exhorteth vnto the loue of a mans neyghbour. And in the .xvi. amonge other he forgetteth not. And in the .xvii. he entreateth of right and equite chefly, in so moche that when he loketh vnto faithe ad the, punyfment of ydolatres, he yet endeth in a lawe of loue and equite: forbiddinge to condemne any man vnder leffe *then twoo witneses at the left and com-

mandeth to bringe the trefpacers vnto the open gate of the citye where all men goo in and out, that all men might heare the caufe and se that he had but right. But the pope hath founde a better waye, even to appoffe him with out any accufare ad that secretye, that no man knowe whether he haue right or no, ether hare his articles or anfwere: for feare left the people shuld serch whether it were fo or no.

In the .xviii. he forbiddeth all falle and develish craftes that hurte true fayth. Moreover .P. because the people coude not heare the voyce of the lawe spoké to thé in fire, he promiseth thé a nother prophete to brige thé better tydinges which was spoké of chrift ouré fauour.

The .xix. ad fo forth vnto the ende of the .xxvii. is almoft al to gether of love vnto oure neyboures ad of lawes of equite ad honesty with now ad then a re-

specte vnto fayth.

* The original has: them.
The .xxviii. is a terrebbe chaptre ad to be têbled at: A chrîtê mans harte might wel bleed for swow at the readinge of it, for feare of the wrath that is like to come upô us accordinge vnto all the curfes which thou there readest.

For accordinge vnto these curfes hath god delt with all nacions, after they were fallê in to the abhomina-
cions of blindnesse.

* The .xxix. is like terrebbe with a godly leffô in the ende that we shuld leue serchige of goddes secreettes ad geue diligêce to walke accordinge to that he hath opened vnto us. For the kepige of the cômâudmêtes of god teacheth wîsdome as thou mayèste fe in the same chapter, where Môses fayeth, kepe the cômâudmêtes, that ye maye vnderstôd whate ye ought to do. But to serch goddes secretes blideth a mà as it is wel proved by the swarmes of oure sophistères, whose wife bokes are now whê we loke i the scripture, foude but ful of solifhnesse.
THE FYFTE

BOKE OF MOSES. CAL-

led Deuteronomye.*

* This title page does not form part of the Lenox copy of the Pentateuch of 1530; the copy recently added to the Astor Library is also without it. The subjoined entries, in the latter, made by an English hand, and signed D., are given as curiosa.

On the Fly Leaf: "According to the various readings of Bp. Wilson's Bible by his Editor, these four last books of Moses are translated by Matthews. D."

"A. D. 1435 seems to be on a piece of parchment bound in with them. Is this the year of binding and Translin ? D."

In the margin of Fo. I. Deuteronomye: "This, accordg. to Bp. Wilson's Editor, is Matthews, Translin. D."
THE FAIRE

ROSE OF MEDITERRANEAN

[Text not legible due to image quality]
The first Chapter of Deuteronomy. [Fo. I.]

HESE be the wordes which Moses spake vnto all Israel, on the other yde Iordayne in the wildernesfe and in the feldes by the red see, betwene Pharâ ad Tophel, Laban, Hazeroth and Disahab. xii. dayes iurney from Horeb vnto Cades bernea, by the waye that leadeth vnto mount Seir. And it for-tuned the first daye of the .xi. moneth in the fortieth yere, that Moses spake vnto the childern of Israel acordinge vnto all that the Lorde had geuen him in commandment vnto them, after that he had smote Sihon the kyng of the Amorites which dwelt in Hef-bon, and Og kyng of Bafan which dwelt at Aftaroth in Edrei.

On the other yde Iordayne in the londe of Moab, Moses begane to declare this lawe saynge: the Lorde owre God spake vnto vs in Horeb sayenge: Ye haue 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 feldes, hilles and dales: and vnto the fouth and vnto the sees yde in the londe of Canaan, and vnto libanon: euen vnto the greate ryuer Eu-. P. phrates. Beholde, I haue fet the londe before you: goo in therfore and

2. xi. dayes . . barne 4 Sehon . . Edrai.
F. 1 trans Iordanem (v. 5) . . Aferoth vbi auri est plurimum.
4 habitaui . . manit 5 explanare legem 6 in hoc monte 7 & iuxta litus maris . . vque ad flumen magnum Euphraten. 8 En, inquit tradidi vos.
L. 1 ienfyd (v. 5) 5 aus zulegen dis gefetz 6 an difem berge 7 gegen den anfurt des meeris . . bis an das grosse waesser Phrath, 8 Sihe da ich hab das land fur euch geben (v. 21)
M. M. N. 6 Horeb and Sinai are both one.
possesse the londe which the Lord sware vnfo youre fathers Abraham, Isaac and Iacob, to geue vnfo them and their seed after them.

9 And I fayde vnfo you the fame feason: I am not able to bere you myfelfe alone. For the Lorde youre God hath multiplyed you: so that ye are this daye as theftarres of heauen in numbre (the Lorde god of youre fathers make you a thoufande tymes so many moo as ye are, and blesse you as he hath) promyfed you) how (fayde I) can I myfelfe alone, beare the combrance, charge and ftryffe that is amonge you: brynge therfore men of wyfdome and of vnderftondinge and expert knowne amonge youre trybes, that I maye make them ruelars ouer you.

14 And ye anfwered me and fayed: that which thou haft spoken is good to be done. And then I toke the heedes of youre trybes, men of wyfdome and that were expert, and made them ruelers ouer you: captyynes ouer thoufandes and ouer hundredes ouer fyftye and ouer ten, and officers amonge youre trybes.

17 And I charged youre Iudges the fame tyme fayenge: heare youre brethern and iudge [Fo. II.] righteoufly betwene euery man and his brother and the ftraunger that is with him. Se that ye knowe no man in Iudgement: but heare the small as well as the greate and be afayed of no man, for the lawe is Gods. And the caufe that is to harde for you, brynge vnfo me and I will heare it. And I commaunded you the fame feason, all the thinges which ye fhulde doo.

19 And then we departed from Horeb and walked thorow all that greate and terreble wildernesse as ye

17 for the judgement is Gods

called Deuteronomy.

haue sene alonge by the waye that ledeth vnto the hilles of the Amorites, as the Lorde oure God com-

maunded us, and came to Cades bernea. And there I fayed vnto you: Ye are come vnto the hilles of the Amorites, which the Lorde oure God doth geue vnto us. Beholde the Lorde thi God hath fett the londe before the, goo vpp and conquere it, as the Lorde God of thy fathers fayeth vnto the: feare not, nether be discoraged.

And then ye came vnto me euery one and fayed:

Let us fende men before us, to ferche us out the londe and to brynge us worde agayne, both what waye we fhall goo vpp by, and vnto what cities we fhall come. And the fayenge pleaffed me well... and I toke .xii men of you, of euery trybe one. And they departed and went vp in to the hye contre and came vnto the ryuer Escolli, and ferched it out, and toke of the frute of the londe in their hondes and brought it doune vnto us and brought us worde agayne and fayde: it is a good lande which the Lorde oure God doeth geue us.

Notwithfondinge ye wolde not confente to goo vpp, but were dishobedient vnto the mouth of the Lorde youre God, ad murmured in youre tentes and fayde: becaufe the Lorde hateth us, therfore he hath brought us out of the londe of Egipte, to deleyuer us in to the handes of the Amorites and to destroye us.

How fhall we goo vpp? Oure brethern haue dis-
coraged oure hartes fayenge: the people is greater and taller than we, ad the cities are greatte and walled euen vpp to heauen, and moreover we haue sene the fonnes of the Enakimes there.

$field in the image
And I fayed vnto you: dreade not nor be afrayed of the: The Lorde youre God which goeth before you, he shall fyghte for you, acordynge to all that he dyd vnsto you in Egipte before youre cies ad in the wilder-nesse: as thou haft 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 came vnsto this place. And yet for all this fayenge ye dyd not beleue the Lorde youre God which goeth the waye before you, to serche you out a place to pitche youre tentes in, in fyre by nyght, that ye myghte fe what waye to go and in a cloude by daye. And the Lorde herde the voyce of youre wordes and was wroth and swore fayenge, there shall not one of these men of this frowarde generacion fe that good londe which I sware to geue vnsto youre fathers, faue Caleb the sone of Iephune, he shall fe it, and to him I will geue the londe which he hath walked in ad to his childern, becaufe he hath contynuall folowed the Lorde. Likewise the Lorde was angrye with me for youre fakes fayenge: thou alfo shalt not go in thither. But Iofua the sone of Nun which ftondetb before the, he shall go in thither. Bolde him therfore bolde, verb, for he shall deuyde it vnsto Israel. More- ouer youre childern which ye fayed shulde be a praye, and youre fones which knowe nether good nor bad this daye, they shall goo in thither ad vnsto them I will geue it, ad they shall enjoye it. But as for you, turne backe and take youre iurneye in to the wilder-nesse: even the waye to the reed se.

Than ye answered and fayed vnsto me: We .P. haue synned ageth the Lorde: we will goo vp and fyghte, acordinge to all that the Lorde oure God comaundede

\[38\] Boldè
\[39\] \[V.\] 30 qui ductor est vefter 32 Et nec fìc quidem crediditis
\[33\] metatus est locum 35 sub iuramento pollicitus sum 36 quia fe-
\[37\] cutus est dominum. 37 Nec miranda indignatio in populum
\[38\] forte terram diuidet 39 qui hodie
\[30\] zeucht fur euch hyn 32 Aber das galt nichts bey euch
\[33\] hettet gegleubt 33 euch die flette zu weylen 36 vollglich ...
\[39\] gefolget hat 39 die heuts tags
us. And whè ye had gyrde on every man his wepons
of warre and were ready to goo vp in to the hilles, the
Lorde sayed vnto me: saye vnto the, se that ye go not
vp and that ye fighte not, for I am not amɔge you:
left ye be plagèd before youre enemies.

* And whè I told you ye wold not
heare: but disobeyed the mouth of the
Lorde, and went presupumptuously vp in to
the hilles.

Thè the Amorites which dwelt in those
hilles, came out agenst you and chased you
as bees doo, and hewed you in Seir, euè
vnto Horma. And ye came agayne and
wept before the Lorde: but the Lorde wolde not
heare your voice nor geue you audience. And so ye
abode in Cades alɔge seafon, acordinge vnto the tyme
that ye there dwelt.

The .II. Chapter.

HEN we turned and toke oure
iurney in to the wilderneffe,
euen the waye to the red fee
as the Lord commaunded me.
And we compassed the mountayns of Seir
a lɔge tyme Thè the Lorde spake vnto
me falenge: Ye haue copassed this mountayns lɔge ynough, turne you northwarde.
And warne the people say- [Fo. III.]

Ye shall goo thorow the costes of youre brethern
the childern of Efau which dwell in Seir, and they 
shalbe aрайed of you: But take good heed vnto youre 
seuelles that ye prouoke the not, for I wil not geue you 
of their lode, no not so moch as a fote breadeth: be-
cause I haue geue mount Seir vnto Efau to poffe
se. 
Ye shal be meate of the for money to eate, and ye 
shal bye water of the for money to drike. For the 
Lorde thy God hath blest the in all the workes of 
thine hāde, ἀd knew the as thou wēsteth thowr this 
greate wildernesse. Moreouer the Lorde thi God hath 
bene with the this xl. yeres, so that thou haft lacked 
nothinge.

And whē we were departed from oure brethen the 
childern of Efau which dwelt in Seir by the felde waye 
from Elath ̆d Ezion Gaber, we turned ̆d went the 
wayne to the wildernesse of Moab. Thē the Lorde fayed 
vnnte me fe that thou vexe not the Moabites, nether 
prouoke the to batayle for I will not geue the of their 
lode to poffeſfe: because I haue geue Ar vnto the chil-
dern of loth to poffeſſe. The Emimes dwelt there in in 
tymes paft, a people greate, many ̆d tal, as the Ena-
kimes: which allo were take for geantes as the 
Enakimes: And the Moabites called the Emymes.
In like maner the Horimes dwelt in Seir before time 
which p. the childern of Efau caſt out, ἀd destroyed 
the before them and dwelt there in their ftede: as 
Israel dyd in the londe of his poffeſſō which the Lorde 
gaue them

Now rye vpp (fayed I) ἀd get you ouer the ryuer 
Zared: ἀd we went ouer the ryuer Zared. The space
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 wafted out of the hoft as the Lorde ware vnto the. For in dede the hande of the Lorde was ageft thè, to destroye them out of the hoft, till they were consumed.

And as soone as all the men of warre were consumed and deed from amonge the people, then the Lorde spake vnto me fayenge. Thou shalt goo thorow Ar the coste of Moab this daye, and shalt come nye vnto the childern of Ammon: se that thou vexe them not, nor yet prouoke them. For I will not geue the of the londe of the childern of Ammon to poffeffe, because I haue geuen it vnto the childern of loth to poffeffe. That alfo was taken for a londe of geauntes and geauntes dwelt therin in olde tyme, and the Ammonites called them Zamzumymys. A people that was great, many and taule, as the Enakymys. But the [Fo. V.] Lorde destroyed them before the Ammonites, and they cast them out and they dwelt there i their steade: as he dyd for the childern of Esau which dwell in Seir: euë as he destroyed the horyms before them, ad they cast them out and dwell in their steade vnto this daye.

And the Avims which dwelt in Hazarim euë vnto Aza, the Caphthoryms which came out of Caphthor destroyed them and dwelt in their rowmes.

Ryfe vp, take youre yourney and goo ouer the ryuer Arnon. Beholde, I haue geuen in to thy hād Sihō the Amorite kynge of Hefbō, ad his londe. Goo to and conquere and prouoke hi to batayle. This daye I will beginyne to send the feare and dreade of the vppon all
nacions that are vnder al portes of heauen: so that whe
they heare speake of the, they shall tremble and quake
for feare of the.
26 Then I fent messengers out of the wilderneffe of
kedemoth vnto Syhon kynge of Hefbon, with wordes
of peace faynge: Let me goo thorow thy londe. I
will goo allweyes alonge by the hye waye and will
nether turre vnto the righte hande nor to the left.
27 Sell me meate for money for to eate, and geue me
drine for money for to drynke: I will goo thorowe
by fote only (as the childern of Efau dyd vnto me
whi. P. che dwell in Seir and the Moabites whiche
dwell in Ar) vntyll I be come ouer Iordayne, in to
the londe which the Lorde oure God geueth vs.
28 But Sihon the kinge of Hefbon wolde not let vs
passe by him, for the Lord thy God had hardened his
fprite and made his herte tough because he wold de-
lyuer him into thy hondes as it is come to passe this
daye.
29 And the Lorde sayed vnto me: beholde, I haue be-
gonne to fet Sihon and his londe before the: goo to
and conquere, that thou mayft possesse his londe. Then
both Sihon and all his people came out agenst vs
vnto batayle at Iahab. And the Lorde fet him before
vs, and we smote hym and his sonnes and all his
people.
30 And we toke all his cities the same seafon, and
destroyed all the cities with men, wemen, and childern
ad let nothinge remayne, faue the catell only we

M. 26 wilderneffe of the easte . Sehon 29 Iordan 30 Sehon
32 Sehon . . . Iahaza
V. 25 lub omni caelo: vt . . . paeuat, & in morem parturentium
contremificent, & dolore teneantur. 27 publica grad. via 28 Tantum
efi vt nobis concedas transtum 29 ad Iordanem 30 indurauerat
dominus deus tuus spiritum eius, & obfirmauerat cor illius . . .
Luc nune vides. 32 incipe possiderere eam.
2. 25 vnter allen hymeln, das wenn sie von dyr horen, toben
vnd fisch engiten fur deyner zukunft. 28 Ich wil nur zu fufs durch
hyn gehen 29 vber den Iordan 30 verhertet feynen mut vnd ver-
flockt yhm feyn hertz . . . wie es ift ift am tage. 31 eyn zu ne-
men zu befitzen feyn land 34 alle feyne flede vnd verbanen alle
fledte
M. M. N. 32 Iahaza: Otherwyfe Iafa.
caught vnto oure selues and the spoyle of the cities 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 ftronge for vs. The Lorde oure God delyuered all vnto vs: only vnto the londe of the childern of Ammon ye came not, nor vnto all the cofte 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.

HEN we turned and went vpp the waye to Bafan. And Og the kinge of Bafan came out agenft vs: both he and all his people to batayle at Edrey. And the Lorde fayed vnto me: feare him not, for I haue delyuered him and all his people ad his lande in to thy hande ad thou shalt deale with hi as thou dealeft with Sihon kynge of the Amorites which dwelt at Hefbon. And fo the Lorde oure God delyuered in to oure handes, Og also the kynge off Bafan and al his folke, And we fnote him vntyll noughte was left him.

And we toke all his cities the fame ceason (for there was not a citie whiche we toke not from them) euen iii. fcore cities, all the region of Argob, the kyngdome of Og in Bafan.

All thefe cities were made ftronge with hye walles, gates and barres, byfide vnwalled townes a greate
6 maynye. And we vtterly destroyed them, as we played with Sihon kyngge off Hebon: bringing to nought al the cities with men, wemen and childern.
7 But all the catell and the spoyle of the cities, we clothte for .P. our felues.
8 And thus we toke the fame season, the lode out of the hande of two kynges of the Amorites on the other fyde Iordayne, from the ryuer of Arnon vnto mount Hermon (which Hermon the Sidons call Sirion, but the Amorites call it Senyr) all the cities in the playne ad all Gilead and all Bafan vnto Salcha and Edrei, cities of the kingsdome of Og in Bafan. For only Og kyngge of Bafan remayned of the remnauft of the geauntes: beholde, his yernen bed is yet at Rabath amonge the childern off Ammō .ix. cubetes longe ad, .iii. cubetes brode, of the cubettes of a man.
9 And when we had conquered this londe the fame tyme, I gaue from Aroer which is apon the ryuer of Arnon, and halfe mount Gilead and the cities thereof vnto the Rubenites, and Gadites. And the rest of Gilead and all Bafan the kingsdome of Og, I gaue vnto the halfe trybe of Manaffe: all the regio of Argob with all Bafan was called the londe of geauntes. Iair the fonne of Manaffe toke all the region of Argob vnto the costes of Gefuri ad Maachati, and called the townes of Bafan after his owne name: the townes of Iair vnto thys daye.
10 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
18 And I commaunded you the same tyme (ye Ruben ad Gad) fayeng: the Lorde your God hath geuen you this londe to enioye it: fe that ye go harnessed before youre brethern the childern of Israel, all that are me of warre amongeth you. Youre wyues only youre childern ad youre catell (for I wote that ye haue mouch catell) shall abyde in youre cities which I haue geuen you, vntyll the Lorde haue geue reft vnto your brethern as well as vntyll they alfo haue conquered the londe which the Lorde youre God hath geuen them beyond Iordayne: and then returne agayne euery mä vnto his posseッション which I haue geuen you.

21 And I warned Ioúa the same tyme fayeng thyne eyes haue sene all that the Lorde youre God hath done vnto these two kynges, euë fo the Lorde will doo vnto all kyngdomes whither thou goeft. Feare them not, for the Lorde youre God he it is that fighteth for you.

23 And I befoughte the Lorde the same tyme .f. fayenge: O lorde Iehoua, thou haft begonne to shewe thy servaunte thy greatnesse and thy mightie hande for there is no God in heauen nor in erth that can do after thy worke and after thy power: let me goo ouer ad fe the good londe that is beyonde Iordayne, that goodly hye contre and Libanon. But the Lorde was angrie with me for youre fakes and wolde not heare me, but fayed
unto me, be content, and speake henceforth no moare
unto me of this matter, Get the vp in to the toppe
of Phisga ad lifte vpp thine eyes weft, north, south ad
east, ad beholde it with thyne eyes for thou shalt not
go ouer this Iordayne. Moreouer, charge Iofua and
courage, verb, corage him and bolde him. bolde, verb,
to encourage. For he shall go ouer before his people, and he shall deuyde the londe which thou
shalt ye vnto them. And so we abode in the valayle
beyde Beth Peor.

The .III. Chapter.

1 ND now herken Israel vnto the
ordinances ad lawes which
I teache you, for to doo them,
that ye maye lyue ad goo ad
conquer the londe which
the Lorde God of your
fathers geueth you. Ye
shall put nothinge vnto the
worde which I commaunde
you nether doo ought there
from, that ye maye kepe
[Fo. VIII.] the commaundementes off the Lorde youre
3 God which I commaunde you. Youre eyes haue fene
what the Lorde dyd vnto Baal Peor: for al the men
that folowed Baal Peor, the Lorde youre God hath

R. 27 Phasgah
F. 26 Sufficit tibi, nequaquam ultra loquaris de hac re ad me.
27 et oculos tuos circunfer...& aspice, 28 corrobora...con-
porta 29 contra phanum Phogor. iiii, i doceo te...daturus est
2 verbum quod vobis loquor...custodite 3 contra Beel-phegor,
quomodo contriverit
R. 26 Las gnug feyn, fage myr daun nicht mehr 29 Alfo
blieben wyr ym tal gegen dem haus Peor. iii, i euch lere...
gibt 2 nichts dazu thun, das ich euch gepiete...auf das yhr
behatet 3 yber dem Baal Peor
R. R. X. 2 To put to the word and to take away therfro
is, to judge & thyneck otherwyfie of the wyll of god then is shewed
vs in the icrypture, as in Deut. xii, d. Frouer. xxx, a.
called Deuteronomy.

4 destroyed from among you: But ye that claue vnfo the Lorde youre God, are aluye euery one of you this
daye. Beholde, I haue taught you ordinaunces and
lawes, soche as the Lorde my God commaunded me,
that ye shulde do euë fo in the londe whether ye goo
to poiffe fo it.

6 Kepe them therfore and doo them, for that is youre
wifdome and vnderstandyng in the fyghte of the nacyons:
whiche when they haue herde all these ordi-
naunces, shal faye:

O what a wyse and vnderftondynge people is this
7 greate nacion. For what nacyon is so greate that hath
Goddes fo nye vnfo hym: as the Lordeoure God is
anye vnfo vs, in all things, when we call vnfo hym?
8 Yee, and what nacyon is fo greate that hath ordinaunces
and lawes fo ryghtuouffe, as all thys lawe which I fett
before you this daye.

9 Take hede to thy selfe therfore only ad kepe thy
foule diligently, that thou forgett not the things which
thyne eyes haue fene and that they departe not out of
thyne harte, all the dayes of thine life: but Teach youre
childern.

10 The daye that I ftoode before the Lorde youre
god in Horeb, whë he fayed vnfo 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
their childern: ye came ad ftoode alfo vnder the hyll
ad the hyll burnt with fire: euuen vnfo the myddes
of heauë, ad there was darcknesse, clowdes ad myft.

\[\text{\textit{\textbf{N.}} 9 thy lyfe} \]
\[\text{\textit{\textbf{I.}}} \quad 4 \quad \textit{adhæretis} \quad 5 \quad \textit{Scitis} \quad \ldots \quad \textit{fic facietis ea in terra quâ poissefuri}
\quad \textit{eflis} \quad 6 \quad \textit{lapientia, & intellectus coram populis} \quad \ldots \quad \textit{gens magna.}
\quad 7 \quad \textit{natio tam grandis} \quad \ldots \quad \textit{deos appropinquantes sibi} \quad 8 \quad \textit{alia gens fic}
\quad \textit{inclyta} \quad \ldots \quad \textit{ceremonias, iuufaque iudicia, & vniuerfam legem} \quad \ldots
\quad \textit{proponam hodie ante oculos vefiros?} \quad 9 \quad \textit{cunctis diebus vitae tuae.}
\quad 10 \quad \textit{ad radices montis} \quad \ldots \quad \textit{tenebrae, et nubes, & caligo.}
\]
\[\text{\textit{\textbf{I.}}} \quad 4 \quad \textit{anhienget} \quad 5 \quad \textit{Sihe} \quad \ldots \quad \textit{das yhr alfo 6 weyfheyt vnd ver-
\textit{flond fur allen volckern} \quad \ldots \quad \textit{vnd eyn trefflich volck 7 Gotter alfo}
\textit{nahe fich thun} \quad \ldots \quad \textit{fo oft wir yhn an ruffen?} \quad 8 \quad \textit{furlege} \quad \ldots \quad \textit{alle deyn}
\textit{leben lang 11 vnden an dem berge} \quad \ldots \quad \textit{finflernis, volcken vnd}
\textit{tunckel.}
\]
\[\text{\textit{\textbf{N.}}} \quad \text{\textit{\textbf{R.}}} \quad 9 \quad \text{\textit{Teache your childrë.}} \]
538
12

13

Efje fgfte

.

