

nal. Inuenti q n adoleuerit. 7 holocausta n
 opulente in carnis doctis. Coctis e rei
 q sinor d m i uida 7 ierlm. i d d m q eor i
 quotione. 7 i ueritat. 7 i b l u. h e q i t u r
 u o a l u i t. C u c o r u s e p r e t n r i g l a d u n t. C u
 m i. 7 s i u e n i e. 7 q u i g e l c a p t i u e d u c t e t e p p
 h o c c a l l. S i u e g p l a c e t i n u r i n c a m i d e d u t e
 a n o d o u r l. 7 a l t a r a n o b s i u o i e u r a u e. C u
 m e i n o l i t e m e n e g l i g e. V o l e l e g d i t u r l t
 e n t c o r d e o. 7 a n n u i t r e a l a u. C o l a u t e u. 7
 e n e r a t e i t e u t a. S u r r e x i u n t g l e u t e u a
 a d h s i l a m a t i a. 7 i o b e l s u a z a r a d e s i u i t
 e a t e b. P o r t o d e s i u i t m e r a r i. C y l s i l i A b d a i
 7 a z a r i a l s i l i a t a l o c a l. D e s i u i t A g r o n i o h
 a s i l i z e m. 7 e d a s i l i o h a. A r h d e s i u i t b e
 l i z a p h a n l e r i 7 r a y e a. D e s i u i t q a l a p h y z
 a c h a r i a l. 7 m a r c h a m a l. S e c u n d e s i u i t e m
 a n i a b i e l. 7 l e m e i. S y z d e s i u i t y c h i d u l e m e
 i a l 7 o r i e l. C o n g r a u e b e s i u i t l u o y 7 l a b i c a
 u l i t. 7 i n g i l u u r a m a n d a n t r e g i l 7 i m p i u
 d i u i. u r q p i a r e t d o m d n i. S a c e r d o t e l q i
 g r i u i t t e m p l u d d i. u r l a t i c a u e n t u n d e p
 t u l e s t o m n e i m i d i a q u a u n r e p e r a n t
 i u e s t i b l o d o m d n i q m t u l e s t o m n e 7 a
 h o r a u e r t a d r e u e n t e e d i o f o r a t. C e p
 e r t p p m a d i e i n l i t p m i a n d a r e. 7 i n d i e
 A n n. a u t d m i l i n g i l u l a p o r t e d o m d n i
 e r p i a u e r t q r e p l u m d i e b y. v i i i. 7 i n d i e
 x y. i n i t e u i d. q d e z a n t i p l e u e r t. I n g i l u
 q s e r a d e z e c h i a l r e g e m. 7 d i s i u n t e i. S a
 f i c a u n t o m d o m i n u m d n i. 7 a t a r e h o l o
 c a u s t a. u a l a q e u i t. S e c u n d o u i l a m p o s t e r o
 u i e o m i l y u a l i t s u t. a u d i t q r e p l u s u p e l l e
 t a l e q u a p o r u e r a t r e x a c h a z i n r e g n o a i
 o p o s t q u a p u a r i e t e. E t e c c e e r p o t i n a l i t
 o r a c o n d a l t a r d n i. C o l u n g e n t q d a u c l o e
 z e c h i a r r e x a d u n a n o m i l p r i n c i p e l a u r t a t
 7 a l c e d e r i n d o m d n i. O p u l e n t e q s u m l o
 a u n o t. v i i. 7 a r i e t e l v i i. a g n o t. v i i. 7 h y r o
 o t. v i i. p p e d o. p r e g n o. p l a u a r i o. p u d a. D
 i u t q s a c e r d o t e b y s i u i t a a r o n u r o f f e n d e
 t e a t a r e a n n. M a c t a u e r t g a u n o t. 7 s u l c
 e p u n t l a n g u i n e s a c e r d o t e l. 7 s i d e r u t a l i
 s u p a t a r e. M a c t a u e r t 7 a r i e t e l. 7 u l o y s i
 g u i n e. t e a t a r e s i d e r t. I m m o l a u e r t a g
 u o l. 7 s i d e r t t e a t a r e l a n g u i n e. A p p l i c a
 u e r t q h y r o t. p p e d o c o r d r e g e. 7 i m m e r t a
 i m m o l a u e r t. I m p o t a u e r t q m a n u a l t e a d
 7 i m o l a u e r t u o t s a c e r d o t e l. 7 a l p l e r u n t l a
 g u i n e c o r c o r d a t a r i p p r a c l o u n i u i l i u r l.
 P o i q u i p p e u r l p r e p a r u r u r h o l o c a u s t
 f i o r e t. 7 p p e d a C o s t a u r t q s l e u t a t i n d o
 m o d n i a u m c y m b a l. 7 p l a t e r u l. 7 e y c h a r
 l e d i a n d i s p o n a m d r e g i l. 7 g a d u d e n a l
 7 n a c h a n p p h e. S i q u i d e p r e p a u d n i e h i
 p m a n u p p h a y e i. S t e t u n t q s l e