15

of JEoses,

mi. 12-21

And the Lorde fpake vnto you out of the fire ad ye
herde the voyce of the wordes: But fawe
^,
The
*uotC6 ts
no ymage, faue herde a voyce only,
all to gether:
And he declared vnto you his coue- ""^io that imJ
^
J
age ought men
naunt, which he commaunded you to doo, ^* ^^^^ ^^^^^
euen .x. verfes and wrote them in two hertes.
And the Lorde commaunded me the
tables of ftone.
fame feafon to teache you ordynaunces and lawes, for
to doo them in the londe whether ye goo to poffeffe it
Take hede vnto youre felues diligently as pertayninge vnto youre foules, for ye fawe no maner of ymage
the daye when the Lorde fpake vnto you in Horeb out
1

,

14

Ijofte

,

,

ye marre youre felues and make you

16

of the

17

ther after the likeneffe of

fire:

left

,

grauen ymages after what foeuer likeneffe
beeft that
18

19

is

ma

or

woma

or

whemaner
any
be:

it

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 fyfh
that

is in

the water beneth the erth:

Ye and

lefte

thou

vpp thyne eyes vnto heuen, and when thou feyft
the fonne and the mone and the flarres and what foeuer is
contayned in heauen, fhuldeft be difceaued and fhuldeft bow thi felfe vnto them ad ferue the thinges which
the Lorde thy God hath diftributed vnto all nacions
lyfte

20

21

that are vnder al quarters of heauen.
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 paffe this daye.
Forthermoare, the Lorde was angrye with me for youre
fakes and fware, that I fhulde not goo ouer lordane

and that

I

fhulde not goo vnto that good londe, which

"F.
12 formam penitus non vidiftis. i6 fculptam fimilitudinem,
aut imaginem 19 omnia aflra casli, & errore deceptus
quae creauit
in minifterium cunctis gentibus 21 propter fermones veflros
terram optimam quam daturus eft vobis.
1.
13 nemlich die zehen wort 19 das gantze heer des hymels
(corrected into: yrgent eyn heer des hymels) 21 vmb ewres thuns
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willen
JH. |K. N. 12 The voyce of the wordes: The voyce is al to
there hertes,
gether: vnto that ymage ought men to bowe
20 Yron fornace: By the yron fornace is vnderftande anguyfh
greate forowe & carefulnes of hert .iii. Reg. viii, f. & lerem. xi, a.

&


the Lorde thy God geueth te to enhertyaunce. For I must dye in this londe, and shall not goo ouer Iordane: But ye shal goo ouer and conquere that good londe

Take hede vnto youre felues thersore, that ye forgett not the appoyntment of the Lorde youre appoyntment, God which he made with you, and that ye make you no grauen ymage of whatsoeuer it be that the Lorde thi God hath for-...biden the. For the Lorde thi God is a confuminge fyre, and a geloufe God.

Yf after thou haft gotten childern and childerns childern and haft dwelt longe in the londe, ye shall marre youre felues and make grauen ymages after the liknese of what so euer it be, and shall worke wekednefe in the fyghte of the Lorde thy God, to prouoke him.

I call heauen and erth to recorde vnto you this daye, that ye shal shortlye peresff from of the londe whether ye goo ouer Iordayne to posseffe it: Ye shal not prolonge youre dayes therin, but shall shortly be destroyed. And the Lorde shal fater you amonge nacions, and ye shalbe lefte in numbre amonge the people whether the Lorde shal brynge you: and there ye shall ferue goddes which are the workes of mans hande, wod and ftone which nether fe nor heare not eate nor smell.

Neuer the later ye shal seke the Lorde youre God euen there, and shalt fynde him yf thou seke him with all thine herte and with all thy soule. In thi tribula-cion and when all these things are come apon the, euen in the later dayes, thou shalt turne vnto the Lorde

F. 22 Ecce morior... terram egregiam. 23 quae fieri dominus prohibuit. 24 deus aemulator. 25 patrantes malum... ad iracun- diam prouocetis 27 et remainebitis pauci 29 & tota tribulatione animæ tuæ. 30 Postquam te inueniérunt omnia quæ prædicta sunt, nouissimo autem tempore reuerteris 

3. 22 fondern... gutt land 23 wie der Herr deyn Got gepottem hat 27 eyn geringe pobel vberig feyn

3f. 16. X. 24 Confuminge fyre: Because God proueth his by afflyccion, thersore is he called a confumynge fyre. Hebr. xii, g. & becaufe he confumeth the vnfaithfull remedylesse, for ther is nothing that can refyft his anger toward the. And he is called geloufe becaufe he can not suffer that any fluid fall from hym.
thy God, and shalt herken vn- [Fo. X.] to his voce.

For the Lorde thy God is a pitiefull God: he will not forfaie the nether destroie the, nor forgett the appoyntmet made with thy fathers which he fware vnto them.

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 voce of God speakinge out of fyre as thou haft herde, and yet 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 terrebile fightes, acordynge vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes.

Vnto the it was fhewed, that thou myghteft knowe, how that the Lorde he is God and that there is none but he.

Out of heauen he made the heare his voyce to nurter the, and vpon erth he fhewed nurter, verb, to bring up, educate the his greate fyre, and thou hardeft his wordes out of the fyre. And becaufe he loued thy fathers, theryfore he chose their seed aftre them and broughte the out with his preffence and with his myghtye power of Egipte: to thruft out nations greater ad myghtyer then thou before the, to bringe the in and to geue the their londe to enheritaunce: as it is come to paffe this daye.

Vnderftonde theryfore this daye and turne it to thine herte, that the Lorde he is God in heauen aboue
and vppon the erth beneth there is no moo: moo, besides, kepeth therfore his ordynaunces, and his else commandementes which I commaunde the this daye, that it maye goo well with the and with thi childern after the and that thou mayft prolonge thy dayes vppon the erth which the Lorde thi God geueth the for euer.

Then Mofes feuered .iii. cities on the other fyde Iordayne towarde the fonne rysynge, that he shulde fle thiter which had kylded his neyghboure vnwares and hated him not in tyme past and therfore shulde fle vnto one of the fame cities and lyue: Bezer in the wilderneffe euyn in the playn nontres amongethe Rubenites: and Ramoth in Gilead amonge the Gaddites and Solan in Bafan amonge the Manassites.

[Fo. XI.] This is the lawe which Mofes set before the childern of Israel, and these are the witnesse, ordinaunces and stattutes which Mofes tolde the childern of Israel after they came out of Egipte, on the other fyde Iordayne in the valey beyde Beth Peor in the londe of Sihô kinge of the Amorites which dwelt at Hefbon, whom Mofes and the childern of Israel smote after they were come out of Egipte, àd conquered his lande and the lande of Og kinge of Bafan .ii. kynges of the Amorites on the other fyde Iordayne towarde the fonne rysynge: from Aroar vppon the bancke of the ryuer Arnon, vnto mount Sion which is called Hermon àd all the feldes on the other fyde Iordayne eastwarde: euyn vnto the see in the felle vnder the springes of Pilga.

R. 40 geueth the thy lyfe lonege 43 Galaad 45 witnessef 46 Sehon 49 Phalgah
V. 40 Cuftodi . . vt bene fit tibi . . quam dom. deus tuus da-turus ei tibi. 42 nec fibi fuerit inimicus ante vnum & alterum diem, & ad harum aliq. vrbium posfit euadere 44 propofuit 46 trans (vv. 47, 49) lordanem in vale contra phanum Phgor . . . quem percuift Mofes. Filii quoque Israel egressi ex Ægypto 48 qui est & Hermon 49 & vlique ad radices montis Phalgah.
L. 40 das du haltef . . fo wirt dys . . wolghen . . gibt deyn leben lang. 42 nicht feynd geweifen ift, der sol ynn der ftedte eyne fliehen 45 fur legt 46 lenfif (vv. 47, 49) dem Iordan ym tal gegen dem haus Peor . . den Mofe vnd die kinder Israel schügen, da lie aus Egypten zogen waren 49 vnden am berge Pilga.
ND Moses called vnto all Iraell and layed vnto them: Heare Israel the ordynaunces and lawes which I spake in thynce eares this daye, and lerne them and take hede that ye doo them. The Lorde oure God made an appoyntment with us in Horeb.

2 The Lorde made not this bonde with oure fathers, but with us: we are they, which are al heare this daye. The Lord talked with you face to face in the mout out of the fyre. And I stode betwene the Lorde and you the fame tyme, to shewe you the fayenge of the Lorde. For ye were afrayed of the fyre and therefore went not vpp in to the mount and he fayed.

3 I am the Lorde thy God which brought the out of the lode of Egipte the house of bôdage. Thou shalt haue therefore none other goddes in my preffence.

4 Thou shalt make the no grauen Image Image off any maner lykenesse that is in heauen aboue, or in the erth beneth, or in the water beneth the erth. Thou shalt nether bowe thy self vnto them nor serue them, for I the Lorde thy God, am a geloufe God, vifetting the wikedneffe of the fathers vppon the chil- dern, even in the thyrde and the fourth generation, amonge them that hate me: and shew mercye apon thousandes amonge them that loue me and kepe my commaundmontes.

5 8 in erth benethe

6. 1 Vocauitque . . . dicite ea, & opere complete, 4 locutus est nobis 5 Ego fequefler & medius fui . . . vt annuntiarem 7 in conspectu meo, 8 in aquis 9 deus emulator . . . generationem

7 1 rieff 4 mit vns 5 anfagete 7 fur myr 8 keyn bildnis . . . ym waffer 9 eyn eyfferiger Gott . . . gelied

8. 1. N. 4 Face to face the Chaldees woroede to worde, that is to faye, with io manylefte woroedes and fygnes that it cannot be denied but that it was god. 8 Images.
Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him giltillefe, that taketh his name in vayne.

Kepe the Sabbath daye that thou sancti- [Fo. XII.] fie it, as the Lorde thy God hath commanded the.

Syxe dayes thou shalt labour and doo all that thou haft to doo, but the seuenth daye is the Sabbath of the Lorde thy God: thou shalt doo no maner worke, nether thou nor thy fonne nor thy daughter nor thy serraunte nor thy mayde nor thine oxe nor thyne affe nor any of thi catell nor the straunger that is within thy cytye, that thy serraunte and thy mayde maye reft as well as thou. * And remembre that thou waft God Jhewa seruaunte in the londe of Egypte and hy we ought e how that the Lorde God, brought the to kepe his out thence with a myghtye hande and a ftreched out arme. For which cause the Lorde thy God commandeth the to kepe the Sabbath daye.

Honoure thi father and thi mother, as the Lord thi God hath comauded the: that thou mayft prolonge thi dayes, and that it maye go well with the on the londe, which the Lorde thi God geueth the.

Thou shalt not slee.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare fasle witneffe agenft thy neghbour,.

Thou shalt not lufe after thi neighbours ..P. wife: thou shalt not couet thi neyghbours houffe, felde, ferraunte, mayde, oxe, affe nor ought that is thi neighbours.

These wordes the Lorde spake vnto al youre multitude in the mount out of the fyre, cloude and darknesse, with a loude voyce and added nomoare there

* Non vfurpabis nomen... frustra... qui super re vana no- men eius assumplerit. 14 Septimus dies fabbathi eff, id ef requies 18 mecbabes, 22 multitudinem veltra in monte de medio ignis 1. 11 Du solt den namen... nicht vergeblich furen, denn der HERR wirt den nicht vnshuldig halten, der sennen namen vergeblich furet. 18 ehebrechen, 22 gemeyne auff dem berge...
to, and wrote them in ii. tables of stone and deleyuered them vnto me. 

23 But as soone as ye herde the voyce out off the darckness e and sawe the hill burne with fyre, ye came vnto me all the heedes of youre tribes and youre elders: and ye fayed: 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 fene this daye that God maye talke with a man and he 

24 yet lyue. And now wherfore shulde we dye that this greate fyre shulde confume us: Yf we shulde heare the voyce of the Lorde oure God any moare, we shulde dye. For what is any fleth that he shulde heare the voyce of the lyuynge 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 fayed vnto me: I haue herde the voyce of the wordes of this people which they haue spoké vnto the they haue well fayed all that they haue fayed. 

29 Oh that they had foch an herte with them to feare me ad kepe all my commaundmentes alwaye, that it myghte goo well with them and with their childern for euer. Goo ad faye vnto them: gett you in to 

30 youre tentes agayne, but ftonde 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 posseffe. 

32 Take hede therfore that ye do as the Lorde youre God hath commaunded you, walke fraught
and turne not ayde: ether to the righte hande or to 
the lefte: but walke in all the wayes which the Lorde 
youre God hath commaunded you, that ye maye lyve 
and that it maye goo well with you ad that ye maye 
prolonge youre dayes in the lond which ye shal possesse.

The .VI. Chapter

HESE are the commaundmentes, 
ordinaunces and lawes which the 
Lorde youre God command-
ed to teach you, that ye might 
do them in the londe whether ye goo to 
pof-...p. sffe it: that thou mightest feare 
the Lorde thy God, to kepe all his ordin-
aunces and his commaundmentes which 
I commaunde the, both thou and thy 
sonne and thy fones sonne all dayes off 
thy lyfe, that thy dayes maye be prolonged. Heare 
therfore Israel and take hede that thou doo thereafter, 
that it maye goo well with the and that ye maye en-
creafe myghtely: euë as the Lord God of thy fathers hath 
promyfed the, a lôde that floweth with mylk âd hony 

And these wordes which I commaunde 
the this daye, shalbe in thine herte âd 
whett on, to 
thou shalt whett them on 
sharpen, dif-
cipline, stim-
ulate 
thy children, and shal take of them when 
thou art at home in thyne houffe and as 

VF. 33 fed per viam quam ... ambulabitis ... & prote lentur 
dies vestri in terra posseffionis vestrae. vi, 1 vt docerem vos 2 tibi 
& filis ac nepotibus tuis ... vt prolongentur dies tui. 3 ficiit pol-
licitus efi ... terram lacte & melle manantem. 5 fortitudine tua. 
7 & narrabis ea ... & meditabis fedens ... 
8. 33 fondern wandelt ynn allen wege ... vi, 2 du vnd deyns 
kinder vnd deyns kinds kinder 3 dyr geredt hat 7 scherffen 
M. M. N. 2 To seare God is to honoure him in putting thy 
confyndence in him, and in hauyng a good and rightwes con-
feracion in hys fyght. 7 Whett them on thy children that is, exer-
cyfe thy chyldren in them & put thô in vre with them.
thou walkest by the waye, and when thou lyest doune and
when thou ryst vp: and thou shalt bynde them for a
fygne vpon thyne hande. And they shalbe papers
off remembraunce betwene thynge eyes, and shal write
them vpon the poftes of thy housfe ad vpon thy
gates.

And when the Lorde thy God hath brought the in
to the lond which he sware vnto thy fathers Abraham,
Isaac and Jacob, to geue the with greate and goodly
cities which thou byl- [Fo. XIll.] deft not, and houffes
full of all maner goodes which thou filledeft not, and
welles dygged which thou dyggedest not, ad vynes
and olyue trees which thou plantedeft not, ad whè
thou haft eaten, and art full: Then beware left thou
forget the Lorde which broughte the out off the lande
of Egipte the housfe of bondage.

But feare the Lorde thy God and serue hym, and
swere by his name, and fe that ye walke not after
straunge goddes of the Goddes off the nacyons whiche
are aboute you. For the Lorde thy God is a geloufe
God among you left the wrath of the Lorde thy God
waxe hotte vppon the and destroye the from the erth.

Ye shall not tempte the Lorde youre God as ye
dyd at Mafa. But fe that ye kepe the command-
mentes of the Lorde youre God, his witnesseyes and his
ordinaunces which he hath commaunded the, and fe
thou doo that which is right and good in the fyghte of the Lorde: that thou mayft
prospere and that thou mayst goo ad co-
quere that good lade which the Lorde sware vnto thy
fathers, and that the Lorde maye caft out all thine
enemies before the as he hath sayed.

V. 8 & mousebuntur inter oculos tuos 11 quas non extruxisti
13 & illi soli 15 de superficie terræ. 16 Non tentabis . . in loco
tentationis. 18 in confpectu domini
L. 8 eyn denckmal fur deynen augen II ausgehawen brunne
15 von der erden 17 fondern 18 fur den augen des HERRN
M. M. N. 13 swere by his name: Loke beneth in the x. chap-
ter d. 15 Geloufe loke Exod. xx, a and the chapter next afore
this. 16 Mafa: or Mafah. 18 Right i goddes fyght is that which
he commaundeth.
When thy fonne axeth the in tyme to come layenge: What meaneth the witnesse, ordinaunces and lawes which the Lorde oure God hath comamanded you? Then thou shalt saie vnto thy fonne: We were bondmen vnto Pharaoh in Egipte, but the Lorde brought vs out of Egipte with a mightie hande.

And the Lorde shewed signes and wonders both greate ad euell vppon Egipte, Pharaoh and vppon all his houfholde, before oure eyes and broughte vs from thence: to brynge vs in ad to geue vs the oure eyes and broughte vs from thence: to iLeuniges vs in ad to geue vs the oure eyes and broughte vs from thence: to iLeuniges. And the Lorde shewed signes and wonders both greate ad euell vppon Egipte, vppon Pharaoh and vppon all his houfholde, before the avoidinge of punnishmet, threateninges ad curfes ad to obtaine temporall bles- fites: but vnto the life to come thou muft haue the righteouf- neffe of faith ad there by receaue for- geuenesse of finnes ad promiSe of en- heritaunce ad power to worke of loue.

VI. 20-25.
called Deuteronomy.
The VII. Chapter.

The Lorde thy God hath brought the in to the lond whither thougoest to posseffe it, and hath cast out manye nacions before the: the Hethites, the Girgoftes, the Amorites, the Cananites, the Phere-sites, the Heuites and the Iebufites: vii nacions moo in numbere ad mightier than thou: ad whê the Lorde thy God hath fett them before the that thou shuldest fmyte them se that thou vtterly deftroye them and make no couenaunt [Fo. XV.] with them nor haue compassion on them. Also thou shalt make no mariages with them, nether geue thy daughter vnto his sonne nor take his daughter vnto thy sonne. For they will make youre sonnes departe fro me and fere fraunge Goddes, and then will the wrath off the Lorde waxe whote vpon you ad deftroye you shortely.

But thus ye shall deale with them: ouerthrowe their alters, breake doune their pilers, cut doune their groves ad burne their ymages with fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath choisen the to be a feueral all people vnto him filiofol nacions that are vppon the erth.

It was not because of the multitude of you aboue all nacions, that the Lorde had luft vnto you and choe you. For ye

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\[\text{M. 1 Gergefites 2 not haue compassyon}\
\[\text{F. 1 et deleverit 2 tradiderique eas 4 quia seducet filium tuum}\
\[\text{5 subuerite, \& confringite flatuas 6 populus peculiaris 7 vobis iunctus eff dominus}\
\[\text{L. 1 vnd aus wortzelt 2 Vnd wenn fie . . . fur dyr gibt . . .}\
\[\text{noch yhn gonft erzeygft 5 yhr seulen zu brechen 7 Nicht hat euch}\
\[\text{der HERR vmbfângen vnd euch erwelet [corrected into: nicht}\
\[\text{hat der HERR luft zu euch gehabt]}\
\[\text{M. M. N. 7 Gods awne goodnesse \& his awne trueth caufeth}\
\[\text{hi to worke.}\

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VII. 8-15.
called Deuteronomie.

8 were fewest of all nations: But because the Lorde loued you and because he wolde kepe the othe which he had sworne vnto youre fathers, therfore he brought you out of Egipte with a mightie hande ad delyueryed you out of the houffe of bondage: euë frô the hande of Pharoak kinge of Egipte.

9 Vnderftonde therfore, that the Lorde thy God he is God and that a true God, which kepeth poynment and mercy vnto them that loue him and kepe his commandmentes, euen thorowe out a thousande genera-10 tions and rewardeth them that hate him before his face fo that he bringeth them to Before his face in his noughte, and wil not defferre the tyme vnto him that hateth hi but will rewarde him before his face. Kepe therfore the command-mentes, ordinances and lawes which I commaunde you this daye, that ye doo them.

11 Yf ye fhall herken vnto thefe lawes ad fhall obferue and do them, then fhall the Lorde thy God kepe poynment with the and the mercy which he i swore vnto thy fathers and will loue the, bleffe the and mul-tiplye the: he will bleffe the frute of thy wombe and the frute of thi felde, thy corne, thy wyne and thy oyle, the frute of thyno oxen and the flockes of thy shepe in the londe which he swore vnto thy fathers to geue the. Thou fhalt be bleffed aboue all nations, there fhalbe nether man nor woman vnfrutefull amonge you, nor any thinge vnfrutefull amonge youre catell. Moreouer the Lorde will turne from the all maner infirmityes, and will put none off the euell dyfeafes off Egipte (whiche thou knowepest) apon the, but wyll sende them vppon them that hate the.

M. 13 thyne oyle
V. 8 Eduxitque vos in manu forti 9 quia dominus deus tuus, ipse est deus forti & fidelis 10 flatim . . & ultra non differat, pro-11 tinus eis reftituens quod merentur. 12 Si postquam audieris &. . 13 oleo, & armentis, gregibus oium 14 inter omnes populos . . . 15 fed cunctis hoñibus tuis.

L. 8 hat er euch ausgefuret mit mechtiger hand 10 fur feynem angeficht 14 vber allen volckern 15 allen deynen heffern

M. M. N. 10 Before his face: Before his face in his presence, whyle he loketh on.
Thou shalt bringe to nought all nacions which the Lorde thy God deluyereth the, thy-[Fo. XVI.] ne eye shal have no pitie vppon them nether shalt thou serue their goddes, for that shalbe thy decaye. Yf thou shalt saie in thine hert these nacions are moo than I, how cæ I cast them out? Feare thē not,  God is as able now alfo to de-
luer vs out of the captiv-
tie of the pope 
ād the signes ād wonders ād mightie ḥāde ād fterretched out arme wherewith the Lord thy god broughte the out: euē so shal the Lorde thy God doo vpnto all the nacions of which thou art afarmayd.

Thereto, the Lorde thy God will send hornettes amongeth them vntyll they that are lefte, and hyde them felues frō thē, be destroyed. Se thou feare thē not for the lord thē god is amōg you a mightie god ād a terrible. The Lord thy god will put out these naciōs before the a litle ād a litle: thou maifē not cōsume thē at ŵce left the beeftes of the felde encrease vpō thē. And the lorde thy god shal deluyer thē vpto the ād fterre vp a mightie tēpeft amōge thē, vntl thēi be brought to nought. And he shal deliuer their kinges in to thine ḥāde, ād thou shalt destroye their names frō vnder heauē. There shal no mā fedonde before the, vntill thou haue destroyed them. The images of their goddes thou shal burne with fire, ād fe that thou cout not . Thē syluer or golde that is on them nor take it

V. 16 Deorabis omnes populos 17 delere eas ? 18 noli metuere sed 19 plagas maximas . . . hic faciet cunctis 20 qui te fugerint, & latere non potuerint. 22 ipse confumet . . . paulatim atque per partes . . . pariter 23 et interficiet illos 25 Sculptilia eorum . . . de quibus facta sunt

2. 16 Du wirt alle volcker freffen . . . denn das wurde dyr eyn ftrick feyn, 19 dyrn groffe verfluchung 20 vnd fch verbirget fur dyr 22 Er der Herr deyn Gott wirt dife leut aus wurtzelen fur dyr, cyns nach dem andern . . . nicht eylend alle machen 23 wirt sie mit großer schlacht erflahen 25 Die bild yh rer Gotter . . . das dran ift

M. M. N. 20 What hornettes are loke Exod. xxiii, d. 25. Syl-
uer er golde: Whatafewer golde or syluer honoure or prole
, calleth frō the wooren of God, belogeth to the images of their goddes & muft be therfore abhorred: yee yf they be good worckes whē thou thynkeft that thou doest thē of thynce awne strenght & not helped of God.
vn to the, left thou be sna red therewith. For it is an
26 abomination vnto the Lorde thy God. Brynge not
therefore the abomination to thyne house, left thou
be a damned thinge as it is: but utterlye defye it and
abhorre it, for it is a thinge that must be destroyed.

The .VIII. Chaptre.

1 ALL the commaundmentes which
I commaunde the this daye ye
shal kepe for to do them, that
ye maye lyue and multiplye
and goo and possess the londe whiche the
Lorde sware vnto youre fathers. And
thinke on all the waye which the Lorde
thy God led the this .xl. yere in the wil-
derneffe, for to humble the ad to prove
the, to wete what was in thine herte, whether thou
3 woldeft kepe his commaundmentes or no, He hu-
mbled the and made the hongre and fed the with
man which nether thou nor thy father knewe of. to
make the know that a man must not lyue by bred
only: but by al that procedeth out of the
mouth of the Lorde muft a man lyue.

4 Thy rayment waxed not olde vpon the, nether dyd
thy fete swell thys .xl. yere.
5 Vnderstonde therefor in thine herte, that as a man nurtereth his fonne, euen fo the Lorde thy God nurtereth the. Kepe therefor the com- [Fo. XVII.] maund-mentes of the Lorde thy God that thou walke in 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 southenes and of spriynes that spriyne out both in valayes and hylles: a londe of whete and of barly, of vynes, figtrees and pomgranates, a londe of olyuetrees with oyle and of honye: a lande wherin thou shalt not eate bred in scarcceneffe, and where thou shalt lacke nothinge, a londe whose ftones are yerne, and out of whose hylles thou shalt dygge braffe. When thou haft eaten there-fore and filled thy selfe, then bleffe the Lord for the good londe which he hath geuen the.

11 But beware that thou forgett not the Lorde thy God, that thou woldest not kepe his comaundmentes, lawes and ordinances which I commaunde the this daye: yee and when thou haft eate åd filled thy selfe åd haft bylt goodly houses åd dwelt therin, åd when thy beesse åd thy shepe are waxed manye åd thy syluer åd thy golde is multiplied åd all that thou haft encreasef, then beware left thine herte ryse åd thou for-gett the Lorde thy God which brought the out of the londe of Egipte the housse of bondage, åd which led the in the wilderneffe both greate åd terreble with frye serpentes åd scor-.. P. piös åd thurffe where was no water which brought the water out of the rocke of flynt: whiche fed the in the wilderneffe with Man where of thy fathers knewe not, for to humble the and to

M. 15 and drooth

P. 5 Vt recogites 6 vt cuxodias 7 terram riuorum, aquarumque, & fontium: in cuius campis & montibus erumpunt fluuorum abyssi 9 abique villa penuria... & rerum omnium abundantia perfuru-eris... aris metalla 10 vt cü comederis 13 armenta boum, & ouium greges 14 eleuetur cor tuu 15 serpens flatu aduren 16 Et postquam...

1. 7 beche. brunnen. tieffen... die an den bergen vnd ynn den awen flieffen 8 ölebewm vnd honnig ynnen wechsft. 9 ertz aus den bergen 11 So hütt dich nu 14 deyn hertz sich nicht erhebe 15 feuer fpheyten
prove 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 hade hath done me all these actes: But remembre the Lorde thy God, how that it is he which gaue the power to do maefully, for to make good the prom-

esse which he sware vnto thy fathers, as it is come to passe this daye,

18 For ye shal proue the, that he might doo the good at thy later ende.

19 And beware that thou saye not in thine herte, my power and the might of myne awne hade hath done me all these actes: But remembre the Lorde thy God, how that it is he which gaue the power to do maefully, for to make good the prom-

esse which he sware vnto thy fathers, as it is come to passe this daye,

20 For ye shal proue the, that he might doo the good at thy later ende.

A The IX. Chapter.

EARE Israel, thou gosst ouer Iordayne this daye, to goo and conquer nacions greater and mightier than thy selfe: and cities greate ad walled vp to heauen, ad people greate and tall, euen the child-

dern of the Enakims, which thou knowest and of whom thou haft [Fo. XVIII.] herde faye who is able to ftond before the child-
dern of Enack? But vnderfonde this

F. 16 ad extremæ misertus est tui 18 vt impleret pactum suum . . . scut præfens indicat dies. 19 omnino diöpæras, 20 quas de-

leuit dominus in introitu tuo ix, 1 & ad cella vque muratas 2 quibus nullus poete ex aduero resistere.

L. 16 das er dyr hernach wol thett 7 diis vermugen 18 auff-

richt feynen bund . . . wie es gehet heuts tags. ix, 1 vermauret

bis yn den hymel 2 Wer kan widder die kinder Enak bestehen?

Ar. fl. N. 17 And beware, etc.: By the helpe of God onely doest thou what foreuer good is, & not by thyne awne helpe, no not by the helpe of any of the faynetes were he neuer so holy.

ix, 1 Walled up to heauë is a fgyuratuye speache, fynyfyneg that the walles were hye and not calfe to be wone.
daye that the Lorde thy God which goeth ouer before the a consumyng fire, he shall destroye them and he shall subdue them before the. And thou shalt cast them out, and bryng them to noughte quyckely as the Lorde hath sayed vnto the.

4  Speake not in thyne hert, after that the Lorde thy God hath cast them out before the sayenge: for my rightuoufnes the Lorde hath brought me into to posseffe this lode. Nay, but for the wekednesse of these nacions the Lord doth cast the out before the, and partly for the wekednesse of these nations, the Lord thy god doth cast the out before the, and partly to performe that which the Lorde thy God sware vnto the fathers, Abraham, Isaac and Iacob.

6  Vnderstond therfore that it is not for thy rightoufnes fake, that the Lorde thy God doth geue the this good lond to posseffe it, for thou art a stiffenecked people. Remembre ad forget not how thou prouokedest the Lorde thi god in the wildernesse: for fens the daye that thou camest out of the lond of Egipte vntyll ye came vnto this place, ye haue rebelled agenst the Lorde. Also in Horeb ye angred the Lorde so that the Lorde was wroth with you, euë to haue destryed you, after that I was gone vpp in to the mount, to fett the tables of stome, the tables of apoyntment which the Lorde made with you. And I abode in the hyll xl. dayes ad xl. nightes and nether ate bred nor dranke water. And the Lorde delyuered me two tables of stome writen with the finger of God, and in them was acordyne to all the wordes which the Lorde

M. 3 caft thô out, and bryng them out, and bryng them to noughte 4 in to posseffe.

V. 3 ignis deuorans atque cofumens, qui conterat eos & deleat atque disperdat ante faciê tuâ velocitè 6 cum durissimae cerucis fis populus. 7 ad iracundiam prouocaeris ... semper aduerfum dominum contendisti. 8 prouocasti eum

L. 3 er wirt fie vertilgen ... vnd vmbringen bald 6 syntemal du ein halftarrig voick bift 7 erzorntiff ynn der wuften 8 ynn Horeb ertzunnter

M. M. N. 4 Where is mans rightwesnes?
fayed vnto you in the mount out of the fire in the daye whê the people were gathered together. 

And whê the .xl. dayes and .xl. nyghtes were ended, the Lorde gaue me: the two tables off stone, the tables 12 of the teftament, and fayed vnto me: Vpp, and get the doune quykly from hence, for thy people which thou haft broughte out of Egipte, haue marred them felues. 

They are turned attonce out of the waye, which I commaunded them, and haue made thê a god of metall. 

Furthermore the Lorde fpake vnto me sayenge: I fe 14 this people how that it is a ftiffenecked people, let me alone that I maye deftroye them and put out the name off them from vnder heauen, and I will make off the a nacion both greater âd moo than they. 

[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 fawe that ye had synned agenft the Lorde youre God and had made you a calfe of metall and had turned attonce out of the waye whiche the Lorde had commaunded you. Thê I toke the two tables and caft them out of my two handes, and brake 18 thê before youre eyes. And I fell before the Lorde: even as at the first tyme .xl. dayes âd .xl. nightes and nether ate bred nor dranke water ouer all youre s ynnes whiche ye had synned in doynge wekedly in the fyght of the Lorde âd in prouokinge him. For I was afraied of the wrath and fearfnesse wherewith the Lord was angrie with you, euê for to haue deftroyed you But the Lorde herde my peticion at that tyme alfo. 

The Lorde was very angrie with Aaron alfo, euê 20 for to haue destroyed him: But I made interceffion for Aarô alfo the same tyme. And I toke youre synne, the calfe which ye had made âd burnt him 

F. 10 quando concio populi congregata eft. 12 Ægypto, de-feruerunt velociter viam, quam demonstrasti eis, feceruntque fibi conflatile. 14 dimitte me 16 vitulum conflatilem 18 procidi ... & eum ad iracundiam prouocaftis. 20 similiter 

2. 12 eyn gegofiens bild 14 las ab von myr 16 eyn gegofen kalb 18 fiel fur ... yhn zu erzurnen 20 zur felben zeyt
with fire ad stampe him and grounde flampe,verb, him a good, euè vnto smal duft. And I caft the duft thereof in to the broke that descended out of the mount.

22 Also at Thabeera and at Maffa and at the Sepulchres of luz ye angred the Lorde, yee ad when the Lorde sent you from Cades Bernea sayenge: goo vpp and conquere the lond whiche I haue geuen you, ye disobeyed the mouth of the Lorde youre God, and nether beleued hi nor herkened vnto his voyce. Thus ye haue bene disobediët vnto the Lord, fence the daye that I knew you.

23 And I fell before the Lorde .xl. dayes and .xl. nightes whiche I laye there, for the Lorde was minded to haue destroyed you. But I made interceffion vnto the Lorde and sayed: O Lorde Iehoua, deftroye not thy people and thyne enheritauce which thou haft deluyered thorow thi greatnesse and which thou haft brought out of Egipte with a mightie hand. Remembr thy servauntes Abraham, Isaac and Iacob and loke not vnto the ftoburneffe of this people nor vnto their wekednesse and synne: left the londe whence thou broughteft them faye: Because the Lorde was not able to brynge them in to the londe which he promysed them and because he hated them, therfore he caried them out to deftroye them in the wilderneffe. Moreouer they are thy people and thine enheritaunce, whiche thou broughteft out with thy myghtye power and wyth thy ftretched out arme.

M. 22 Thaberah 23 Barne
V. 22 In incendio quoque, & in tentatione, & in Sepulchris cœcupiscentiae 23 & contempsisimus imperium domini 24 sed semper suißis rebelles a die qua noife vos cepi. 25 quibus eum suppliciter deprecabam... vt fuerat comminatus 26 in magnitudine tua 28 dictat habitatores terræ... quam pollicitus est eis
L. 22 zu Thabeera vnd zu Maffa vnd bey den Luftgrebern 24 denn yhr feyt vngehorsam dem Herrn geweßt, fo lang ich euch kand habe. 25 die ich da lag. Denn der Herr sprach 28 das land fage... das er yhnen geredet hatte
M. M. N. 25 Lerne to praye.
In the fame ceasfon the Lord sayed vnto me hewe the two tables of stone like vnto the first and come vp vnto me in to the mount ad make the an Arke of wod, and I will wryte in the table, the wordes that were in the first tables which thou brakeft, ad thou shalt put the in the arcke. And I made an arke of sēthi wod ad hewed two tables of stone like vnto the first, ad went vp in to the mountayne and the ii. tables in myne hande.

And he wrote in the tables, according to the first writinge (the x. verfes whiche the Lorde spake vnto you in the mount out of the fire in the daye when the people were gathered) ad gaue the vnto me. And I departed ad came doune frō the hyll and put the tables in the arcke which I had made: ad there they remayned, as the Lorde commaunded me.

And the childern of Israel toke their iurney from Beroth Bē Iakē to Mofera, where Aarō dyed ad where he was buried, ad Eleazer his sonne became preaft i his steade. And frō thēce they departed vnto Gudgod: ad frō Gudgod to Iathbath, a lōd of riuers of water.

And the fame ceasfon the Lorde separated the trybe of Leui to beare the arcke of the appoyntment of the Lorde and to fonde before the Lorde, ad to min-

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**Footnotes:**
1. The.x. Chapte.
2. In his quas ante cōsegisti 3 habens eas in manibus.
3. Quando populus cōgregatus est 5 quæ hucusque ibi sunt 6 Berōth filiorū Iacan 7 in terra aquarū atque torrentū. 8 arcam fœderis domini... ac benedicieret in nomine illius
4. 2 die auff den erften waren, die du zu brochen haft 4 zur zeyt der verfamlung 5 das die dafelbs weren 7 eyn land da beche find. 8 die lade des bunds des Herrn... vnd leynen namen zu loben
5. Gadgad: Or Gadgadah: Iathbath: or Iatebath.
558  The lyte boke of Moses,  x. 9-19

iftre vnto him and to bleisse in his name vnto this
daye. Wherfore the Leuites haue no parte nor en-
eritaunce with their brethern. The Lorde he is their
enheritaunce, as the Lorde thy God hath promyfed
them.
10  And I taried in the mount, eué 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
not destoye the. And the Lorde sayed vnto me: vpp
ad goo forth in the iurney before the people and let
them goo in ad conquere the lond which I sware vnto
their fathers to geue vnto them.
11  And now Ifrael what is it that the Lord thi God
requyret of the, but to feare the Lord thi God and to
walke in all his wayes and to loue him and to serue the
Lorde thy God with all thyne herte and with all thy
foule, that thou kepe the commaundmentes of the
Lorde ad his ordinaunces which I commaunde the this
daye, for thy welth. Beholde, heauen welth, happi-
nes, welfare, cf. weal-
12  in is: only the Lorde had a luft vnto thy fathers to
loue them, and therforechoe you theire feed after
them off all nacyons, as it is come to passe this
daye.
13  [Fo. XXI.] Circumcyfe therfore the forefkyne of
youre hartes, and be no longer stifnecked. For the
Lorde youre God, he is God of goddes and lorde of
lordes, a greate God, a myghtye and a terreble which
regardeth no mans perfon nor taketh giffes: but dooth
right vnto the fatherleffe and wedowe and loueth the
straunger, to geue him fode and rayment. Loue there-
fore the straunger, for ye were straungers youre selues
in the londe of Egipte.

V.  9 non habuit Leui... sicut promiit ei 11 possideat terram
15 & tamen patribus tuis cõglutinatus cft dominus... id cft vos
17 dominus dominantium

Æ.  9 die Leuiten... ynhen geredt hat. 11 das land eynnemen
15 Noch hat er alleyn zu deynen vetern luft gehabt 17 keyn per-
fon achtet
20 Thou shalt fear the Lord thy God and swear to him and cleave unto him as swere by his name, for he is thy prayer as he is thy God that hath done these great and terrible things for the, which thine eyes haue seen. 

21 Thy fathers went doune in to Egypte with Lxx foules, ad now the Lord thy God hath made the as the stars of heauen in multitude.

The XI. Chapter.

Thou shalt kepe his obseruaunces, his ordinances, his lawes and his commaundmentes alwaye.

Thou shalt not cleave unto a strange woman as the heathen haue done, but thou shalt fear the Lord thy God and beleeue that he is thy God. 

22 And call to mynde this daye that which your childern haue nether known nor seen: euen the nurture of the Lord your God, his greatnesse, his myghte hande and his stretched out arme: his miracles and his actes which he dyd amonge the Egyptiæs, euen vnto Pharaoh the kinge off Egypte and vnto all his lode: ad what he dyd vnto the hoft of the Egyptiæs, vnto their horfes ad charettes, how he brought the water of the red see vppon the as they chafed you, and how the Lord hath brought them to nought vnto...
this daye: ad what he dyd vnto you in the wilderneffe,
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 fwalowed
the with their houfholdes and their tentes, ad all their
Subftace that was in their posseffio, in the myddes of
Israel.

For youre eyes haue sene all the greate deades of
the Lorde which he dyd. Kepe thercfor al the co-
mannaundmentes which I commaunde the this daye that
ye maye be stronge ad goo and conquere the londe
 whats ye go to posseffe it, ad that ye maye prolonge
youre dayes in the londe which the Lorde swere vnto
youre fathers to geue vnto them ad to their seed, a
londe that floweth with mylke and honye.

For the londe whther thou goest to posseffe it, is
not as the londe of Egipte whence thou cameste out,
where thou sowedest thi seed and wateredst it with
thi labour as a garden of herbes: but the londe whther
ye goo ouer [Fo. XXII.] to posseffe it, is a londe of
hilles and valeyes and drynketh water of the rayne of
heauë, and a londe which the Lorde thi God careth
for. The eyes of the Lord thi God are always apö it,
from the begynnynge of the yere vnto the later ende
of the yere.

Yf thou shalt herken thercfor vnto my commannde-
mentes which I commaunde you this daye,that ye loue
the Lorde youre God and serue him with all youre
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,
15 thy wyne and thyne oyle. And he will sende graffe in thy feldes for thy catell: and thou shalt eate and fyll thy selfe.

16 But beware that youre hertes difceaue you not that ye tumne a syde and ferue ftraunge goddes and worshepe them, and thè 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 peref quickly from of the good lôde which the Lorde gueuth you.

17 But bewarre that youre hertes difceaue you not that ye turne a syde and ferue ftraunge goddes and worshepe them, and thè 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 peref quickly from of the good lôde which the Lorde gueuth you.

18 Putt vp therfore these my wordes in youre hertes and in youre soules, and bynde them for a fynge vnto youre handes, and lett .P. them be as papers of remembraunce betwene youre eyes, and teach them youre childern: so that thou x talke of them when thou fytteft in thyne houffe, and when thou walkeft by the waye, and when thou lyeft doune and when thou ryfeft vpp: yee and write them vppon the dorepoftes of thine houffe and vppon thi gates, that youre dayes may be multi-plyed ad the dayes of your childern apon the erth which the Lorde sware vnto youre fathers to geue them, as longe as the dayes of heaué laft vpon thé erth.

20 Putt vp therfore these my wordes in your hertes and in your soules, and bynde them for a fynge vnto your handes, and lett them be as papers of remembraunce betwene your eyes, and teach them your childern: so that you talk of them when you sette in your houffe, and when you walk in the waye, and when you lyete downe and when you ryeste up: ye and write them uppon the dorepoftes of your houffe and uppon your gates, that your dayes may be multi-plyed ad the dayes of your childern upon the erth which the Lorde sware vnto your fathers to geue them, as longe as the dayes of heaven last upon the erth.

22 For yf ye shalle kepe all these commaundmentes which I commaunde you, so that ye doo the and love the Lorde youre God and walke in all his wayes and cleaue vnto him. Then will the Lorde caft out all these nations both greatter and myghtyer then youre selues. All the places where on the soles of youre fete shalle treade, shalbe youres: euen from the wildernesie and from all these nations & ye shalle conquer the which are both greatter.

15 calleti eutcronomge. 56i
16 But beware that your hertes difceaue you not that ye tumne a syde and ferue ftraunge goddes and worshepe them, and the wrath of the Lorde waxe hote vpon you ad shott up the heauen that there be no rayne and that your londe yeld not hir frute, and that ye peref quickly from of the good lode which the Lorde gueuth you.
17 But beware that your hertes difceaue you not that ye tumne a syde and ferue ftraunge goddes and worshepe them, and the wrath of the Lorde waxe hote vpon you ad shott up the heauen that there be no rayne and that your londe yeld not hir frute, and that ye peref quickly from of the good lode which the Lorde gueuth you.
18 Putt up therfore these my wordes in your hertes and in your soules, and bynde them for a fynge vnto your handes, and lett them be as papers of remembraunce betwene your eyes, and teach them your childern: so that you talk of them when you sette in your houffe, and when you walk in the waye, and when you lyete downe and when you ryeste up: ye and write them uppon the dorepoftes of your houffe and uppon your gates, that your dayes may be multi-plyed ad the dayes of your childern upon the erth which the Lorde sware vnto your fathers to geue them, as longe as the dayes of heaven last upon the erden. 20 But beware that your hertes difceaue you not that ye tumne a syde and ferue ftraunge goddes and worshepe them, and the wrath of the Lorde waxe hote vpon you ad shott up the heauen that there be no rayne and that your londe yeld not hir frute, and that ye peref quickly from of the good lode which the Lorde gueuth you.
21 Putt up therfore these my wordes in your hertes and in your soules, and bynde them for a fynge vnto your handes, and lett them be as papers of remembraunce betwene your eyes, and teach them your childern: so that you talk of them when you sette in your houffe, and when you walk in the waye, and when you lyete downe and when you ryeste up: ye and write them uppon the dorepoftes of your houffe and uppon your gates, that your dayes may be multi-plyed ad the dayes of your childern upon the erth which the Lorde sware vnto your fathers to geue them, as longe as the dayes of heaven last upon the erden. 22 For if you shall keep all these commandments which I command you, so that you do the and love the Lord your God and walk in all his ways and cleave unto him. Then will the Lord cast out all these nations both greater and mightier than your selves. All the places where on the soles of your feet shall trace, shall be yours: even from the wilderness and from all these nations & you shall conquer the which are both greater.
23 Alle ortter darauff erwufs folen trit

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Libanon and from the ryuer Euphrates, euyn vnto the
tempest fee shal youre coftes be. There shall no man
be able to flonde before you: the Lorde youre God shal
cast the feare and dreade of you vppö al londes whe-
ther ye shall come, as he hath fayed vnto you.

Beholde, I fett before you this daye a ble-

ffynge and a curfe: a blesynge: yf ye herke
vnto the commaundmentes of the Lorde youre God
which I comande you this daye: And a curfe: yf ye will
not herke vnto the commaundmentes of the Lord youre
God: but turne out of the waye which I commaunde
you this daye to goo after fraunge goddes which ye
have not known.

When the Lorde thi God hath brought the in to
the londe whether thou goest to posseffe it, then put
the blesynge vpon mount Grifim and the curfe vpon
mount Ebal, which are on the other syde Iordane on
the backe side of the waye towards the goynge doune
of the sonne in the lode of the Cananites which dwell
in the feldes ouer agenß Gilgal befyde moregroue.

Fo ye shal goo ouer to goo and posseffe the londe
which the Lorde youre God geueth you, and shal con-
quere it ad dwell there in. Take hede therfore that
ye doo al the commaundmentes and lawes, which I fett
before you this daye.
The XII. Chapter.

HESE are the ordinances and lawes which ye shall obserue to doo in the londe which the Lorde God of thy fathers geueth the to posseffe it, as longe as ye lyue vppon the .P. erth. Se that ye destroye all places where the nacyons which ye conquer serue their goddes, vppon hye mountaynes and on hye hilles and vnder euery grene tree. Overthrowe 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.

Se ye doo not fo vnto the Lorde youre God but ye shall enquire the place which the Lorde youre God shall haue choisen out of all youre trybes to put his name there and there to dwell. And thyther thou shalt come, and thyther ye shall brynge youre burnt-sacryfices 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 youre shepe. And there ye shall eate before the Lorde youre God, and ye shall reioyfe in all that ye laye youre handes on: both ye and youre householde, becaufe the Lord thy God hath blessed the.

Ye shall doo after nothinge that we doo here this daye, euery man what femeth hi good in his awne eyes. For ye are not yet come to reft nor vnto the
enheritance which the Lorde [Fo. XXIII.] youre God
gueth you. But ye shal goo ouer Lordayne ad dwell
in the lode which the Lorde youre God gueth you to
enheret, ad he shal geue you rest fro al youre enemies
rounde aboute: and ye shall dwell in safetie.

Therefor when the Lorde youre God hath chosen a
place to make his name dwell there, thither ye shall
brynge all that I commaunde you, youre burnftacry-
fices and youre offerynge, youre tithes and the heue-
offerynges of youre handes and all youre godly vowes
which ye vowe vnto the Lorde.

And ye shal reioyfe before the Lorde youre God,
both ye, youre sonnes and youre daughters, youre ser-
uauntes and youre maydes and the leuite that is within
youre gates for he hath nether parte nor enheritance
with you.

Take hede that thou offer not thi burnstoofferynges
in what foeuer place thou seyst: but in the place
which the Lorde shal haue choisen amonge one of thy trybes,
there thou shalt offer thi burnstoofferynges and there
thou shalt doe all that I commaunde the. Not with-
stondynge thou mayst kyll ad eate flesh in al thi cities,
what foeuer thi foule lufteth after acordinge to the
blessinge of the Lorde thi God which he hath geuen
the both the. V. * vnclean and the cleane
mayft thou eate, euen as the roo and the
hert: only eate not the bloude, but pour
it apon the erth as water.

Thou mayft not eate within thi gates
the tythe of thi corne, of thi wyne and
of thi oyle, ether the firstborne of thine

Vnclean as
pertayninge
vn to sacrificie
as beastes that
had deformities:
but not
of the vnclean
that was for-
biddene.

F. 9 daturus est (v. 10) et abique villo timore habitetis 11 &
quicquid praecipuũ est in muneribus quae vousfis 12 Ibi epulabi-
mini 13 holocauta 14 offeres hoftias 15 Si autem comedere vol-
eris, . . . dedit tibi in vribus tuis: sive inmundũ fuerit, hoc est ma-
culatu, & debile: sive mûdum, hoc est integru & sine macula,
quod offerri licet

L. 10 vnd werdet ficher wonen. 11 brandopffer, ewr ander
opffer 15 beyde reyn vnd vnreyn mugens effen

M. c. N. 15 Vnclean: Vnclean as pertayninge vnto sacrificie,
as beastes that had deformities: but not of the vnclean
that was forbidden.

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oxen or of thy fhepe, nether any of thi vowes which thou voweft, nor thi frewilofferinges or heueofferynges 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 sone and thi doughter, thi seruaunte and thy mayde ad the leuite that is within thi gates: ad thou shalt reioyse before the Lorde thi God, in al that thou puttest thine hande to. And be warre that thou forfake not the leuite as lôge as thou lyueft vppon the erth.

20 Yf (when the Lorde thi God hath enlarged thi coastes as he hath promysed the) thou saye: I will eate fleth, because thi soule longeth to eate fleth: then thou shalt eate fleth, whatfoeuer thi soule lufteth. 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 flepe which the Lorde hath geuen the as I haue commaunded the and thou mayst eate in thine awne citie what [Fo. XXV.] foeuer thi soule lufteth.

22 Neuer the later, as the roo and the herte is eaten, even so thou shalt eate it: the vnclene and the cleane indifferentely thou shalt eate. But be strong that thou eate not the bloude. For the bloude, that is the lyfe:

F. 18 Leuites, qui manent (manet, Complut.) 20 seuit locutus eff tibi, et volueris vecei carnibus ... 21 locus autem

L. 18 soltu folchs effen laffen 2o welyn deyne selee feyleych zu effen geluert, fo is deylich nach aller luft deyner seelle 22 wie man eyn rehe odder hirs illet, ... beyde reyn odder vreyen mugens zu gleych effen

M. M. N. 22 Eate not the bloude: By that they shulde eate no bloude is fygnifiyd that they shulde abhorre from bloude fheyung, & maqellyng.

L. M. N. 21 So oppere: Wieollen sie opper ven doch nicht oppern, an iglischen ort? Item, wieollen sie von den zehenden effen &c. fo sij doch folchs den leuited vnd priesfeihen geben mufte? Antwort, am 14. ca. hernach legt er das aus nemlich alfo, wenn die fleth zu fern war, so folten sie die zehende, vnd alles was, zu oppern war frey effen odder verkeuffen vnd zu gelde machen, vnd dasfelb an den ort bringen, vnd anders fo viel keuifen vnd oppern, vnd den priesfeihen geben. Drumb mus hie das worthin oppern heyffen, fo viel als das opper effen, oder mit gelde gedencken zu vrgelychen. Vnd effen von den zehenden odder gelubben so viel, als effen laffen, nemlich die priesfer. Doch ift mit folchen worten daneben angezeigt, das alles volck fur Got priesfer feyen, wie er sagt Exo. 19.
and thou mayst not eate the life with the fleth: thou maist not eate it: but muest power it uppō the erth as water. Se thou eate it not therfore that it maye goo well with the and with thy childern after the, when thou shalt haue done that whyche is ryghte in the syghte off the Lorde.

But thy holye thinges which thou haft and thy vowes, thou shalt take and go vnto the place which the Lorde hath choyen, and thou shalt offer thy burnt-offrynges, both flesh ad bloude apon the alter of the Lorde thy God, and the bloude of thine offrynges thou shalt poure out vppon the alter of the Lorde thy God, and shalt eate the fleth. 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 syghte of the Lorde thy God.

When the Lorde thy God hath destroyed the nacions before the, whother thou goest to conquere. red them, and dwelt in their landes: Beware that thou be not taken in a snare after the, after that they be destroyed before the, and that thou axenot after their goddes saynge: how dyd thefe nacyons ferue their goddes, that I maye doo so lykwyse? 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 fonnes ad their daughters with fire vnto their goddes. But what soever I commaunde you that take hede ye do: ad put nought thereto, nor take ought there from.

Put noughte to ner take ought away.
The XIII. Chapter.

1. There are among you a prophet or a dreamer of dreams and
   if he hath said come to pass, and then sayeth not that
   he hath not known, and let vs serve them: herken not unto
   the words of that prophet or dreamer of dreams.

2. For ye must walke after the Lorde your God and keep his com-
   mande, and herken vnto the scripture, his voyce and serve him
   and cleave vnto the scripture, his voyce and serve him
   and cleave vnto the scripture, his voyce and serve him

3. And that prophet or dreamer of dreams shall dye for it, because he hath
   spoke to turne you arraye fro the Lorde your God which broughte you out of the
   lande of Egipte ad delyuered you out of the houffe of bondage, to thruft
   the out of the waye whiche the Lorde thy God commanded the to walke in: and so thou shalt put euell
   awaye from the.

4. If thy brother the sonne of thy mother or thyne awne sonne or thy
   daughter or the wife that lieth in thy bosome or thyne frende which is as thyne awne soule
   vt the, entyce the secretly sayenge: let vs goo and serve straunge goddes which thou haft not knowe nor

5. For the Lorde thy God tepteth you, etc: God geueth vs his worde
   & confirmeth it with myracles to proue who hath a true herte. We muft take hede to the scripture, left false
   prophetes or false myracles deceaue vs.
7 yet thy fathers, of the goddes of the people whiche are roūde 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
9 vnto him: no let not thyn ey piteye him nor haue
10 compassyon on hym, nor kepe him secret, but cause
11 him to be flayne: Thine hande shalbe firſt apon hym to
12 kyll him: and then the handes of all the people. And
13 thou shalt fone hym with ftones that he dye, because
14 he hath gone. ab aboute to thrust the awaye from the
15 Lord thy God which brought the out of Egipte the
16 house of bondage. And all Israel shalt heare and feare
17 ad shall doo no moare any foche wekednesse as this is,
18 amonge them.
19 Yf thou shalt heare faye of one of thy cities which
20 the Lorde thy God hath geuen the to dwell in, that
21 certen beyng the childern of Beliall are gone out from
22 amonget you and haue moued the enhabiters of their
23 citie layeng: lat vs goo and fere straunge Goddes
24 whiche ye haue not known. Then fcke and make
25 fercehe and enquire diligently. Yf it be true and the
26 thinge of a fuertie that foch abhominacion is wroght
27 among you: then thou shalt Smyte the dwellers of
28 that citie with the edge of the fwerde, and deftroye it
29 mercyleffe and all that is therin, and euen the very
30 catell thereof with the edge of the fwerde. And gather
31 all the fpoyle of it in to the myddes of the fctreates there-

Æ. 15 deftroye hit 16 fpoyle of hit
V. 7 ab initio vique ad finem terrae 9 fed latim interficiis.
fit primum manus tua super eum, & poſt te omnis populus
mittat manum. 10 quia voluit te abftrahere 11 & nequaquam
infra faciat quippiam huius rei fimile. 13 et auerterunt habita-
tores 14 quere folicite, & diligentem . . . certum eſe quod dictur
15 ore gladii, & delebim eam, omniumque quae in illa sunt vique ad
pecora 16 quicquid etiam fapellecetilis
L. 7 von eym end der erden bis an das ander 10 Denn er
fuchte dich auszuffffen 11 nicht mehr folchs vbel furneme 14 fo
folu wol fuchen, forfchen vnd fragen . . . die warheyt das gewis
also ih 16 raub
Æ. Å. Æ. 13 Belial: Belial by interpretacion fygnifieth malyce,
or as fome wyll wyckednesse, wherfore all myſcheuoufe, wycked
and curfed mē that caft the youcke of God of their neckes & wil
not obeye God, are called the chyldren of Belial or men of Belial.
Iudic. 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 shal not be bylt agayne.

17 And se that their cleaue nought of the damned thinge in thine hande, that the Lorde maye turne fro his fearfe wrath and shewe the mercye ad haue compasion on the and multiplye 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 comaundmentes which I comande the thyss daye so that thou doo that which is right in the eyes of the Lorde thy God.

The .XIII. Chapter.

1 E are the childern of the Lorde youre God, cut not youre felues nor make you any baldnes betwene the eyes for any mäs deeth. For thou art an holy people vnto the Lord thy God, âd the Lorde hath choisen the to be a feuerall people vnto him felse, of all the nacyons that are vppon the erth.

2. 4 Ye shal eate no maner of abhominacyon. These are the beeftes which ye shal eate of: oxen, shepe and gootes, hert, roo and bugle, hertgoote, vnicone, origen and Camelion. And all beeftes that cleaue the hoffe and flytte it in to two clawes and chewe the cud, them ye shal eate. Neuerthelesse, thefè ye shal not eate of

R. 5 bugle wyldegooote, vnicone
 V. 17 de illo anathemate ... & misereatur tui, multiplicetque te xiii. 1 nec facietis caluitii 2 populum peculiarem 3 immunda
 4 Hoc est animal 5 bubalum, tragelaphum, pygargum, orygem, camelopardalum.

3. 17 von dem grym feyns zorns ... vnd gebe dyr barmhertzickeyt vnd erbarme fich deyner. xiii. 1 kalh zwifchen ewren augen 3 grewel 4 Dis if aber das viech 5 Hirs, Rehe, Hemps, Steynbock, Eynhorn, Vrochs, vnd Elend

R. 31. N. 1 Chyldren of the Lorde: They are here called the chyldren of the Lorde, becaufe a boue al other people of the worlde they were Indued with the gyftes and beniftes of the Lorde Psal. xxviii, a.
them that chew cud ād of thē that deuyde and cleaue the hoffe: the camell, the hare ād the conye. For they chew cud, but deuyde not the hoffe: ād there-
fore are vnclene vnto you: ād also the ſwyne, for though he deuyde the hoffe, yet he cheweth not cud, ād therfor is vnclene vn- .P. to you: Ye shal not eate of the flesh of thē nor twich the deed carlafes of them.

9 These ye shal eate off all that are in the waters: All that haue fynnes and ſcales.
And what foeuer hath not ſinnes and ſcales, of that ye may not eate, for that is vnclene vnto you.

11, 12 Of all clene byrdes ye shal eate, but these are they of which ye maye not eate: the egle, the goſhauke, the comerant, the ixion, the vulture, the kyte and hyr
kynde, and all kynde off rauens, the Eftrich, the nyghtcrowe, the kuckoo, the ſparowhaue and all hir kynde, the little oule, the greate oule, the backe, the bytture, the pye the ſtorke, the heron, the laye in his kynde, the lapwyng, the ſwalowe: And all crepynge foules are vnclene vnto you and maye not be eaten of: but of all clene foules ye maye well eate.

21 Ye shal eate of nothinge that dyeth alone: But thou mayeft geue it vnto the ſtraunger that is in thy citie that he eate it, or mayft ſell 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 encreafe of thy ſeed that cometh out of the felde yere by yere.

23 And thou shalt eate before the Lorde thy [Fo. XXVIII.] God in the place whiche he hath choſen to make his name dwell there the tythyth off thy corne, of thy wyne and of thyne oyle, and the firstborne of thine

P. 7 chirogryllium 10 quia immunda sunt, 12 Immundas ne comedatis 21 Peregrino . . da . . aut vende ei . . Non coques hœdum in lacte matris fuz. 22 separabis 23 & comedes

XL. 10 denn es ift euch vnreyn, 11 Alle reyne vogel effct 21 dem frembdlingen ynn deynem thor magitus gebet . . eym frembden Du folt das bocklin nieht kochen, weyl es noch feyn mutter ſeuget 22 abfondern 23 vnd folts effen

N. XXI. 21 Sethe a kyd: Loke exod. xxiii, c.
oxen and of thy flocke that thou mayst lerne to seare 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) then make it in money and take the money in thyn hande, and goo vnto the place which the Lorde thy God hath chofen, and bestowe that moneye on what fo- euer thy soule lufteth after: on oxen shepe, wyne and good drynke, and on what foeuer thy soule defyreth, and eate there before the Lorde thy God and be mery:

25 both thou and thyn householde and the Leuite that is in thyn cytye. Se thou forfake not the Leuite, for he hath nether parte nor enheritaunce with the.

26 At the ende of thre yere, thou shalt brynge forth all the tithes of thine encreafe the fame yere and laye it vpp within thyn awne cytye, and the Leuite shall come because he hath nether parte nor enheritaunce with the, and the straunger and the fatherlesse and the wedo- we which are whithin 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 doeft.

M. 26 lufteth after: of oxen
V. 23 omni tempore. 24 elegerit . . . tibique benedixerit 25 vendes omnia, & in pretium rediges 26 & enes ex eadem pecunia quicquid tibi placuerit . . . & epulaberis 27 intra portas tuas (v. 29.) 28 separabis . . . & repones intra ianuas tuas.
L. 23 deyn leben lang. 25 fo gibs vmb gelt 26 vnd fey frolich 27 ynn deynem thor (vv. 28, 29) 28 auszihen . . . vnd folts laffen
The .XV. Chapter.

The ende of seuen yere thou 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: because it is called the lorde's fre yere, yet of a straunger thou maist call it home agayne. But that which thou haft with thy brother thynke hande shall remytt, and that in any wyfe, that there be no begger amonoge you. For the Lorde shall blesse the lande whiche the Lorde thy God geueth the, and heritaunce to poffeffe it: so that thou herken vnto the voyce of the Lorde thy God, to obferue ad doo all these commandmentes which I commaunde you this daye: ye and then the Lorde thy God shall blesse the as he hath promyfed the, and thou shalt lende vnto many nacyons, and shalt borowe of no man, and shalt raygne ouer many nacyons, but none shalt raygne ouer the.

[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 thynke hande from thi poore brother: But open thynke hand vnvo him and lende him sufficient for his nede which he hath. And beware that...
there be not a poynte of Belial in thine herte, that thou woldest faye. 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 the Lorde agenst the and it be synne vnto the: But geue him, and let it not greue thine hert to geue. Because that for that thynge, the Lorde thy God shall bleffe th in all thyn workes and in all that thou puttest thine hande to. For the londe shall never be without poore. Wherfore I commaunte the sayenge: open thine hande vnto thi brother that is neady ad poore in thy lande.

12 Yf thi brother an Hebrue fell him self to the or an Hebrueas, he shall seue the syxe yere and the seuenth yere thou shalt let him goe from the. And when thou sendest hym out fro from the, thou shalt not let him goo awaye emptye: but shalt geue him of thy thepe and of thi corne and of thy wyne, and geue him off. that where with the Lorde thi God hath blessed the. And remembre that thou waft a seruaunte in the londe of Egipte, and the Lorde thi God delyuered the thence: wherfore I commaunde the this thynge to daye.

13 But and yf he faye vnto the, I will not goo awaye from the, because he loueth the and thine housse and is well at eafe with the. Then take a naule anawle and naule his care too the doore there with ad let him be thi seruaunte foreuer and vnto thi mayde seruaunte thou shalt doo likewise. And let it not greue thine
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 of thi shepe: but shalt eate the before the Lorde thi God yere by yere in the place which the Lorde hath chofen both thou and thine houffholde.

21 Yf there be any deformyte there in, whether it be lame or blinde or what soeuer euell fauerednesse it hath, thou shalt not offer it vnto the Lorde thi God: But shalt eate it in thine awne citie, the vnclene and the cleane in- [Fo. XXX.] differently, as the roo and the hert. Only eate not the bloude there of, but poure it uppoun the grounde as water.
The XVI. Chapter.

Obserue the moneth of Abib, and offer passeover vnto the Lorde thy God. For in the moneth of Abib, the Lorde thy God brought the out of Egipete by nyght.

1 Thou shalt therefore offer passeover vnto the Lorde thy God, and shepe and oxen in the place which the Lorde shall chose to make his name dwell there. Thou shalt eate no leuended bred there with: but shalt eate there with the bred of tribulacio. vii. dayes loge. For thoucamest out of the lode of Egipete in hast, that thou mayst remembre the daye when thou camest out of the londe of Egipete, all dayes of thi life. And fe that there be no leuended bred sene in all thi costes. vii dayes longe, and that there remayne nothinge of the flesh which thou haft offered the fyrt daye at euyn, vntil the mornynge.

2 Thou mayst not offer passeover in any of thi cities which the Lord thy god geueth the: But in the place which the Lorde thy God shall chose to make his name dwell in, there thou . . shalt offer Passeouer at euyn aboute the goyngdoune of the sonne, euyn in the season that thou camest out of Egipete. And thou shalt sethe and eate in the place which the Lorde thi God hath chofen, and departe on the morowe and gette the vnto thi tente. Sixe dayes thou shalt eate

F. 1 menem nouarum frugum, & verni primâ temporis . . , in iifo menfe 2 de ouibus 3 Non comedes in eo . . ablique fermento, afflictionis panem . . in pauore egressus 4 immolatum 5 immolare . . phae . . daturus eff 7 maneque confurgens vades

L. 1 bey der nacht 2 Vnd solt . . zu Oßern opffern 3 vn-geseuert brod deyns elends 5 Oßern opffern (v. 6) 7 Vnd dannach dich wenden des morgens Vnd heym gehen

Aß. Aß. N. 1 Abib: Abib, that is of apryll, when all thynges do spryngere of freaffhe Exod. xxiii, b.
fwete bred, and the feuenth daye is for the people to
come together to the Lorde thi God, that thou mayst
do no worke.

9 Then reken the .vii. wekes, and begynne to rekē
the .vii. wekes when the syycle begynneth in the corne,
and kepe the feast of wekes vnto the Lorde thi God,
that thou geue a frewilofferinge of thine hāde vnto
the Lord thi God acordinge as the Lorde thi God hath
blefsted 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 fraunger, the fatherleffe âd the wedowe that are
amonge you, in the place which the Lorde thi God
hath chosen to make his name dwel ther. And
remembre that thou waft a seruaute in why.

Egipte, that thou obserue and doo these ordinaunces.

13 Thou shalt obserue the feast of tabernacles .vii. dayes
longe, after that thou haft gathered in thi corne and
thi wyne. And thou shalt reioyfe in that thi feast,
both thou and thi sonne, [Fo. XXXI.] thi daughter,
thi seruaunte, thi mayde, the leuite, the fraunger, the
fatherleffe 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
take: for the Lorde thi God shal bleffe the in all thi
frutes and in all the workes of thine handes, and thou
shal be all together gladnesse. Thre tymes in the
yere shal al youre males appere before the Lorde thi
God in the place which he shal chose: In the feast of

AR. 15 handes, & threfore shalt thou be glad.
F. 8 collecta eft domini 9 Sept. hebdomadatarum &
eripē in fegetem miferīs toti lom tum hebdomadatarum
II & epulaberis (v. 14) 12 cuvstodieque ac facies quae præcepta
funt. 14 festiuitate tua 15 eripē in lietiia.
L. 8 die fleur 9 zelen, vnd an heben zu zehlen 11 frölich feyn
(v. 14) 12 haltift vnd thufl nach difen sitten. 15 das seft halten
16 erwelet hat

AR. H. N. 11 Gates: By gates is oft tymes vnderflande cytyes
jurifducyon rule and gouernaunce as in this same chapter beneth
in d. (v. 18).
fwete bred, in the feaft of wekes and in the booth feaft. And they shal not appere before the Lorde emptie: 17 but every ma with the gifte of his honde, acordynge to the blessinge of the Lorde thi God, which he hath geuen the.

The .XVII. Chapter.

18 VDGES and officers thou shalt make the in all thi cities which the Lorde thi God geueth the thorow out thi trybes. and lett the judge the people righteoufly. Wreft not the lawe nor knowe any persone nether take any rewarde: for giftes bynde the wife and peruerte the wordes of the righteous. But in all thinge folowe righteoufneffe, that thou mayft lyue and enioye the londe which the Lord thi God geueth the.

21 .T. Thou shalt plante no groue of what foeuer trees it be, nye vnto the altrace of the Lorde thi God which thou shalt make the. Thou shalt sette the vpp no piler, xvii, i 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 faueredneffe it be: for that is an abominacion vnto the Lorde thi God.

2 Yf there be founde amonge you in any of thi cities

xvi. 17–xvii. 2. called Deuteronomy.

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which the Lord thi God geueth the man or woman that hath wrought wekednessfe in the fighte of the Lord thi God, that they haue gone beyonde his appoint-ment, so that they haue gone and serued straenge goddes ad worshipped the, whether it be the sone or mone or any thinge contayned in heaué which I forbade, and it was tolde the ad thou haft herde of it: Then thou shalt enquere diligently.

And yf it be true and the thinge of a suertye that soch abhomynacion is wrought in Israel, the thou shalt bringe forth that mā or that woman which haue co-mytted that weked thinge, * vnto thi gates ad shalt ftonē thē with ftones ad they shal dye. At the mouth of .ii. or .iii. witneffes shal he that is worthy of deeth, dye: but at the mouth of one witneffe he shal not dye. And the handes of the witneffes shalbe fi-[Fo. XXXII.] rft vpon hym to kyll him, ad afterwarde the handes of all the people: so shalt thou put weked-

neffe awaye from the.

Yf a matter be to harde for the in iudgemet betweene bloud and bloude, plee and plee, plage and plage in maters of striefe within thi cities: Then Arife and gett the vpp vnto the place which the Lord thi God hath chofen, and goo vnto the preaftes the leuities and vnto the iudge that shalbe in those dayes, and axe, and they shal behe the how to iudge. And se that

Μ. 5 vnto the gates 9 dayes, and askē
F. 2 malum 3 omnem militiam caeli, quæ non præcepit 4 in-quiśieris diligenter 5 et lapidibus obruentur. 6 peribit qui inter-
cictetur 7 vt auferas malum de medio tuī (v. 12). 8 Si difficile & ambuguū ... lepred & non lepre, & iudicum intra portas tuas videris verba variari 9 qui indicabunt tibi iudicii veritatem.
3. 2 vbels that 3 ymgent eyn beere des hymels, das ich nicht gepotten habe 5 vnd sōl sē zu tōdt fleyingen 7 das du den bofen von dyr thueft (v. 12). 8 zwischen plage vnd plage, vnd was zen-
kīche fachen fīnd ynn deynen thoren 9 die sōllen dyr das vrtey lī sprechen
Μ. Μ. Ν. 5 Vnto the gates: Opĕly in the gates & not se-
cretly in prefon With lawful witneffe and not tormentinge them or makynge thē fware agaynfl them felles or forswere thē felles.
and when he is feten vppon the seate off his

And when he is fett upon the seate off his
kingdome, he shal write him out this seconde lawe in
a boke takynge a copye of the preaftes the leuites.
And it shalbe with him and he shal reade there in
all daies of his lyfe that he maye lerne to seare
the Lorde his God for to kepe all the wordes
of this lawe ad these ordinaunces for to doo them: that
his hert aryfe not aboue his brethren and that he turne
not from the commandment: ether to the righte hande
or to the lifte: that both he ad his [Fo. XXXIII.]
childern maye prolonge their dayes in his kingdome in
Israel.

The .XVIII. Chapter.

HE preaftes the Leuites all the
brethne of Leui shall haue no
nor inheritaunce with
Israel. The ofrfynge of the
Lorde ad his inheritaunce
they shall eate, but shall
hauenoenheritaunceamonge
their brethren: the Lorde he
is their inheritaunce, as he
hath sayed vnto them. And this is the
dutie of the preaftes, of the people and of them that
offer, whether it be oxe or shepe: They muft geue vnto
the preaft, the shulder and the two chokes and the
maw, the firftfrutes of thy corne, wyne and oyle,
and the firft of thy shepesheryng muft thou geue
him. For the Lorde thy God hath choosen him out

V. 18 deferibet fibi Deuteronomium legis huuis in volumine,
accipiens exemplar a facerdotibus Leuiticæ tribus 19 & ceremo-
nias eius quæ in lege præcepta sunt. 20 in superbiam super fratres
fuos . . . vt . . . regnet ipse & filii eius super Israel. xviii, 1 quia
3 Hoc erit iudicium facerdotum
L. 18 alle wort difes gefetzs vnd dife fitten 20 auff seynem
konigreych. xviii, 3 das recht der prietier
of all thy trybes to ftonde and to ministre in the name of the Lorde: both hi and his fonnas for euer.
6 Yf a Leuite come out of any of thy cities or any place of Israel, where he is a segoerner, ad come with all the luft of his herte vnto the place which the Lorde hath chosen: he shall there ministre in the name of the Lorde his god as all his brethern the Leites doo
7 whiche ftonde there before the Lord. And they shall haue lyke porcyons to eate, befyde that whiche cometh to hym of the patrimonye of hys p. elders.
8 When thou art come in to the londe which the Lorde thy God geueth the, fe that thou lerne not to doo after the abhominacyoses of thefne nacyons. Let there not be founde amonge you that maketh his fonne or his daughter go thorow fyre, 
er a bruterar a maker of difmale dayes or 
9 that vfieth witchcraft or a forcerar or a charm or that speketh with a spirite or a fothfayer 
or that talketh with them that are deed. For all that 
10 doo fofh thinges are abhominacion vnto the Lorde: and becauf e of these abhominacyons the Lorde thy God doeth caft them out before the, be pure thenerfore 
11 with the Lorde thy God. For thefne nacyons whiche thou shalt conquere, herken vnto makers off dysemall dayes and bruterars.

\[\text{Al. 5} \text{ all the trybes 10 fonne or daughter to go thorow the fyre, or that vfieth withcraft, or a chofer oute of dayes or that regardeth the fly\&g of foules, or a forcerar 11 or a charm or, that counceleth with fpretes, or a propheciar or that aflketh the aduyfe of the deed. 14 herken vnto choferas oute of dayes and prophecias.}
\]

\[\text{V. 6 deidyerans locum 8 ex paterna e iuccelfione debetur. 9 dabit } \text{ . ne imitari velis 10 qui luftret } \text{ . . ducens per ignem: aut qui ariolos scificitetur, & obieruet fomnias atque auguria. nec fit maleficus, 11 nec incatator, neque qui pythones confultat, nec diuinos, & quaerat a mortuis veritate. 12 delebit eos in introitus tuo. 13 perfectus eris & absque macula 14 tu autem . . aliter institutus es.}
\]

\[\text{L. 6 vnnd kompt nach aller luft feynar seele 8 on was er hat von dem verkaufferen gutt feynar veter. 9 geben wirt 10 odder eyn weysfager, odder eyn tage weler, odder der auff vogel gefchrey achte, odder zeuberer, 11 odder bescherwer, odder warfager, odder eyn zechen deueter, odder der die todten frage. 13 on wandel}
\]

\[\text{\&. \&. N. 10 Withcrafte: Or arte magyke. Chofer oute of dayes: Some that haue regardre to tymes. 11 Afketh the aduyfe of the deed: They aske y aduyfe of y deed that coiure fprytes in the nyght thinckyng that they are foules departed}
\]
But the Lorde thy God permitteth not that to the.

15 The Lorde thy God will sferre vpp a prophete amonge you: eué of thy bretheren like vnsto me: and vnsto him ye shal herken acording to all that thou defyredest 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 fe this greate fire any moare, that I dye not. And the Lorde fayed vnto me: they haue well fpoken, I will [Fo. XXXIII.] rayfe them vpp a prophett from amonge their bretheren like vnto the ad will put my wordes in to his mouth and he shal speake vnto the al that I shal commaunde him. And whosoeuer will not herken vnsto the wordes which he shal speake in my name, I will reuoyre it off him.

20 But the prophete which shal presumtue to speake ought in my name which I commaunded him not to speake, and he that speaketh in the name of straunge Goddes, the same prophete shal dye. And yf thou faye in thine hert, howe shal I knowe that whiche the Lorde hath not spoked? When a prophete speaketh in the name of the Lorde, yf the thynge folow not nor come to passe, that is the thinge which the Lorde hath not spoken. But the prophete hath spoked it presumptuously: be not aferde therfore of him.

M. 20 commaunded not to speake

V. 15 de gente tua & de fratribus tuis 16 quando contio cons congregata est 17 Bene omnia sunt locuti 19 ego vlor exitam. 21 si tacita cogitatione 22 hoc habebis signum: ... fed per tumorem animi fui propheta confinxit, & idcirco 

L. 14 nicht alfo stelen dem Herrn 16 am tage der verfam lung 19 von dem wil ichs fuchen. 20 vermeßen 22 mit vermeßen heyt geredt, darumb

M. M. N. 15 Christ is here promyzed a preacher of better tydynge then Moses.

L. M. N. 15 He wirt klerlich eyn ander predigt verheyffen denn Mofes predigt, welche kan nicht das gefetze feyn, das gnug fam durch Mofe geben, drum mus es das Òuangelion feyn, Vnd diuer prophet niemant denn Ihefus Chriflus felbs der folch newe predigt auff erden hat bracht.
The .XIX. Chapter.

HEN the Lord thy God hath destroyed the nacyons whole londe the Lord ethy God geueth the, and thou haft conquered the and dwelleft in their cities and in their housses: thou shalt appoynte .iii. cities in the lande whiche the Lord thy God geueth the to .p. poiffe it: thou shalt prepare the waye and deuyde the costes of thy lande whiche the Lord thy God geueth the to enheret, in to .iii. partes that whofoeuer committeth murthur may flee thither.

And this is the cause of the fleyer that shal flee thither and be faued: Yf he Smyte his neighboure ignorantly and hated him not in tyme passed: As when a man goeth vnto the wodd with his neighboure to hew wod: and as his hade fetcheth a stroke with the axe, the head slippeth from the helue and Smyteth his neighboure that he dye: the fame shal flee vnto one off the fame cities ab de faued.

Left the executer of bloude folowe after the fleyer while his hert is whote and ouertake him, because

V. 2 separabis tibi 3 sternens diligenter viam 4 Hæc erit lex homicidæ fugientis . . . nefciens, & qui heri & nudiurtertius nul- lum contra eum odium habuiisse comprobatur 5 ferrumque lap- sum de manubrio . . . ad vnam supradictarum viarium 6 dolore stimulatus

2 ausfondern 4 Vnd das folt die sach feyn . . . vnwifend, vnd hat vorhyn keyn hafs auff yhn gehabt 5 das eyfen fure vom fliel 6 der bliet rechier dem todischleger nach iage, weyl feyn hertz erhützt ift.

4 If he Smyte, etc.: Here are shewed .ii. maner of maquellyng one done wyllyngly & of fet purpofe, the other vn- wyllinglye: for euë he that kylleth with the hande maye before God be no maquellare: and agayne he that is angrye and enuyeth althoughhe he kyll not wyth the hâde, cænot but be a manliear before God: becaufe he wylleth hys neyghbourne euyll. As it is fayde .i. Iohan .iii. c.
The lyte boke of Moses,

xix. 7–16

the waye is longe, and flee him, and yet there is
no caufe worthy of deeth in him, in as much as he
hated not his neigbour in tyme passed. As hate ma-
keth the dead euell: so love maketh it

7 Wherfore I commaunde the fayeng: 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 fayed he wold geue vnto
thy fathers (so that thou kepe all these command-
mentes to doo them, which I commaunde the this
daye, that thou loue the Lord thy god ad walke in his
wayes euer) then thou [Fo. XXXV.] shal adde .iii
cities moo vnto those .iii. that innocent bloude be not
shed in thi lande which the Lorde thy God geueth the
to enheret, and so bloude come vppon the,

11 But and yf there be any man that hateth his neygh-
boure and layeth awayte for him and ryngeth agenft
him and fmyteth him that he dye, and fleeth vnto any of
these cities. Then let the elders of his citie fende and
fetche him thence and delyuer him in to the hondes
of the iustice of bloude, and he shal dye, Let thyne
eye haue no pitie on him, and so thou shalt put awaye
innocent bloude from Irael, and happie arte thou.

14 Thou shalt not remoue thy neighbours marke which
they of olde tyme haue sett in thyne enheritance that
thou enheretteft in the londe which the Lorde thy God
geueth the to enjoye it.

15 One witnesse shalle not ryfe agenft a man Yee in all
in any maner trespasce or fynne, what fo-
euer fynne a man fynneth: But at the
mouthe of two witnessses or of .iii. witnessses shalle all
maters be tryed.

Yf an vnrighteous witnesse ryfe vp agenft a man to

7. 6 qui non eft reus mortis... contra eum qui occidus eft,
oedium... monstratur. 8 quam eis pollicitus eft 9 omni tempore
... et supradicit. trium vrbium numerum duplicabis 10 ne fis fan-
guinis reus. 12 de loco effugii... proximi, cuius fanguis effugus eft
13 Non misereberis eius... vt bene fit tibi. 15 flabit omne verbum.
2. 6 so doch keyn vrtexyl des tods an yhm il 7 ausforderf. 8 geredt hat 9 deyn leben lang 10 vnd kome blut auff dich. 12 des
blut rechers 13 deyn augen follen feyn nicht verfchonen (v. 21)... das dyrs wol gehe. 15 fol alle fache beilehen. 16 eyn freuseler zeuge
accuse him of trespass: then let both the men which
thereunto together fonde before the Lorde, before the
prefaires and the judges. Which shalbe in those dayes,
and let the judges enquire a good. And if the witnesse be founde false and that
he hath gven false witnesse against his
brother the shal ye do vnto his as he had thought to
do vnto his brother, and so thou shalt put euel away
from the. And other shal hear ad feare ad shal hæce-
forth comytt no more any soch wekednesse amog you.
And let thyne eye haue no compassio, but life for life,
eye for eye, toth for toth, hande for hand, and fote
for fote.

The .XX. Chapter

HEN thou goest out to batayle
against thine enemies, and
seest horses and charrettes and
people moo then thou, be not
afere of them, for the Lorde thy God is
with the whiche broughte the out of the
lond off Egipte. And when ye are come
nye vnto batayle, let the preaft come forth and speake
vnto the people and faye vnto them: Heare Ifrael, ye
are come vnto batayle against youre enemies, let not
youre hartes faynte, nether feare nor be amased nor a
dreade of them.

For the Lorde thy God goeth with you to fyghte
for you agoftte youre enemies and to faue you.

V. 18 Cumque diligentissime perscrutantes 19 & auferes malum
de medio tui 20 talia audeant facere. 21 Non mifereberis eius,
fed . . . exiges. xx, 1 ad bellum . . . equitatus & currus, &
maiorum quam tu habeas, aduerfarii exercitus multitudinem
2 prælio, flabit fac. ante aciem 4 contra aduerfarios dimicabit, vt
eruat vos de periculo.

II. 18 wol forchen 19 das bofe von dyr weg thuht 20 folche
bofe fluck furnemen zu thun. xx, 1 ynn eyn knegh . . . rofs vnd
wagen des volck das groffer fey, denn du 2 zum freyt 3 furcht
euch nicht, vnd zappelt nicht
And let the officers speake vnto the people: [Fo. XXXVI.] ple sayenge: Yf any man haue bylt a new houffe and haue not dedicate it, let him in the batayle, and another dedicate it.

And yf any man haue planted a yne- yard and haue not made it comen *, let him goo and returne agayne vnto his houffe, left 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, left he dye in the batayle and another take her.

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, left his brothers hert be made faynte as well as his. And when the officers haue made an ende off speakyenge vnto the people, let thè make captaynes of warre ouer them.

When thou comest nye vnto a citie to fight agenzt it, ofyre them peace. And yf they answere the agayne peasaably, and open vnto the, then let all the people that is founde therein be tributaries vnto the and serue the. But and yf they will make no peace with the, then make warre agenzt the citie and besiege it.

* And when the Lord thy God hath delyuered it in to thine handes, smyte all the males thereof with

F. 6 fecit eam esse communem, & de qua vefci omnibus liceat? . . . & aliquo homo eius fungatur officio. 8 locuit ipse timore perter-ritus eft. 9 siluerint duces exercitus . . . vnuquitique suos ad bel-landum cuneos praeparabat. 10 ofreies ei primum pacem. 11 Si receperit . . . salubitur, & feruit tibi sub tributo. 12 finautem foexis inire noluerit, & creperit contra te bellum.

L. 5 die heubtleut follen mit dem volck reden 6 noch nicht gemeyn gemacht 8 feyner brüder hertz feyg mache wie fein hertz if. 9 die heubtleut . . . follen sie die vberlêen des heers für das volck an die spitten fallen. 11 Antwortet sie dyr fridelich . . . dyr zinsbar vnd vnterhan feyn. 12 Wil he aber nicht fridelich mit dyr handeln, vnd wil mit dyr kriegen.

M. x. 5 Dedicat: Same note as in Tyndale. 6 Comè. Same note as in Tyndale.
the edge of the swerde, faue the wemen 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 thyn enemies which the Lord thy God geueth the. Thus thou shalt doo vnto all the cities whiche are a greate waye of from the ad not of the cities of these nacions.

But in the cities of these nacions which the Lorde thy God geueth the to enharret, thou shalt faue alyue nothinge that bretheth. But shalt destroye them with out redempcion, both the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites and the Iebutites, as the Lorde thy God hath commaunded the, that they teach you not to doo after all their abhominarys whiche they doo vnto there goddes, and so shulde fynne agenst the Lorde youre God. When thou haft beseged a citie longe tyme in makinge warre agenst it to take it. destroye not the trees thereof, that thou woldest thrust an axe vnto them. For thou mayst eate of the, and thersore destroye them not. For the trees of the feldes are no men. that they myght come agenst the to beseghe the. Neuerthelater those [Fo. XXXVII] trees which thou knowest that me eate not of them, thou maist destroye and cutte them doun and make bolwerkes agenst the citie that maketh warre with the, vntyll it be ouerthrowne.

V. 14 Omnen prædam exercitui diuides... de spoliis 15 & non sunt de his vribus quas in posseffionem accepturus es. 17 fed interficies in ore gladii 19 nec securibus per circumitum debeis vaflare regionem... nec potest bellantium contra te auregere numerum. 20 non sunt pomifera, fed agreflia & in cateros apta vflus, fuccide & intrue machinas

2. 14 allen raub soltu vnter dich austeylen... von der ausbeut 15 vnd nicht hie von den fiedten sind differ völcker. 17 fondern folt sie verbannen 19 das du mit exten dran faril... Ifs doch holtz auff dem feld... vnd kan nicht zum bolwerk komen widder dich. 20 bolwerg draus bawen.
The XXI. Chapter.

If one be founde flayne in the land whiche the Lorde thy God geueth tho posseffe it, and lieth in the feldes, and not knowne who hath flayne him: Then let thine elders and thy iudges come forth ad meet vnto the cities that are rounde aboute the flayne. And let the elders of that citie which is nexte vnto the flayne ma, take an heyffer that is not laboured with nor hath drawn 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.

Then let the preaftes the sonnes of Leui come forth (for the Lorde thy God hath chofen them to miniftrre and to bleffe in the name off the Lorde and therfore at their mouthe shall all strife and plage be tryed). And all the elders of the citie that is nexte to the flayne man shall wafthe their handes ouer the heyffer that is beheded in the playne, and shall anfwere ad saye: our handes have not flied this bloude ne- ther haue our eues sene it. Be mercifull Lord vnto thy peopel Israel which thou haft delyuered and put not innocent bloude vnto thy peopel Israel: and the bloude shalbe forgeuen
Called Deuteronomy.

And so shalt thou put innocent blood from the, when thou shalt have done that which is right in the sight of the Lorde.

When thou goest to warre against thine enemies and the Lorde thy God hath delivered them in to thine handes and thou haft take them captuyes, and seft amonge the captyues a bewtisfull woman and haft a fantafye vnto her that thou woldest haue her to thy wyfe. Then bringe her home to thine houffe and let her haue hir heed and 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 the wife. And yf thou haue no favoure vnto her, then let her go whother she lusteth: for thou mayst not sell her for monye nor make cheuefaunce of her, because thou haft hubled her.

Yf a man haue two wyues, one loued and a nother hated, and they haue borne him children, both the loued and alfo the hated. Yf the firstborne be the sonne of the hated: then whẽ [Fo. XXXVIII] he dealeth, dieth his goodes amonget his childern, he maye not make the sonne of the beloued firstborne before the sonne of the hated which is in deade the firstborne: But he shall knowe the sonne off the hated for

9 tu autem alienus eris ab innocentis cruore qui sufus est, cum feceris quod praecepit dominus. 11 adamaueris eam & pofleia intrabis ad eam, dormiesque cum illa 14 non federit animo tuo... nec opprimere per potentiam 17 fed filium odiose agnofet.

9 Alfo folu das vnchuldige blut von dyr thun, das du thueft was recht iht für den augen d. H. 11 haft luft zu yhr... 12 befscheren 14 wenn du aber nicht luft zu yhr haft 14 verkeuffen noch verfetten 17 fondern... erkennen

M. N. 9 Innocet bloud: The Chald. interpre. him that the death innocent bloude. 11 Haue her to thy wyfe: Here were they permytted to take a wife of the gentyles but fyrf to haue her head & cut her nayles &c. which ceremony lygnified that she shuld be infruct to cutt a waye the wantoneffe, & superfluoufe deckynge with the delycate condyctions of the gentyles, left the cleane people of the lewes shulde in short space abborre her, yf she continyed in her olde maners. 14 Haft humbled her, that is, afflyct vexed & greued her by takyn awaye her father contrey & goodes &c. as in the Pfal. xxxvii, 5.
his firstborn, that he give him double off all that he hath. For he is the first off his strength, and to him belongeth the right of the firstbornship.

18. If any man have a sonne that is stuborne, and disobedient, that he will not herken vnto the voyce of his father and voyce of his mother, and they haue taught him nurture, but he wolde not herken vnto them: Then let his father and his mother take him and brynge hym out vnto the elders of that citie and vnto the gate of that same place, ad faye vnto the elders of the citie. This oure sonne is stuborne and disobedient and will not herken vnto oure voyce, he is a ryoter and a dronkarde. Then let all the men of that citie fone him with fones vnto deeth. And so thou shalt put euell awaye from the, and all Israel shall heare and feare.

22. If a man haue commytted a trefpace worthy of deeth and is put to deeth for it and hanged on tree:
25. let not his body remayne all nyghte vppon the tree, but burye hym. Then let all the men of that citie stone hym with fones vnto deeth. For the curfe 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 fe thy brothers oxe or shepe goo aftraye, thou shalt not with drawe thy selfe from them: But shalt brynge them home agayne vnto thy brother. Yf thy
called Deuteronomie.

brother be not nye vnto the or yf thou knowe him not, then bringe them vnto thine awne house and lett them be with the, vntyll thy brother axe after them, and then deluyer him them agayne. In like maner shalt thou doo with his affe, with his rayment and with all loft things of thy brother which he hath lost and thou haft founde, and thou maist not with-drawe thy felse.

4 Yf thou se that thy brothers affe or oxe is fallen doune by the waye, thou shalt not withdrawe thy felse from them: but shalt helpe him to heue them vp agayne.

5 The woman shall not were that whiche pertayneth vnto the man, nether shall a man put on womans rayment. For all that doo so, 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 grounde, whether they be younge or egges, ad the dame sittenge vppon the younge or vppo the egges:

7 Thou shalt not take the mother with the younge. But shalt in any wyfe let the dame go and take the younge, that thou mayst prosper and prolonge thy dayes.

8 When thou byldeft a new house, thou shalt make

A man shal not were womencloting or a womans clothes, To weare a coat of woolle &e of flaxe is also forbi. The punnyth of hym that accuetha man unrighteously: of an adovatrer alfo &e of hym that rauysheth a mayde.
The lyte boke of Moses

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The houses beset in those cotres.

9 Thou shalt not sowe thy vyneyarde with dyuersfe se: lefth thou halowe the fede whiche thou haft sowne with the frute ofthy vyneyarde.

10 Thou shalt not plowe with an oxe ad an assf togetherr

11 Thou shalt not weere a garment made of wollen and flax together.

12 Thou shalt put rybandes vp to the iii. quarters of thy vesture wherewith thou couerest thy selve.

13 Yf a man take a wyfe and when he hath lyen with her hate her ad leye shamefull thinges vnto hyr charge and brynge vp an euell name vppon her and faye: I toke this wyfe, and whe I came to her, I founde her not a mayde: The let the father of the damfelle and the mother P. brynge forth the tokens of the damfels virginitie, vnto the elders of the citie, even vnto the gate.

16 And let the damfels father faye vnto the elders, I gau my daughter vnto this man to wife and he hateth her: and loo, he layeth shamefull thinges vnto hir charge faynge, I founde not thy daughter a mayde. And yet thefe ar the tokens of my daughters virginitie. And let them sprede the vesture before the elders off the citie.

V. 8 murum tecti per circuittum: ne efundatur fanguis in domo tua, & fhis reus labente alio, & in praceps ruente. 9 ne & fementis quam feuifi, & quae nacuntur ex vinea, pariter sanctifi-cetur. 11 contextum 12 quatuor angulos pallii tui 13 & poleta odio habuerit eam, 14 quesierisque occationes . . . obiciens ei nomen pellium 15 tollent eam . . . & ferent 17 imponit ei no-men pellium . . . hae sunt signa

M. M. N. 9 With dyuersfe seede for then the one shulde hurte the other: fo the maners & deallig of men may not be double but sngle fymple agreable in opinions & not of contrary fectes & dyuersfe doctrynes. 10 To not plowe with an oxe and an assf and not to were a garmet of wollen & lymey do meane both oone thynge, and are expounded in Leuiti. xix, d.
18 Then let the elders of that citie take that man and
19 chaftyce him and merce him in an hundred scyles of
fyluer and geue them vnto the father of the damfell,
because he hath brought vpp an euell name vppon a
mayde in Israel. And she shalbe his wife, and he maye
20 not put her awaye all his dayes. But and yf the thinge
be of a fuertie that the damfell be not founde a virgen,
21 let them bryngge her vnto the dore of hir fathers houffe,
and let the men of that citie fonge her with ftones to
deeth, because she hath wrought folye in Israel, to
playe the whore in hir fathers houffe. And so thou
shalt put euell awaye from the.
22 Yf a man be founde lyenge with a woman, that
hath a wedded huftonde, then let the
dye etherother of the: both the man that
laye with the wife and also the wife: so
shalt thou put awaye euell from Israel.
23 Yf a mayde be hauftaed vnto an huft-
bonde, and then a man finde her in the
towne and leye with her, then ye shall
bryngne them both out vnto the gates of that fame citie
and shal affone them with ftones to deeth: The damfell
because she cried not benghe in the citie: And the man,
because he hath humbled his neyghbours wife, and thou
shalt put awaye evell from the.
24 But yf a man finde a betrothed damfell in the felde
and force her and leye with her: The the man that
laye with her shalff dye alone, and vnto the damfell
shalt doo no harme: because there is in the dam-
fell no cause of deeth. For as when a man ryfeth

F 19 quos dabit...diffamaut nomen pellimun...non po-
terit dimittere eam 20 non eft in puella inuenta virginitas: 21 eici-
cent eam...quoniam fecit nefas in Israel...& auferes malum
(vv. 22, 24) 22 morietur, id eft, adulter & adultera 23 Si puellam.
desperderit vir... 24 quia humiliauit vxorem proximi sui. 25 &
preprehendens concubuerit cum ea, ipse morietur folus 26 quo-
niam ficut latro
3. 19 feyn leben lang nicht laffen muge, 20 ifts aber die
warbeyt; das...nicht ift jungfraw funden 21 tohbyt in Ifr. be-
gangen hat...das bofe (vv. 22, 24) 22 der man vnd das weyb, bey
dem er gefchaffen hat 23 yemand vertravet if 24 gefchrien hat
25 auff dem felde krieget, vnd ergreyff fie vnd fcblefft bey yhr...
der man alleyne fterben 26 Sondern gleych wie yemand
agente his neyghbour and sleyeth him, euë fo is this matter. For he founde her in the feldes and the betrothed damfell cried: but there was no mâ to succoure her.

27 Yf a man finde a mayde that is not betrothed âd take her âd lye with her âd be founde: Then the man that laye with her shall geue vnto the damfells father L. fycles of sylyuer. And she shall be his wife, because he hath humbled her, and he maye not put her awaye all dys dayes.

29 No man shall take his fathers wife, nor vnheale his fathers couerynge.

The .XXIII. Chapter

ONE that is gelded or hath his preuey membres cutt of, shall 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 congregacyon 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 not come into the congregacyon of the Lorde. Which no deformed persone myght have: left his deformytye thulde be an occasyon to defpyse the office or admynyftracion wherein he was ordeyned.
neuer come in to the congregacion of the Lorde, because they met you not with bred and water in the waye when ye came out of Egipte, and because they hyred agenst the Balaam the sonne of Beor the interpreter of Mesopotamia, to curse the. Neuerthelesse the Lorde thy God wolde not herken vnto Balaam, but turned the curse to a bleffinge vnto the, because the Lorde thy God loued the. Thou shalt neuer therfore feke that which is prosperoufe or good for them all thy dayes for euer.

Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egyptian, because thou waft a straunger in hys londe. The children that are begotten of them shall come in to the congregacyon of the Lorde in the iii. generacion.

[Fo. XLII.] When thou goest out with the host agenst thine enemies, kepe the frō all wekednesse for the Lorde is amonge you.

If there be any man that is vnclene by the reafon of vnclennesse that chaunceth hym by nyght, let him goo out of the host and not come in agayne vntyll he haue washed him felfe with water before the euen: ad then whē the fonne is dounē, let him come in to the host agayne.

Thou shalt haue a place without the host whother thou shalt reforte to and thou shalt haue a sharpe poynte at the ende of thy wepon: and when thou wilt eafe thy felfe, digge therewith and turne and couer that which
is departed from the. For the Lorde thy God walketh in thyne hoft, to rydd the and to sett thine enemies before the. Let thine hoft be pure that he se no vnclene thinge amonge you and turne from you.

15 Thou shalt not deluyer vnto his mafter the seruaunt which is escaped from his mafter vnto the. Let him dwell with the, euë 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, nor whorekeeper of the sonnes of Israel. Thou shalt nether bryng the hyre of an whore nor the pryce of a dogge in to the house of the Lorde thy God, in no maner of vowe: for euë both of them are abominacion vnto the Lorde thy God.

19 Thou shalt be no vfurer vnto thy brother, nether in mony nor in fode, nor in any maner thinge that is lent vppon vferye. Vnto a straunger thou maift lende vppon vferye, but not vnto thy brother, that the Lorde thy God maye bleffe the in all that thou setteft thyne hande to in the londe whether thou goest to conquer it.

21 When thou haft vowed a vowe vnto the Lorde thy God, se thou be not slacke to paye it. For he will surely require it of the, and it shalbe fynne vnto the. Yf thou shalt leue vowinge, it shalbe no fynne vnto the: but that which is once gone out off thy lippes, thou must kepe and doo, accordynge as thou haft vowed vnto the Lorde thy god a frewiloffrynge whiche thou haft spoken with thy mouth.

24 When thou comest in to thy neighboures vyneyarde,
XXIII. 25—XXIII. 5. called Deuteronomy.

thou mayft eate grapes thy belyfull at thine awne pleasure: but thou shalt put none in thy bagge.

25 When thou goeft in to thy neyghbours corne, thou mayft plucke the eares with thine had [Fo. XLII.] but thou mayft not moue a fycle vnto thy neyghbours corne.

The .XXIII. Chapter.

HEN a man hath taken a wyfe and maried her, yf she finde no fauoure in his eyes, because he hath spied some vnclenneffe in her. Then let him write her a bylle of devorment and put it in hir hande and fende her out of his houffe. Yf when she is departed out of his houffe, she goo and be another mans wife and the seconde hubonde hate her and write her a letter of devorment and put it in hir hande and fende her out of his houffe, or yf the seconde man dye whiche toke her to wyfe. Hir firt man whiche fent hir awaye maye not take her agayne to be his wyfe, in as moche as she is defiled. For that is abominacyon in the fyght of the Lorde: that thou defile not the lode with synne, which the Lorde thy God geueth the to enherrt.

When a man taketh a newe wyfe, he shal not goo a warrefare nether shalbe charged wyth any buynesse: but shalbe fre at home one yere and reioyfe with his wife whiche he hath taken.

V. 24 quantum tibi placuerit: foras autem ne efferas tecum. 25 falce autem non metes. xxiii, 1 propter aliquam fœcidentem 2 Cumque egressa alterum maritum duxerit 3 oderit eam... domo fua, .. fuerit 4 polluta est, & abominabilis facta... ne peccare facias terram tuam 5 non procedet ad bellum, nec ei quipiam necessitatis injungetur publice.

2. 24 bis du faft habifi, aber du solt nichts ynn deyn gesefys thun. 25 nicht drynnyn hynd vnd her faren. xxiii, 1 vmb etwa eyner vnluft willen 4 nach dem fie ift vnreyvn vnd eyn grewel fur dem HERRN, Auff das du das land nicht zu funden machiſt 5 yhm nichts aufflegen.
6. Then shall ye not take the one man's servant's wife to be your wife.

7. Neither shall ye give that which is holy unto the stranger, nor that which is estranged, neither for a hired servant, nor for a hired servant's wife.

8. Ye shall remember that ye were estrangers in the land of Egypt, and the Lorp your God did send you out thence: therefore ye shall do no unrighteousness in any manner of manner.

9. Ye shall not use the stranger ill: for ye know the manner of a stranger, when ye were strangers in the land of Egypt.

10. Do ye therefore the Lorp your God, and his judgments, and his statutes, and keep all his commandments:

11. That ye may cleave unto the Lorp your God, and he will sanctify you, as he hath promised you, and will make you a blessing, as he hath said unto you.

12. And ye shall not make payment of any manner of manner, nor shall ye give that which is holy unto the stranger, nor that which is estranged, neither for a hired servant, nor for a hired servant's wife.

13. Ye shall remember, that ye were estrangers, and ye were lawless in the land of Egypt:

14. And ye shall do no unrighteousness in any manner of manner: for ye know the manner of a stranger, when ye were strangers in the land of Egypt.

15. Do ye therefore the Lorp your God, and his judgments, and his statutes, and keep all his commandments:

16. That ye may cleave unto the Lorp your God, and he will sanctify you, as he hath promised you, and will make you a blessing, as he hath said unto you.
The fathers shall not dye for the childern nor the childern for the fathers: but every man shall dye for his awne sone.

Hynder not the right of the stranger nor of the fatherlesse, nor take wedowes rayment to pledge. But remembre that thou was a servaunte in Egipte, ad how the Lord thy God deluyered the thece. Wherfore I commaunde the to doo this thinge.

When thou cuttest doune thyne heruefte in the selde and hast forgotte a shefe in the selde thou shalt not goo agayne and sett it: But it shalbe for the stranger, the fatherlesse and the wedowe, that the Lorde thy God maye blesse the in all the workes of thyne hande. When thou beatest doune thyne oylue, trees thou shalt not make cleane riddaunce after the: but it shalbe for the stranger, the fatherlesse and the wedowe. And when thou gatherest thy vnneyarde, thou shalt not gather cleane after the: but it shalbe for the straunger, the fatherlesse and the wedowe. And remembre that thou wast a .T. servaunte in the lond of Egipte: wherfore I commaunde the to doo this thinge.

The .XXV. Chapter.

HEN there is strife betwene men, let they come vnto the lawe, and let the iudges iustifie the rightuous and condemne the trefpeafer. And yf the trefpeafer be wor-

M. 1 If there be

P. 15 suuentat animam suam 17 Non peruerstes 20 collegeris . . . non reuereris vt colligas 21 non colliges remanentes racemos xxv. 1 & interpellauerint iudices, . . . iulitiae palmam dabunt: . . . condemnatione impietatis.

L. 15 erheilt seyne seele darauff 17 nicht beugen 20 abgelesen . . . genaw ablefen . . . 21 weinberg gelefen . . . genaw aufflefen. xxv, 1 fur gericht bringen . . . den gerechten rechtfertigen vnnd den gotlofen verdaminen.
The slyte boke of Moses,

Measures and weyghtes.

thy of srypes, then let the iudge caufe to take him doune and to bete him before his face accordyng to his trespace, vnto a certayne numbre. XL. srypes he shall geue him and not passe: left yf he fhulde exceade and beate him aboue that with many srypes, thi brother fhuld appere vngodly before thyne eyes.

Thou shalt not mofell the oxe that treadeth out the corne.

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 fhraunger: but hir brotherlawe shall goo in vnto her and take her to wife and marie her. And the eldest sonne which she beareth, shall ftonde vp in the name of his brother which is deed, that his name be not put out in Ifrael.

But and yf the man will not take his fyfterlawe, then let her goo to the gate vnto the elders and fay: My brotherlawe refueth to ftere vpp vnto his brother a name in Ifrael, he will not marie me. Then let the elders of his citie call vnto him and comen with him. Yf he ftonde and fay: I will not take her, then let his fyfterlawe goo vnto him in the preſence of the elders and loose his ſhowe of his fote and ipytt in his face and anfwere and faye.

So fhall it be done vnto that man that will not bylde his brothers housſe. And his name fhallbe called in Ifrael, the vnhoed housſe.

K. 3 vngoodly 7 fyfter in lawe (v. 8)
V. 2 Pro menſura peccati, erit & plagiarum modus 3 non edant: ne fede laceratus 6 & primogenitus ex ea filium nomine illius appellabit 7 accipere vxorem frat. fui quæ ei lege debetur . . . ad portam ciuitatis, & interpellabit . . . diceteque 10 Domus difcalceati.
L. 2 nach der mas vnd zal feyner misſetat 3 fo man mehr scheſſe giβt, er zu viel geschlagen werd, vnd deyn bruder schuefl ſſ für deynen augen fey. 7 schwegeryn neme, fo folt fe, feyne schwegeryn hiwnuff gehen vnter das thor . . . eyn namen zu erwecken.8 Wenn er denn ſteht 10 des Barffurers haus.
N. 3XL. srypes: Theryfore had S. Paul no mo at any tyme. 2 Cor. xi. f. 6 Which is deed: So that he fhulde be the chylde of the brother that deed was, & not his that gatt him
Yf when men snythe together, one with another, the
wife of the one rune to, for to ryd hyr husbonde out
of the handes of him that smyteth him and put forth
hir hande and take him by the secrettes: cutt of hir
hande, and let not thine eye pitie her.
Thou shalt not haue in thy bagge two maner
weyghtes, a greate and a small: nether shalt thou haue
in thine houfe dyuerfe meaures, a great and a small.
But thou shalt haue a perfect a luft measure: that
thy dayes maye be lengthed in the londe whiche the
Lorde thy God geueth the, Forall that do sfoche thinges
ad all that doo vnright, are abhominacion vnright, wron^
unto the Lorde thy God.

Remembre what Amalech dyd vnto the by the
waye after thou cameft out of Egipte, he mett the by
the waye and smote the hymnoft of you, all that were
ouer laboured and dragged by hynde, when thou waft
faynted and werye, and he feared not God. Therfore
when the Lorde thy God hath geuen the reft from all
thyne enemyes rounde aboute, in the londe whiche
the Lorde thy God geueth the to enheret and poifiefe:
se that thou put out the name of Amalech from vnder
heauen, ad forget not.

M. 13 two maner of weyghtes
V. 11 iurgium viri duo, & vnum contra alterum rixari coeperit
12 nec slecteris super eam vila mifericordia. 15 pondus habeis
iuflum & verum, & modius æqualis & verus 16 abominatur...
& auerfatur omnem iniuflitiam. 19 requiem, & subiecerit...
delebis
L. 11 leufft zu 12 auge sol yhr nicht verfchonen. 15 vollig vnd
recht gewicht... Epha 19 austilgen.
M. M. N. 11 Put forth her hande etc.: God wyll that a wo-
man be moare shame faft then ether to exerce the feate of a mã
in Feyghtynge or to touche that mêbre.
The XXVI. Chapter.

When thou art come in to the londe whiche the Lorde thy God geueth the to enherrt and haft enjoyed it and dwell-
est there in: take of the first of all the frute of the erthe, which thou haft brought in out of the lande that the Lorde thy God geueth the and put it in a maunde and goo vnto the place maunde, baft
ket

3 make his name dwell there. And thou shalt come vnto the preaft that shalbe in thofe dayes ad faye vnto him I knowdge this daye vnto the Lorde thy God, that I am come vnto the contre whiche the Lorde fware vntooure fathers for to geue vs.

4 [Fo. XLV.] And the preaft shall take the maunde out of thine hande, and set it doune before the alter of the Lorde thy God. And thou shalt anfwere ad faye before the Lorde thy God: The Sirians wolde haue destroyed my father, and he went doune in to Egipte ad fogeorned there with a few folke and grewe there vnto a nacyon greate, myghtie and full of people. And the Egyptians vexed vs ad troubled vs, and laded vs with cruel bond-
age. And we cried vnto the Lorde God ofoure fathers,

V. 1 daturus eft poffidendam, & obtinueris eam de cunctis frugibus tuis primitias, & pones . . vt ibi inuocetur nomen 3 Pro-
titeor hodie coram domino 5 loqueris . . Syrus perquebatur . . . in pauciffimo numero . . . & infinite multitudinis.

4. 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 vmbbringen 

M. R. N. 5 The Sirïas would haue destroyed etc.: The Chaldee interpret, the Sirian went aboute to destroye my father meaning (as fome fuppofe) laban, of whom Gene. xxxi. The .Lxx. my father left or forfoke Siria. The comé tran-
lacyon readeth, the Sirian did perfequate my father: fignifying, as fome interpretate, that Siria the contrety of ther fathers had expelled the and thruft them out.
and the Lorde herde oure voyce and loked on oure aduersyte, laboure and oppresiyon. And the Lorde brought vs out of Egipte with a mightye hande and a stretched out arme and with greate terebleneffe and with fygnes and wonders. And he hath brought vs in to this place and hath geue vs this londe that floweth 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 fay before the Lorde thy God: I haue brought the halowed thinges out of myne houffe: and haue geuen thame vnto the Leuite, the ftraunger, the fatherleffe and the wedowe, acordynge to all the commaundmentes which thou commaundest me: I haue not ouerfkypped thy commaundmentes, nor forgetten 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 voyce of the Lorde my God, and haue done after all that he com-mauned me, loke doune from thy holy habitacyon heauen and bleffe thy people Israel and the lande which

F. 7 humilitatem nofram, & laborem atque anguftias 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 fum oblivus imperii tui. 14 in re tenebri ... ficut præcepisti mihi. 15 sanctuario tuo, & de excefo caelorum habitaculo

2. 7 zwang, erbet und leyd 8 vnd füret vns aus 9 vnd bracht vns 10 Nu bringe ich ... das der Herr vns geben hat. 12 zu-ammen bracht haft ... das fie effen ynn deynem thor vnd fart werden. 14 nicht zu den todten dauon gegeben ... wie du myr gepotten haft. 15 heyligen wonung vom hymel

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thou hast geuen vs (as thou fwarest vnto oure fathers) a lond that floweth with mylke and honye.

16 This daye the Lorde thy God hath commaunded the to doo these ordinances and lawes. Kepe them therefore and doo them with all thyne hert and all thy soule. Thou haft fett vpp the Lorde this daye to be thy God and to walke in his wayes and to kepe his ordinances, his commandments and his lawes, and

17 [Fo. XLVI.] to herken vnto his voyce. And the Lord hath fett the vp this daye, to be a feuerall people vnto him (as he hath promyfed the) and that thou kepe his commandments, and to make the hye aboue all nacyons which he hath made, in prayfe, in name and honour: that thou mayft be an holy people vnto the Lord thy God, as he hath sayed.

The XXVII. Chapter.

AND Mofes with the elders of Irael comande the people sayenge: kepe all the com-

1 maundmentes which I com-

2 maunde you this daye. And when ye be come ouer Iordan vnto the londe which the Lorde thy God geueth the, fett vpp greate stones and playfter them with playf-

3 ter, and write vpö the all the wordes of this lawe,

1. 17 Dominum elegisti hodie . . . 18 populus peculiaris, sicut locutus est tibi 19 & faciat te excelsiore cunctis gentibus quas creauit in laudem, & nomen, & gloriam suam xxvii, 2 dabat tibi (v. 3) . . . calce leiugabis (v. 4)

2. 17 Dem Herrn haftu heutte geredt 18 Vnd der Herr hatt dyr heut geredt . . . feym voelck des eygenthums feym folt wie er dyr geredt hat . . . vnd er dich das hohiffe mache zu lob, namen, vnd preyfs vber alle wilcker. xxvii, 1 sampt den Elifften 2 gebn wirt (v. 3) . . . kalck tunchen (v. 4)

3. 17 Thou haft fett vp the Lorde etc.: Or thou haft caufed to be sayde that ¥ Lorde shulde be vnto the for thy God: or, as many wil, he made the to faye, that is, he was the caufe that thou shuldest faye, that the Lorde shulde be vnto ¥ for thy God.
when thou art come over: that thou mayst come in to the land which the Lord thy God gave thee: a land that floweth with milk and honey, as the Lord God of thy fathers hath promised thee.

4 When ye be come over Jordan, see that ye set up these stones which I command you this day in mount Ebal, and playster them with playster. And there bylde vnto the Lord thy God, an altare of stones and see thou lifte. vpp no yerne uppon them:

5 But thou shalt make the altare of the Lord thy God of roughstones and offer burnt offrunge thereon vnto the Lord thy God. And thou shalt offer peaceoffrunges and shalt eate there and rejoyse before the Lord thy God. And thou shalt write vpon the stones all the wordes of this lawe, manystily and well

6 And Moses with the preastes the Leuites spake vnto all Israel sayenge: take hede ad heare Israel, this daye thou art become the people of the Lord thy God.

7 Herken therefor vnto the voyce of the Lord thy God ad do his commaundmetes ad his ordinaunces which I commaunde you this daye.

8 And Moses charged the people the same daye sayenge: these shall stonde vpon mount Grisim to bleffe the people, when ye are come over Jordan: Syemon, Leui, Iuda, Isachar, Ioseph and Ben Iamin. And these shall stonde apon mount Eball to curse: Ruben, Gad Asfer, Zabulon, Dan and Neptaly. And the Leuites shall beginne ad saye vnto all the men of Israel with a loude voyce.

9 Curfed be he that maketh any carued image or image of metall (an abhominacion vnto the Lord, the worke of the handes of the craftsman) and putteth it in a secrett place: [Fo. XLVII.] And all the people shall anfwere and saye Amen.
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 markes 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 stranger, fatherlesse and wedowe, and all the people shall faye Amen.
20 Curfed be he that lieth with his fathers wife because he hath opened his fathers coueringe, ad all the people fshall faye Amen.
21 Curfed be he that lieth with any maner beef, and all the people shall faye Amen.
22 Curfed be he that lieth with his syfter whether she be the daughter 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 neibhoure secrely, and all the people shall faye Amè.
25 Curfed be he that taketh a rewarde to flee innocent bloude, and all the people shall faye Amen.
26 Curfed be he that mätayneth not all the wor-. P. des of this lawe to doo them, ad all the people shall faye Amen.

P. 16 non honorat patrem 17 transfert 18 errare facit 19 per- uertit judicium 20 dormit cum vxore . . reuelat operimentum lectuli eius. 24 clam percufferit —Maledictus qui dormit cum vexore proximi sui. & dicet omnis populus, Amen . . 25 animam sanguinis innocentis. 26 permanet in sermonibus legis huius, nec eos opere perficit.

L. 16 feym vater . . flucht 17 grentse engert 18 yrren macht 19 das recht . . beuget 20 bey feynes vaters weyb ligt . . den flugel 24 heymlich síclectic 25 die feele des vnsculdigen bluts 26 alle wort difes gefetts auffrichtet das er darnach thue
The XXVIII. Chapter

If thou shalt herken diligently vnto the voyce of the Lorde thy God, to obserue and to do all his communandmentes which I commaunde the this daye. The Lorde wil set the an hye aboue all nacions of the erth. And all these bleffynges shal come on the and ouer take the, yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the feldes, blessed shal be the frute of thy body, the frute of thy grounde and the frute of thy catell, the frute of thine oxen, and thy flockes of shepe, blessed shal thine almery, a almery be ad thy store. Blessed shalt thou be, both when thou goest out, ad blessed whe thou come in.

The Lorde shal smyte thyne enemyes that rufe agent the before thy face. They shal come out agent the one waye, and flee before the seuen wayes. The Lorde shal commaunde the bleffynge to be with the in thy store houfes ad in all that thou setteft thine hande to, and will bleffe the in the lande which the Lord thi god geueth the.

The Lorde shal make the an holye people [Fo. XLVIII.] vnto hymelfe, as he hath sworen vnto the:

T. 1 Si autem audieris & apprehendent te: si tamen . . au- dieris, 4 ventris . . greges armentorum . . caulae ouium 5 reliquiae tuae (v. 17). 6 Benedictus eris ingredientis & egrediens. 7 in con- spectu tuo. 8 Emittet dom. benedictionem super cellaria . . opera manuum tuarum . . in terra quam acceperis.


3. 11. 5 Deyn korb: das ist alles was du beseyt legeft zu behalten vnd alles was du brauchef.
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 afferde off the. And the Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute off thy catell and in the frute of thy grounde, in the londe whiche the Lorde sware vnto thy fathers to geue the.

11 The Lorde shall open vnto the his good trea-ure, euen the haue, to geue rayne vnto thy londe in due ceaflux and to bleffe all the labours of thine hande. And thou shalt lende vnto many nacyos, but shalt not neede to borowe thy selfe.

12 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 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 fraung goddes to serue them.

13 But and yf thou wilt not herken vnto the voyce of the Lorde thy God to kepe and to .P. doo all his commaundmentes and ordinaunces which I commaunde the this daye: then all these curses shal come vpon the and ouertake the: Cursed shalt thou be in the towne, and cursed in the felde, cursed shal thyne almyr be and thi store. Cursed shal be the frute of thy body ad the frute of thy lond be ad the frute of thine oxen ad the flockes of thy shepe. And cursed shalt thou be when thou goest in, ad whe thou goest out.

14 And the Lorde shall sende vpon the curfyng, 

V. 9 si custodieris si fructu terræ tuee quam iuravit 13 in caput, et non in caudam (v. 44): & eris semper supra, & non subter 14 non declinaveris 15 & apprendent te.

2. 9 darumb das du . . . helit 10 nach dem namen 13 zum heubt . . . nicht zum schwantz (v. 44) vnd . . . oben ichwében vnd nicht vnten liegen 14 nicht gewichen bill

15. 14 Bowe not from any etc.: To bowe vnto the ryght haide is to adde to the woorde of God, And to bowe vnto the lefte is to take awaye, as in the prouer .iii, d.
goynge to nought and complaynyng in all that thou settest thine hande to what soever thou doest: vntyll thou be destroyed ad brought to nought quyckely, because of the wekedneffe of thyn invencyons in that thou haft forfaken the Lorde. And the Lorde shal make the peftilence cleaue vnto the, vntyll he haue confumed the from the londe whether thou goest to enioye it. And the Lorde shal smyte the with swel-lynge, with feuers, heet, burnynge, wetherynge, with smytynge and blaitinge. And they shall folowe the, vntyll thou perife.

23 And the heauen that is ouer thy heed shalbe brasfe, and the erth that is vnder the, yerne.

24 And the Lorde shal turne the rayne of the lade vnto powder ad duft: even fro heauen they [Fo. XLIX.] shal come doune vpö the, vntyll thou be brought to nought. And the Lorde shal plage the before thine enemyses: Thou shalt come out one waye agenst them, and flee seuen wayes before them, ad shalt be scatered amonge all the kingdomes of the erth. And thy car-caffe shalbe meate vnto all maner foules of the ayre ad vnto the bees 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 shal smyte the with madneffe, blyndneffe and dasynge

V. 20 famem & esuriem, & increpationem ... velociet, propter adiunctiones tuas pestilias 21 Adiungat ... pestilentiam 22 ege-flate, febri & frigore, ardore & æflu, et æcre corrupto ac rubigi- ne, & perfequatur 23 terra quam caelas 24 puluerem, & de caelo ... cinis 25 Tradat te dom. corruentem 25 abigat. 27 vcere Aegypti, & partem corporis per quam fiercora digeruntur, scabies quoque & prurigine 28 furore mentis

I. 20 bald vmbringe, vmb deynes bofen thuns willen 22 schwulft, fiber, hitze, brand, brunft, durre vnd bleyche, vnd wirt dich verfolgen 24 slaub, vnd affchen fur regen ... affchen vom hymel 26 scueucht. 27 drufen Aegypti, mit feygwarten, mit grind und kretz 28 rafen des hertzen ...

I. Mt. X. 20 Klagen: das ilt wenn das volck klagt, heulet vnd schreyet vber die theurung vnd iamer ym land da alles sich weg frillet vnd vnterhenden verchwindet, welches geschiht, das Gott dem land nicht fegenet, fondern flucht vnd schilt.
of herte. And thou shalt grope at none daye as the blynde grope in darkenesse, and shalt not come to the right waye.

And thou shalt suffer wronge only and be polled euermore, and no man shall foker the, thou shalt be betrothed vnto a wife, and another shalt lye with her. Thou shalt bylde an houffe and another shalt dwell therein. Thou shalt plante a vyneyarde, and shalt not make it come. Thy ox shall be flayne before thyne eyes, ad thou shalt not eate thereof. Thy affe shall be violently taken awaye euermore, and not be restored the agayne. Thy shepe shall be geuen vnto thine enemyes, ad no man fhall helpe the.

Thine fonez ad thy daughterz shall be geue vnto another nacion, and thyne eyes shall fe and dafe vppon them all daye longe, but shalt haue no myghte in thyne hande. The frute of thy londe and all thy laboures shall a nacyon which thou knowest not, eat, ad thou shalt but softe violence only and be oppressed alwaye: that thou shalt be cleane bylde thy selfe for the fyghte of thyne eyes whiche thou shalt fe.

The Lord shall smyte the with a myfcheuous botche in the knees ad legges, so that thou cauf not be healed: euë from the sole of the fote vnto the toppe of the heed. The Lorde shall brynge both the and thy kyng whiche thou haft fett ouer the, vnto a nacyon whiche nether thou nor thy fathers haue knowne, and there thou shalt ferue ftraunge goddes: euë ad ftone.

And thou shalt goo to waft ad be made an enfsample ad a geyngestocke vnto al naciës whether the Lord fhall carye the. Thou shalt carie moch feed out in to

Mat. 29 at none dayes ... y ryght awaye 30 betrawthed

T. 29 non dirigas vías tuas ... calumniam fullineas, & opprimis violentia 30 non habites in ea ... non vindemies eam. 32 deficientibus ad conspectum eorum 33 temer calumniam fullineas, & oppressus 34 flupens ad terrem eorum 37 eris perditus, in procerbium ac fabulum

L. 30 nicht drynnen wonen. 31 nicht gemeyn machen. 32 alle werden vber yhnen. 34 wanfynnig 37/vnd wirfl verwuflft, vnd eyn sprich wort vnd fabel
the felde, and shalt gather but little in: for the locustes 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 it. Thou shalt haue olyue trees in all thy costes, but shalt not be anoynted with the oyle, for thynke olyue trees shalbe rooted out. Thou shalt get bonnes ad doughters, but shalt not haue them: for they shalbe caried awaye captuye. All thy trees and frute of thy londe shalbe marred with blafynge.

The straungers that are amonge you shall clyme aboue the vpp an hye, ad thou shalt come doune be-neth alowe. He shall lende the ad thou shalt not lende him, he shalbe before ad thou behynde.

Moreouer all these curfes shall come vppó the and shall folowe the and overtake the, tyll thou be de-stroyed: because thou herkenedeft not vnto the voyce of the Lorde thy God, to kepe his cameoundmetes ad ordinaunces whiche he comauded the, ad they shalbe vppó the as miracles ad wonders ad vppon thy seed for euer. And because thou seruedeft not the Lorde thy God with ioyfulnesse and with a good herte for the abundaunce of all thinges, therfore thou shalt serue thynke enemye whiche the Lorde shal fende vppon the: in hunger and thruf, in nakednesse and in nede off all thynge: and he shall put a yocke off yerne vppon thynge necke, vntyll he haue broughte. P. the to noughte.

And the Lorde shall brynge a nacion vppon the from a farre, euen from the ende off the worlde, as swyte as an egle fleeth: a nacion whose tonge thou

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Ar. 38 for the greshoppers 49 flyeth
P. 40 quia defuent, & 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 lastitia 49 in similitudinem aquilae volantis cum impetu
L. 40 ausgeriffen 43 erunder fleygen vnd ymer vnterligen 46 darumb werden zeychen vnd wunder an dyr feyn 47 mit fro-lichem vnd gutem herzen 49 wie eyn Adeler fleuget
Ar. N. 42 blaftynge: Or greshoppers, some reade vermyn. 46 as miracules and wonders: Myracles do sometyme streangthen the weaknesse of the faithfull and blynde the vnfaithfull, and be vnto them a wytneffe of dànacyon.
shall not vnderstonde: a herde saoured nacion whiche shall not regarde the perfon of the olde nor haue compasśion on the younge. And he shall eate the frute of thy londe and the frute of thy catell vntyl he haue destroyed the: so that he shall leaue the nether corne, wyne, nor oyle, nether the écreafe of thyne oxen nor the flockes of thy shepe: vntyl he haue brought the to nought. And he shall kepe the in all thy cities, vntyl thy hye ad stronge walles be come done wherei thou trustedest, thorow all thy londe. And he shall besiege 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 thyn eawe bodye: the flefh of thy fonnes and off thy doughters which the Lorde thy God hath geuen the, in that strayteneffe and sege wherewith thyne enemye shall besiege the: so that it shall greue the man that is tender and exceadynge delycate amonge you, to loke on his brother and vpon his wife that lyeth in hys boforme ad on the remnaunte of his childern, whiche he hath yet lefte, for feare of geuyenge [Fo. LI.] vnto any of them of the flefh of hys childern, whiche he eateth, because he hath noughte lefte him in that strayteneffe and sege wherewith thyn eemey shall besiege the in all thy cytyes.

Yee and the woman that is fo tender and delycate amonge you that she dare not aventure to sett the sole of hyr foote vpon the grounde for softnesse and tendernesse, shalbe greued to loke on the hufbonde that leyeth in hir boforme and on hyr fonne and on hyr doughter: 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 cate

\[ \text{AL. 52 kepe the in, in all thy cities ... thorow all the lande} \\
\text{56 adueture} \\
\text{V. 50 gentem procacissimam, quæ non deferat 52 conerat ...} \\
\text{Obideberis 53 in angustia & vaftitate qua opprimet 55 in ob-} \\
\text{fidence & penuria qua vaftauerint 56 Tenera mulier & delicata} \\
\text{(v. 54) ... propter mollitiem & teneritudinem nimiam, inuidebit} \\
\text{1. 52 engften ... geengftet wederen 53 angif vnd not (vv. 55,} \\
\text{57) 54 ein man der zuuor zertlich vnd ynn lußen ... vergonnen (cl.} \\
\text{v. 56 Eyn weyb, etc.) 55 engften 57 die afherburd die zwisschen yhr eygen beynen find ausgangen} \]
them for nede off all thynges secretely, in the strayteneffe and sege wherewith thine enemye shall besiege 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 seare this glorious and fearfull name of the Lorde thy God:

59 the Lorde will smyte both the and thy feed with wonderfull plages and with greate plages and of longe continuance, and with euell sekeineses and of longe duraunce.

60 Moreouer he wyll brynge vpon the all the diseases off Egypte whiche thou waft afrrayed off, and they shall clea- .

61. ye vnto the. Thereto all maner sekeineses and all maner plages whiche are not wrytten in the boke of this lawe, wyll the Lorde brynge vpon the vntyll thou be come to noughte. And ye shalbe lefte sewe in number, where to fore ye were as the starres off heauen in multitude: because thou woldeft not herke vnto the voyce of the Lorde thy God.

63 And as the Lorde reioyfed ouer you to do you good and to multiplye you: euen so he will reioyfe ouer you, to destroye you and to brynge you to noughte. And ye shalbe wafted from of the lande whether thou goeft to enioye it, And the Lorde shal scatter the amonge all nacyons from the one ende of the worlde vnto the other, and there thou shalt ferue strange goddes, which nether thou nor thy fathers haue knowne: euen wod and stone.

65 And amonge these nacyons thou shalt be no small seafon, and yet shalt haue no reste for the sole of thy foote. For the Lorde shall geue the there a treblenge herte ad dafynge eyes and forowe of mynde. And thy lyfe shall hange before the, and thou shalt seare both daye

F. 58 nomen ... hoc est dominum deum tuum 59 plagas magnas & perfeuerantes, inhirmitates pellimas & perpetuas 60 omnes afflictiones Ægypti 64 a summilitate terræ vique ad terminos eius 65 non quiesces ... cor pauidum, & defic, oculos, & animam consumptam mcerore 66 vita tua quaifi pendens ante te.

3. 58 namen den Herrn deynen Gott 59 wunderlich mit dyr vmbgehen 60 alle leuæ Egypti 62 Ægypti 62 ewer wenig pubels vberbleyben 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 truft in thy lyfe. In the mornyng thou shalt faye, wolde God it were nyghte. And at nyghte thou shalt faye, [Fo. LII.] wolde God it were mornyng. For feare off thyne herte whiche thou shalt feare, and for the fyghte of thyne eyes whiche thou shalt fe.

68 And the Lorde shall brynge the in to Egipte agayne with shippes, by the waye which I bade the that thou shuldeft fe it nomoare. And there ye shalbe folde vnto youre enemies, for bondmen and bondwemen: and yet no man shall bye you.

— The .XXIX. Chapter.

THESE are the wordes of the appoyntmet which the Lorde commaunded Mofes to make with the childef of Ifrael in the londe of Moab, befyde the appoyntment whiche he made with them in Horeb.

2 And Mofes called vnto all Ifrael and fayed vnto them: Ye haue fene all that the Lorde dyd before youre eyes in the lande of Egipte, vnto Pharao and vnto all his feruauntes, and vnto all his londe, and the greate temptacyons whiche thyne eyes haue fene and thofe greate myracles and wonders: and yet the Lorde hath not geuen you an herte to perceau, nor eyes to fe, nor eares to heare vnto this daye.

5. And I haue led you xl. yere in the wilderneffe: and youre clothes are not waxed olde vppon you, nor are thy showes waxed olde vppon thy fete. Ye haue eaten

F. 67 propter cordis tui formidinem, qua terreberis 68 per viam de qua dixit tibi . xxix, 2 in terra Aegypti 3 signa illa portentae ingentia 4 cor intelligens 5 Adduxit vos . . . attrita vestimenta . . . calceamenta . . . vetuflate confumpta sunt

Z. 67 Wer gibt . . . Wer gibt . . . fur grofler furcht . . die dich schrecken 68 durch den weg, davon ich gefagt hab. xxix, 2 ynn Egypten . . 3 groffe zeychen vnd wunder 4 eyn hertz, das verfendig were 5 Er hat euch . . . laffen wandeln . . veraltet . . veraltet

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no bred nor droncke wyne or frounge 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 Hebron and Og kynge of Bafan came out agenst you vnto batayle, and we smote them and toke their londe and gaue it an heritaunce vnto the Rubenites and Gadites and to the halfe tribe of Manasse. Kepe therfore the worde of this appoyntment and doo them, that ye maye vnderfonde all that ye ought to doo.

8 Ye fonde 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: youre childern, youre wyues and the ftraungere that are in thyne hoft, from the hewer of thy wod vnto the drawer of thy water: that thou shuldeft come vnder the appoyntment of the Lorde thy God, and vnder his othe which the Lorde thy God maketh with the this daye.

9 For to make the a people vnto him selfe, and that he maye be vnto the a God, as he hath sayed vnto the and [Fo. LIII.] as he hath sworne vnto thi fathers Abra- ham, Isaac and Iacob.

10 Also I make not this bonde and this othe with you only: but both with him that ftedeth here with us this daye before the Lorde oure God, and also with 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 paffed by. And ye haue fene their abominaciōs and their ydolles: wod, ftone, filuer and golde which they had.

Mt. \( \text{Mt. 9 wordes} \)

V. \( \text{V. 6 vt sciretis 7 et venitis ... occurrentes nobis ad pugnam.} \)

9 verba ... vt intelligatis vniuerfa quæ facitis. 10 atque doctores, omnis populus Israel 11 exceptis lignorum casōr. 12 vt transeas in fœdere 15 fed cunctis præsentibus & absentibus. 17 abomina-

\( \text{tiones} & \text{ fordes, id eft idola eorum ... quæ celebant.} \)

2. \( \text{2. 6 auff das du wissest 7 Vnd da yhr kamet ... mit vns zu freytten 9 die worst ... auff das yhr klug feyt ynn allem das yhr thu} \). 10 die vbersten ewr flennmen, ewr Elſiflen, ewr ampleut, eyn yderman 12 eynhergehen 15 mit denen, die heutte nicht mit vns find, 17 yhr grewel vnd yhre gotzen ... die bey yhn waren. \)
Left there be amonge you man or woman kynder or trybe that turneth awaye in his hert this daye from the Lord oure God, to goo ad ferue the goddes of these nacions: and left there be amonge you some roote that bereth gall and wormwod, so that when he heareth the wordes of this curfe, he bleffe him selfe in his hert fayenge: I feare it not, I will ther fore walke after the luft of myne awne hert, that the drounken destroye the thurstie.

And so the Lorde will not be mercyfull vnto him, but then the wrath of the Lorde ad his gelousye, smoke agens that man, ad al the curfes that are written in this boke light vpph him, and the Lorde d oo out his name fro vnder heauen, and separate him vnto euell out of .

all the trybes of Israel acordynge vnto all the curfes of the appoyntement that is written in the boke in this law.

So that the generacion to come of youre childern that hal ryfe vpp after you ad the ftraunger that shall come from a ferre londe, faye when they fe the plages

... that the drounken may peryfh with the thystye.

V. 18 mulier, familia ... radix germinans fel & amartidi-nem. 19 iuramenti huius ... Pax erit mihi, & ambul. in prauitate cordis mei: & affumat ebria fitientem 20 quammaxime furor eius fumet ... & deleat 21 & confumat eum in perditionem ... in libro legis huius ac foederis

1. 18 eyn weyb, odder eyn gefind ... galle vnd wermut trage 19 difes fluchs dennoch sich segene ... spreche, Es wirt so bofe nicht, Ich ... wie es meyn hertz dunckt, das die truncke mit der durtigen verloren werde. 20 ausstilgen 21 abfondern zum vbel ... lauts aller fluche des bunds

A. 19 The drounken man etc.: By this is fygnyfied, that bothe the wycked teacher & the dyfcyple which receaueth euell doctrine shall peryfh together. Some reade that the drounken maye be put to the thristye (sic). Some, that drounkenfie maye be put to thrift.

L. A. N. 19 Es wirt so bofe nicht: Das ict der rauchlofen leut wort vnd gedancken, Ey die helle ict nicht so heys, Es hat nicht nott, der teuffel ict nicht fo grewlich als man yhn malet, wilchs alle werckheyilyn frech vnd turftiglich thun, ia noch lohn ym hymel gewarten. das die trunckene: Das ict, das lerer vnd junger mitenander verloren werden, Der lerer ict der truncken von feynem tollen weyn, da Efaias von fagt, der sehct vber vnd verfuert mit fich die durtigen vnd ledigen feelen, die da ymer lernen, vnd nymer zur warheit komen, wie Sanct Paulus fagt.
of that londe, and the diæases where with the Lorde hath smyttten 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 ãd Zeboim: which the Lorde ouerthrew in his wrath and angre.

And than all nacions also faye: wherfore hath the Lorde done of this facion vnto this londe? O how fearfe is this greatt wrath? And men shal faye: becaufe they lefte the testamët of the Lorde God of their fathers which he made with them, whe he brought them out of the lande of Egipte. And they went ãd ferved ftraunge goddes and worshipped them: goddes which they knewe not and which had geuen them nought. And therefore the wrath off the Lorde waxed whote vppon that londe to brynge vppon it all the curfes that are written in this boke. And the Lorde caft them out of their londe in angre, wrath and greate furyou- [Fo. LIII.] fneffe, and caft thë in to a ftraunge londe, as it is come to paffe this daye.

The secrettes perteyne vnto the Lorde oure God and the thinges that are opened perteyne vnto us and oure childern for euer, that we doo all the wordes of this lawe.

M. 23 falt, & y it is 24. And then shal 29. The secrettes of the Lorde oure God are opene vnto vs

F. 23 ita vt utra non feratur ... in exemplum subuerptionis Sod. ... quas subuerit 24 quae eif hæc ira furois eius immenfa? 25 Ægypti: 26 & fereuerunt ... & quibus non fuerant attributi 28 in indignatione maxima ... sic ut hodie comprobatur. 29 Ab- fcondita, domino. ... : quæ manifesta sunt, nobis

V. 23 gelych wie Sodom ... vmbkeret find 24. Was ift das fur fo groller grymmiger zorn? 26 vnd find hyngangen ... vnd den nichts zu getylet ift. 28 mit groffem zorn, grym vnd vngna- den ... wie es fëhet heuttigs tages, 29 Das geheymnis des Herrn vnsers Gottis ift vns vnd vnfem kindern eroffnet ewiglich

M. 29 are opened: That is, the Lord hath opened vnto vs his wyll before all other people.

2. M. X. 29 Das geheymnis: wil fo fagen, Vns Iuden hat Got fur allen volckern auff erden, feynen willen offenbart, vnd was er yc lynne hatt, drumbollen wir auch defte vleiffiger feyn.
The .XXX. Chapter.

WEN all these wordes are come vpö the whether it be the bleffinge or the curse which I haue set before the: yet yf thou turne vnto thyne hert amonге all the na-cions whother the Lorde thi God hath thruise the, and come agayne vnto the Lorde thi God äd herken vnto his voyce acordinge to all that I cõ-
maunde the this daye: both thou and thi childern with all thine hert and all thi foule: Then the Lorde thi God wil turne thi captiuite äd haue cõppaffion vpö the äd goo äd fett the agayne from all the nacions, amöge which the Lorde thi God shall haue scatered the.

Though thou waft caft vnto the extreme partes of heauen: euen from thence will the Lorde thi God gather the and from thence fett the and brynge the in to the lande which thi fathers possiess, and thou shalt enioye it. And he will fhewe the kyndneffe and .P. multiplye the aboue thi fathers. And the Lorde thi God will circumcyfe thine hert and the hert of thi seed for to loue the Lorde thi God with all thine hert and all thi foule, that thou mayft lyue. And the Lorde thi God will put al these curfes vpö thine enemyes and on thë that hate the and perfcute the.

But thou shalt turne and herken vnto the voyce of the Lorde and doo all his commaundmentes which I 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

A.C.S. The worde of God is not farre from thë that fëke for it, but in their mouthes and hertes.
called Deuteronomy.

catell and frute of thi lande and in riches. For the Lorde will turne agayne and rejoyfe ouer the to doo the good, as he reioyfed ouer thi fathers: Yf thou herken vnto the voyce of the Lorde thy God, to kepe his com-
maundmentes 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.

For the commaundment which I comande the
this daye, is not separated from the nether ferre of.

It is not in heauen, that thou neadeft to faye: who shal goo vpp for us in to heauen, and sett it us, that
we maye heare it ad doo it: Nether is it beyonde the see, that thou shuldeft faye: who shal goo ouer faye for us and sett [Fo. L.V.] it us that we maye heare it and doo

it: But the worde is very nye vnto the: euen in thi mouth and in thine hert, that thou doo it.

Beholde I haue sett before you this daye lyfe and
good, deeth and euell: in that I comande the this
daye to loue the Lorde thi God and to walke in his
wayes and to kepe his commaundementes, his ordy-
nanues and his lawes: that thou mayft lyue and multi-
plye, and that the Lorde thy God maye blesse the in
the londe whother thou goest to possesse it.

But and yf thyne hert turne awaye, so that thou
wilt not heare: but shalt goo afraye and worshepe
ffraunge goddes and ferue them, I pronounce vnto you
this daye, that ye shal surely pereffi and that ye shal
not prolonge youre dayes vppon the londe whother
thou paflcft ouer lordayne to goo and possesse it.

I call to recorde this daye vnto you, heauen and
erth, that I haue fett before you lyfe and deeth, blef-
ynge and curfyngge: but chofe lyfe, that thou and thi

A. 12 for vs to heauen

V. 9 in vberate terræ tuae, & in rerum omnium largitate.

11 non supra te 13 vt cauferis, & dicas ... poterit transire
mare ... audire & facere quod praecipitum est ? 15 bonum, & econ-
trario mortem & malum: 16 vt diligas ... atque multiplicet 17
atque errore deceptus 18 prædico tibi 19 Elige ergo vitam

2. 9 an der frucht deyns lands, zum gutten. 11 nicht zu wun-
derlich, noch zu ferne 14 faft nah 15 das bole, 16 der ich dyr
heute gepiete 17 fondern sellest aus 19 das du das leben erweleff
feed maye lyue, in that thou louest the Lorde thi God herkeneft vnto his voyce and cleauest vnto him. For he is thi life and the lengthe of thi dayes, that thou mayft dwell vpon the erth which the Lorde iware vnto thi fathers: Abraham, Iaac and Iacob to .

The .XXXI. Chapter.

ND Mofes went and spake these wordes vnto all Israel and fayed vnto them I am an hundred ad .xx. yere old this daye, ad can nomoare goo out and in. Alfo the Lorde hath fayed vnto me, thou shalt not go ouer this Iordayne. The Lord youre God he will go ouer before the ad he will destroye thes naciones before the, ad thou shalt coquere the. And Iofua he shall goo ouer before the, as the Lorde 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 destroyed.

And when the Lorde hath deluyered them to the, se that ye doo vnto them acordyng vnto all the co-

maundmentes which I haue cõmaunded you. Plucke vpp youre hartes and be stronge, dreade not nor be aferde of them: for the Lorde thi God him selfe will goo with the, and wil nether let the goo nor forfake the:

\( \text{N. } 2 \text{ an h} \text{} \text{dred & .xx. yere this daye } 4 \text{ Sehon} \\
\text{V. } 20 \text{ et illi adhæreas (ipfe eft enim vita . . . ) } \text{xxxi, 2 præfertim} \\
cum 3 deus tuus . . omnes gentes has 4 delebitque eos. 5 similiter facietis 6 Viriliter agite, & confortamini . . nec paueatis ad con-

spectum eorum

\( \text{2. } 20 \text{ vnd yhm anhanget, Denn das ift deyn leben. } \text{xxxi, 3} \\
\text{Der Herr deyn Gott . . das du fie eynnemesf 6 Seyt getroft vnd freydig} \\
\text{\( \text{N. M. X. } 2 \text{ Go out and in: To go in and oute is to exercyfe the offyce of a myniftre & leader of thi: as chrift fayth of the minifters aud paftoures. } \text{Iohan. x, a.} \\

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And Mo\$es called vn\$o Iosua and say\$d vn\$o him in
the fighte of all I\$rael: Be fr\$\$e and bolde, for thou
mu\$t goo with this people vn\$o the lon\$e which the
Lorde [Fo. LVI.] hath sworne vn\$o their fathers to
gue them, and thou sh\$\$t gue it them to enh\$\$eret.

And the Lorde he sh\$\$t goo before the âd he sh\$\$t be
\$ith, and wil not let the goo nor forfake the, seare
not therfore nor be discomfor\$ted.

And Mo\$es wrote this lawe and delyuer\$ed it vn\$o the
prea\$tes the son\$es of Leui which bare the arke of the
tef\$ament of the Lorde, and vn\$o all the elders of I\$rael,
and commaunded them say\$enge: At \$\$\$e ende of .vii
yere, in the tyme of the fre yere, in the fe\$t of the tab-
ernacles, when all I\$rael is come to appere before the
Lorde thi God, in the place which he hath cho\$\$en: fe
that thou reade this lawe before all I\$rael in their eares
Gather the people together: both men, wemen and
childern and the fstraungers that are in thi cities, that
they maye heare, lerne and seare the Lorde youre God,
and be diligent to kepe all the wordes of this lawe,
and that theyr childern which knowe no\$hinge maye
heare and lerne to seare the Lorde youre God, as longe
as ye lyue in the lon\$e whother ye goo ouer Lordayne
to poffeffe it.

And the Lorde say\$d vn\$o Mo\$es:
Beholde thy dayes are come, that thou .P. mu\$t dye.
Call Iosua and come and sfonde in the tabernacle
of witne\$e, that I maye gue him a charge. And
Mo\$es and Iosua went and sf\$de in the tabernacle
off witne\$e.

And the Lorde apeare\$d in the tabernacle: eu\$n in
the pyler of the clou\$e. And the piler of the clou\$e
sf\$de ouer the dore of the tabernacle.

\$E. 7 Confortare . . . eam forte diuides. 8 nec paueas. 13 filii
. . . qui nunc ignorant: vt audire possint, & timeant . . . verf\$tur
14 prope funt dies mortis 15 dominus ibi in column\$a nubis quae
\$\$e
2. 7 vnter sie auste\$len 8 mit dyr feyn . . . er\$\$\$\$t nicht.
11 ort, den er erwel\$n wirt 12 fur der verfamlung des vol\$s
. . . y\$\$deynem thor 13 kinder dih nichts wi\$\$en 14 deyne zeyt . .
\$\$ das du fierbif\$ . . yhm befel\$ thue 15 y\$\$ der hut\$en
And the Lorde sayed vnto Moses: behold, thou must slepe with thi fathers, and this people will goo a whorynge after straunge goddes off the londe whether they goo and will forfaile me and breake the appoyntement which I haue made with them.

And then my wrath will waxe whote agenst them, and I will forfaile them and will hyde my face from them, and they shalbe confumede. And when moch aduerfytte and tribulacion is come vppon them, then they will faye: because oure God is not amonse us, these tribulacions are come vppon us. But I wil hyde my face that fame tyme for all the euels fake which they shal have wrought, in that they are turned vnto straunge goddes.

Now therfore write ye this fonge, and teach it the childern of Israel and put it in their mouthes that this fonge maye be my witneffe [Fo. LVII.] vnto the childern of Israel. For when I haue brought them in to the londe whiche I sware vnto their fathers that runneth with mylke ad honye, then they will eate and fylle them selues and waxe fatt and turne vnto straunge goddes and ferue them and rayle on me and breake my testament. And then when moch myscfes and tribulacion is come vppon them, this fonge shal anfwere before them, and be a witneffe. It shal not be forgotten out of the mouthes of their seed: for I knowe their imaginacion whiche they goo aboute euyn now before I haue broughte them in to the londe whiche I sware. And
Moses wrote this song the same season, and taught it the children of Israel.

23 And the Lord gave Joshua the son of Nun a charge and said: be bold and strong for thou shalt bringe the children of Israel in to the land which I sware vnto them, ad I will be with the.

24 When Moses had made an ende of wrytynge out the wordes of this lawe in a boke vnto the ende of them
he commaunded the Leuites which bare the arcke of the teftamet of the Lorde sayenge: take the boke off thys lawe and put it by the fyde of the arcke of the teftament of the Lorde youre God, and let it... be there for a witneffe vnto the. For I knowe thi stuberneffe and thi fliffe necke: beholde, while I am yet a lyue with you this daye, ye haue bene dishobedient vnto the Lorde: ad how moch moare after my deeth.

25 Gather vnto me al the elders of youre trybes and youre officers, that I maye speake these wordes in their eares and call heaué ad erth to recorde agenft them.

For I am sure that after my deeth, they will ytterly marre them selues and turne from the waye which I commaunded you, and tribulacion will come vppon you in the later dayes, when ye haue wrought wekednesse in the fight of the Lorde to prouoke him with the workes of youre handes. And Moses spake in the eares of all the congregacion of Israel the wordes of this songe, vnto the ende of them.
The XXXII. Chapter.

1 EARE o heauen, what I shall speake and heare o erth the wordes of my mouth.

My doctrine droppe as doeth the rayne, ad my speach flowe as doeth the mefellynge, deue, as the mefellynge vpó the herbes, small rain, ad as the droppes vppó the graffe. For

1 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 difcrecion. God is faithfull and without wekedneffe, both rightuous and iufte is he.

5 The frowarde and ouerthwarte generacion hath marred them fuelles to himward, ouerthwarte, adj. opposite, perversé ad are not his fonnes for their deformities fake,

6 Doeft thou so rewarde the Lorde? O foolifh nacyon ad vnwyfe. Is not he thy father ad thyne owner? hath he not made the and ordeyned the?

7 Remembe the dayes that are past: confyndre the fixed.

V. 1 cali . . . Concrefcat in pluuiam doctrina . . imber . . . fyllæ 3 date magnificentiam 4 Dei perfecta funt opera, & omnes vicis eius iudicia. 5 Peccauerunt ei, & non filii eius: in foribus, gen. praua atque peruerfa. 6 pater tuus, qui posedit 7 cogita generationes singulas

2. 4 Òn wandel sind die werck des Felsen 5 verkerete vnd verruckte art . . . verterbet . . . vmb yhrs taddels willen. 6 nerricht vnd vnwyeves volck? . . bereyttet? 7 iar der vorigen geschlechten. 

κ. Μ. Ν. 1 Heare O’ heauen: The Prophetes coufomably, when they speake with a feruent affection, do speake vnto thynges that haue no lyfe, as thouge they spake to men, as in Efaï. the fyft a. And here Moses thynkyng that the chyldren of Ifrael wold not erneftly heare hym, and that he shulde lofe lys laboure willeth yet heuen and erth to heare him & to be his wyntesesse that he recyted this song vnto them. 4 Rock. God is called a Rock, because he & hys worde laffteth for euer, he is fuer to truft to, & a perfect confort to beleuers, and their fyngher defence at all times 2 Reg. xxii. a.

κ. Μ. Ν. 4 Felsen: die Ebreifch fpmach heyst Got eynen Fels, das ift, eyn trotz, troft, bورد, vnd ficherung, allen die fich auff yhn verlaffen vnd yhm trawen. Gerichte: das ift das fie yderman recht verfchaffen vnd niemant vnrecht thun.
yernes from tyme to tyme. Axe thy father ἄδ he will fhewe the, thyne elders and they wyll tell the.

8 Whē the moft hygheste gaue the nacyons an hereditaryn, ἄδ diuided the fonnies of Adam he put the borders of the nacions, faft by the multitude of the childern of Israel.

9 For the Lordes parte is his folke, ἄδ Israel is the porcion of his hereditaryn.

10 He founde him in a deferte londe, in a voyde ground ἄδ a rorynge wildernesse. he led hi aboute and gaue him vnderitondynge, ἄδ kepte him as the aple of his eye. As an egle that ftereth vpp hyr neft and flotereth ouer hyr younge, he flretched oute his wynges and toke hym vpp and bare hym. on his shuldres.

12 The Lorde alone was his guyde, and there was no ftraunge God with him.

13 He fett hym vpp apon an hye londe, and he ate the encreafe of the feldes. And he gaue hi honye to fuckle out of the rocke, ἄδ oyle out of the harde ftone.

14 With butter of the kyne and mylke of the shepe, with fatt of the lambes ἄδ fatt rammes and he gootes with fatt kyndeyes and with whete. And of the bloute of grapes thou drōkest wyne.

15 And Israel waxed fatt and kyked. Thou waft fatt, thicke and smothe, And he let God goo that made ἄδ and despyfed the rocke that faued him.

Ἀ. 9 and Jacob is the porcion 14 of kyne
Ⅱ. 8 diuidebat... conflit. term. pop. iuxta numerum filiorum Ιηρ. 9 funiculus hæred. 10 loco horor, & vaſſae folitudinis. 11 pro- uocans ad volandum... volitans... in numeris fuis, 14 & hircos cum medulla tritici 15 Incraffatus eſt dilectus, & recalcitravit, incraffatus, impingatus, dilatatus... 15 a deo falutari suo.

L. 8 austeylet... der menschen kinder... nach der zal der kinder Israel. 9 schnur feyns erbs. 10 eynode da es heulet. 11 auffweckt feyn neft... schwebt... trug yhn auff feynen flugels. 13 vnd etzet yhn 14 vnd bōcke mit feeten nieren, vnd weytzen. 15 wart er geyl. Du bilt fett vnd dick vnd glat worden... Gott faren laffen

Ἄ. Ἀ. Ν. 9 Jacob: Onely the faythfull, which are fynigfied by Jacob, are Goddes porcion: the vnbeleuers be longe not to him. 11 Bare kyne on hit shoulde: To beare thē on his shoulde is to faue & kepe thē from euell, & let thē hau the fruicyon of hys goodnes, as in Nume. xi, c. 14 butter of kyne etc: By these thynge named, are fynigfied aboundaunce of all good thynge as it is layd in Pfal. Lxii, b.
They angred him with strange goddes ad with abhominacions prouoked him.

They offered vnto feldedeuels and not feldedeuels, to God, ad to goddes which they knewe satyrs, not ad to newe goddes that came newly vpp whiche their fathers feared not.

Of the rocke that begat the thou arte vnmyndefull and haft forgott God that made the.

They haue angred me with that whiche is no god, and prouoked me with their vanities And I agayne will angre them with the whiche are no people, and will prouoke the with a foelifh nacion.

For fire is kyndled in my wrath, ad shal burne vnto the botome of heell. And shal consume the erth with her encrease, and set a fire the botoms of the mountaynes.

I will hepe myscheues vpon the ad will spede all myne arowes at them.

Burnt with hungre ad confumed with heet and with bitter pestilence. I will also sende the tethe of beeftes vppon them and poyson serpentes.

Without forth, the swerde shal robbe the off theire childern: and wythin in the chamber, feare: both younge men and younge wemen and the suckelynges with the me of gray heedes.

F. 20 generatio enim peruerfa est, & infideles filii. 22 vifique ad inferni nouissima . . . germine 24 Confrontum fama, & deuorabunt eos aues morfu amarissimo . . . cum furore trahentium

Loke afore in the xxxi, d.
I haue determined to scater the therowout the worlde, âd to make awaye the remebraunce of them from amonge men.

Were it not that I feared the raylynge off. P. theyr enemies, left theire aduerfaries wolde be prowde and faye: oure hye hande hath done al thefe workes and not the Lorde.

For it is a nacion that hath an unhappye forcast, and hath no vnderflonge in them. I wolde vnderflonge, they were wyfe and vnderflode this âd wolde consider their later ende.

Howe it cometh that one shall chace a thoufande, and two putt ten thoufande off them to flyghte? ex- cepte theire rocke had folde them, and because the Lorde had delyuered them.

For oure rocke is not as their rocke, no though oure enemyes be iudge.

But their vynes are of the vynes of Sodom, and of the feldes of Gomorra. Their grapes are grapes of gall, and theire cluters be bytter.

Their wyne is the poyfon of dragons, âd the cruell gall of afpes.

Are not soch thinges layed in store with me, âd feeled vpp amonge my treaures?

Vengeaunce is myne and I will rewarde: their fete shal flyde, when the tyme cometh. For the tyme of their destruccion is at honde, and the tyme that shall come vppon them maketh haft.

For the Lorde will doo iustice vnto his [Fo. LX.] people, and haue compaflion on his servauntes. For it

F. 26 dixi, Vbi nam sunt? cessare faciam ex hominibus memoriae eorum. 28 Gens abfque consilio 29 ac nouiffima pro- uiderent. 30 Quomodo ... deus suus ... dominus conclusit illos? 31 Non enim est deus nofter, vt dii eorum, & inimici 32 de suburbanis Gom. 33 Fel drachonum ... & venenum aspi- dum infanabile. 34 condita ... signata. 35 retribuam eis in tempore

L. 26 Ich wil fagen, wo find fie? 28 keyn radt yn ilf 30 Wie gehets zu ... yhr fels verkauft 31 fels ... fels 32 acker Gomora ... trachen grym. Vnd wütiger ottern gall. 34 verfigelt 35 zu feyn er zeyt feli yhr fufs gleytten
shalbe fene that theire power shall fayle, and at the last they shalbe presoned and forsaken.

37 And it shalbe fayed: where are their goddes ad their rocke wherein they trufed?

38 The fatt of whose Sacrifices they ate and drancke the wyne of their drynckofferynges, let them ryfe 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 dylyuer any man oute of my honde.

40 For I will lifte vp my hande to heaué, ad will faye:
I lyue euer.

41 Yf I whett the lyghtenyng of my fwerde, and myne hande take in hande to doo iuftyce, I will shewe vengeaunce on myne enemys and will rewarde them that hate me.

42 I will make myne arowes dronke with bloude, and my fwerde shall eate flefh of the bloud of the flayne and of the captyue and of the bare heed of the enemye.

43 Reioyfe hethen wyth hys people, for he will auenge the bloude off hisサーツ, and wyll auenge hym off hys aduerfaryes, and wilbe mercyfyll vnto the londe off hys people.

†. 41 whett the edge of my fwerde 43 Prayfe ye hethen his people

V. 36 Videbit quod infirmata sit manus, & clauñ quoque defecerunt, refiduique consumpti sunt. 37 dli eorum, in quibus 38 & in neceffitate vos protegent. 39 percutiam & ego fanabo 41 Si acuero vt fulgur gladium 42 Inebriabo .. & de captyuitate nudati inimicorum capitix. 43 Laudate gentes populum eius

Æ. 36 Vnd aus ift auch mit dem der verschloffen vnd vbrig war. 37 fels 39 was ich zu fclagen hab das kan ich heylen 41 Wenn ich den blitz meyns schwers wetzen werde 42 fol fleyfch freffen, vber dem blutt . . vnd das des feynds heubt entblosset feyn wirt. 43 mit feym volek

†. Æ. N. 42 Of the flayne: Here recyteth he .iii. plages of the fwerde, that many shalbe flayne, that they shalbe leade captyue and brought in to bondage, & that their head fhuld become bare, that is, their kyngdom and prethode fhulde be taken awaye fro the.

ï. Æ. N. 42 Vber dem blut: das sind drey straffen des schwerds, die erfl, das yhr vii erfchagen wirt, die ander das fie gefangen gefurt worden, die drit, das yhr heubt bios folt werden, das ift konigreich vnd prieverthum folt von yhn genomen werden, welche durchs har auff dem heubt bedeut wart.

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And Moses went and spake all the wordes of this fonge in the eares of the people, both he and Iosua the sonne of Nun. And when Moses had spoken all these wordes vnto the ende to all Israel, then he sayed vnto them.

Sett youre hertes vnto all the wordes whiche I teftifye vnto you this daye: that ye commaunde them vnto youre childern, to obserue and doo all the wordes off thys lawe. For it is not a vayne worde vnto you: but it is youre lyfe, and thorow thys worde ye shal prolonge youre dayes in the lond whother ye goo ouer Iordayne to conquere it.

And the Lorde spake vnto Moses the selfe same daye fayenge: get the vpp in to this mountayne Abarim vnto mount Nebo, which is in the londe of Moab ouer agenft Iericho.

And beholde the londe of Canaan whiche I geue vnto the childern of Israel to posseffe.

And dye in the mount whiche thou goeft vpon, and be gathered vnto thy people: As Aaron thy brother dyed in mounte Hor ad was gathered vnto his people. For ye trespaed agenft me amonge the chil- dern of Israel at the waters off Striffe, at Cades in the wyldernesse of Zin: becaufe ye sanctified me not a- [Fo. 52. LXI.] monge the childern of Israel. Thou shalt fe the londe before the, but shal not goo thither vnto the londe which I geue the childern off Israel.

IV. 46 Ponite corda . . . teffificor vobis . . . canuerfa que scripta sunt in volumine legis huius 49 Abarim, id est, transtutum, in mon- tem Nebo 50 iungeris populis tuis . . . appoitus
2. 46 Nempt zu hertzen 50 wenn du hynauff komen bift . . . verfamle . . . verfamlet 51 an myr vergriffen 52 das land gegen dyr . . . nicht hyneyn komen.

R. R. X. 46 the wordes which I teftifye: To teftifye the worde is to preache the worde & therfore is the worde called a testymonye or witneffe. Psal. cxviii, b.
The XXXIII. Chapter.

HIS is the blessing where with Mofes gods man blessed the children of Israel before his deeth sayne: The Lord came fro Sinai and sowed his beams from Seir vnto them, and appered gloriously from mount Paran, and he came with thousandes of saine, and in his right hande a lawe of fyre for them. How loued he the people? All his saine are in his honde. They yoyned the felues vnto thy fote and receaued thi wordes. Mofes gaue us a lawe which is the enheritaunce of the congregation of Iacob. And he was in Israel kinge when he gathered the heedes of the people and the tribes of Israel to gether.

Ruben shal lyue and shall not dye: but his people shalbe few in nombre.

This is the blesyng of Iuda. And he sayed: heare Lorde the voyce of Iuda and bringe him vnto his people: let his handes fyght for him: but be thou his helpe agenth his enemies.

And vnto Leui he sayed: thy perfectnesse. Æd thi light be after thy mercifull mæwho thou temptest: at

The light & perfectnesse, which Mofes put i the braest lappe of iudgemet. Exo. xxviii, c & Num. xxvii, d. The Child, interpr. readeth with perfectnesse & light induedth thou the man that was founde holye.

Fuller des konigs, die fulle ift das volck Israel, das Chrifti feyns konigs fulle ift, wie Paulus die Chriftenheyt nennet die fulle Chrifti Ephe. i. 8 Vollickeyt: Das ift, wie Exo. 28 ift das Heyligthum auff dem brulatzen, wil afo fagen. Dein præsterlicher ampt ley gluckelig fur Gott vnd den menchen, mit beten vnd leren wie es war an Mofe, der yhn von gottis gnaden geben war.
Masa ad with whom thou struedst at the waters of strife.
9 He that faieoth vnto his father ad mother. I saue him not
ad vnto his brethern I knewe not, and to his sone I wote
not: for they haue obserued thi wordes and kepte thi tes-
tament. They shall teach Iacob thi judgemenites ad Is-
rael thi lawes. They shall put cens before thi nofe and
whole sacrifices apone thine altare. Bless Lorde their
power and accepthe the workes of their hondes: smyte
the backes of them that ryfe asse of them and of them
that hate them: that they ryfe not agayne.
10 Vnto Ben iamin he fayed: The Lordes derlynge
shall dwell in saffetye by him and kepe him felse in
the hauen by hym contynually, and shall dwell be-
twene his shilders.
11 And vnto Ioseph he fayed: blessed of the Lorde is
his londe with the goodly frutes off heauen, with dewe
and with fprynges that lye beneth: and with frutes of
the encreafe of the sone and wyth rype frute off the
monethes, and with the toppes of mountaynes that
were from the begynnynge and with the dayntes of
hilles that laft euer and with goodly frute of the erth
and off [Fo. LXXII.] the fulnephe there of. And the
good will of him that dwelleth in the bufhe shall
come vppon the heede of Ioseph and vppon the
tuppe of the heede of him that was separated fro
amonge his brethern his bewtye is as a firftborne
oxe and his hornes as the hornes of an vnycorne.
And with them he shall puthe the nacion to gather,
euen vnto the endes of the worlde. These are the

\[\text{Mr. 9 wyth whom thou struedst 11 hate them: they ryfe}
\text{V. 9 Nefcio vos ... & nefcierunt filios fuos ... feruauerunt,}
\text{10 iudicia tua o Iacob & legem (Heb. docebunt Iacob iudicia tua,}
\text{& Israel legem tuam) ... thymiama in furore tuo 12 quaifi in tham-
lamo tota die 13 rore, atque abyfso subiacente. 15 de pomis col-
lium 16 nazarei 17 in ipsis ventilabit}
\text{L. 10 reuchwerg fur deyne nafe legen 12 Den gantzen tag}
wirt er yber yhn halten 13 vom taw, vnd von der tieff en die hun-
den ligt 16 Der gutte wille des der ynn dem pufch wonet ... des}
\text{Nasir 17 wie eynhorners horner ... floffen zu hauff}
\text{N. N. 13 Edle fruchte: Das ist vom konigreich Israel ge-
fagt wilchs hoch gefegenet wart mit allem d2 hymel, fonn, mond,}
erden, berg, tal, waaffer vnd alles zeytlich gutt, trug vnd gab,}
dazu auch Propheten vnd hellig regenté hatte.
many thousands of Ephraim and the thoufandes off Manaffe.

18 And vnto Zabulon he fayed: Reioyle Zabulon in thi goenge out, and thou Ifachar in thi tentes. They fhall call the people vnto the hill, and there they fhall offer offerynges of roughtoufnes. For they fhall fucke of the abundaunce of the fee and of treafure hyd in the fonde.

19 And vnto Gad he fayed: blesfed is the rowmmaker Gad. He dwelleth as a lion and caught the arme ad also the toppe of the heed He fawe his begynnynge, that a parte of the teachers were hyd there ad come with the heedes of the people, and executed the right-eoufnes of the Lorde and his judgementes with Israel.

20 And vnto Dan he fayed: Dan is a lions whelpe, he fhall frowe from Bafan.

21 P. And vnto Nepthali he fayed: Nepthali he fhall haue abundaunce of pleafure and fhalbe fyllled with the blesfinge of the Lorde ad fhall haue his pooffeisions in the southwest.

22 And of Affer he fayed: Affer fhalbe blesfed with childef: he fhalbe acceptable vnto his brethef and fhall dyppfe his fote in oyle: Yern and braffe fhall hange on thi fhowes and thine age fhalbe as thi youth.

23 There is none like vnto the God of the off Ifrael: he that fitteth vppon heauen fhalbe thine helpe, whose

Mr. 17 Manaffes, 21 a parte of the teacher was . . . and came 26 vnto the God of Ifrael.

F. 17 multitudines Ephraim, . . . millia Manaffe. 19 quafi lac fugent 20 in latitudine Gad 21 principatum fuum, quod in parte fua doctor effet repofitus 22 fluet largiter 23 abundantia perforetur . . . mare & meridiem 26 vt Deus rectissimi . . . Magnificentia eius difcurrunt nubes

L. 20 der raum macher . . . der lerer hauffe verborgen lagen 23 gegen abend vnd mittag 26 Got des richtigen.

Mr. M. N. 19 Sucke of the abundance etc.: That is, they fhall haue abundaunce of rycheffe, what of marchaundyfe comyng by fee, and of metalles of the erthe. 20 Rouenmaker, becauſe with warre he made roume: for he was a valyant warryer. 21 Teaches: Or (as some will) lawgeuer. Was hyd there: The Chald, in- terpre. was buryed there. 26 There is none lyke etc.; Why Simeq is left oute there appeareth no caufe, that is euydet and worthie to be beleued.

L. M. N. 20 Den fegen Gad, hat der konig Iehu aufgericht 4 reg. x. da er Baal verfitget vnd das volck wider zu recht brach vnd fliehe gegen zween konige todt dazu auch Ifabel.
27 glory is in the cloudes, that is the dwellinge place of
God from the begynnynge and from vnder the armes
of the worlde: he hath caft out thine enemies before
28 the and fayed: deftroye. And Ifrael shall dwell in
safetye alone. And the eyes of Iacob shall loke appon
a londe of corne and wyne, moreouer his heauen shall
droppe with dewe. Happye art thou Ifrael, who is
like vnto the? A people that art faued by the Lorde
thy shilde and helper and fwerde of thi glorye. And
thyne enemyes shall hyde them felues from the, and
thou fhalt walke vpon their hye hilles.

The .XXXIII. Chapter

1 A
ND Mofes went fro the feldes of
Moab vpp in to mount Nebo
which is the [Fo.LXIII.] toppe
of Piïga, that is ouer agent
Iericho.

And the Lorde fhewed him all the londe off Gilead
euen vnto Dan, and all nephtali and the londe of Eph-
raim and Manaffe, âd all the londe of Iuda: euen vnto
the vtmoff fee, âd the fouth and the region of the playne
of Iericho the citye of datetrees euen vnto Zoar. And
the Lorde fayed vnto him. This is the londe which I
fware vnto Abraham, Ifaac and Iacob fayenge: I will
gue it vnto thy feed. I haue fhewed it the before thyn
eyes: but thou fhalt not goo ouer thither.

5 So Mofes the feraunte of the Lorde dyed there in
the londe of Moab at the commaundment of the Lorde.
6 And he buryed him in a valey in the londe of Moab

M. 1 Galaad 3 paulmetrees
F. 27 habitaculum eius furfum, & subter brachia fempiterna
29 negabunt te. xxiii, 3 Segor. 4 Vidifli eam oculis tuis
L. 27 wonung Gottis von anfang 29 Deyne feynde werden
verfchmachten. xxxiii, 3 Zoor 4 Du haft es mit deynen augen
gefehn
M. M. N. 28 In safety alone: loke Numerl. xxiii, b. vp6 this
worde to dwell by him felfe.
be"fyde Beeth Peor: but no man wyft of his sepulchre vn to this daye. And Mo\fes was an hundred an xxx. yere olde when he dyed, âd yet his eyes were not dym nor his chekes abated. And thechildern of Israel wept for Mo\fes in the fieldes off Moab .xxx. dayes. And the dayes off wepyng and mornynge for Mo\fes were ended.

And Iofua the sonne of Nun was full of the spirite of wildome: for Mo\fes had put his hande vppon him. And all the childern of Israel herkened vn to him and dyd as the Lorde. But there arose not a prophett fene in Israel lyke vn to Mo\fes, whom the Lorde knewe face to face, in all the miracles and wonders which the Lorde sent him to doo in the londe of Egipte vn to Pharao and all his seruauntes and vn to all his londe: and in all the myghtye dea-des and greate tereble thin-ges which Mo\fes dyd in the fight of all Isra-el

C The ende of the fifth boke of Mo\fes.

Avims, A kinde of geauntes, and the worde signifi-eth crooked vnright or weked.
Belial weked or wekednesse, he that hath cast the yoke of God of his necke âd will not obeye god.
Bruterar, prophesiers or fothfayers.
Emims, a kinde of gea\utes fo called be caufe they were tereble and cruell for emin signifieth tereblenesse.
Enack, a kinde of geauntes, fo called happlye be-

F. 6 Moab contra Phogor 7 non caligauit oculus eus, nec dentes illius moti sunt. 8 dies piantus juventium 11 que milit per eum ... terræ illius, 12 & cunctam manum robustam.
L. 6 gegen dem haufe Peor 7 seyne augen waren nicht tunckel worden vnd seyne wangen waren nicht verfallen 8 die tag des weynens vnd klagens 12 zu aller differ mechtiger hand vnd groffen gefichten
caufe they were cheynes aboute their neckes, for enack signifieth soch a cheyne as men weer aboute their neckes.

... [Recto. No numeral]. Horims, A kinde of geauntes, âd signifieth noble, because that of pride they called thë felues nobles or gentles.

Rocke, God is called a rocke, because both he âd his worde lafteth euer.

Whett thë on thy childern, that is exercyle thy childern in thë âd put them in vre.

Zamzumims, a kinde of geaûtes, âd signifieth myf-cheuous or that be all waye imaginige.
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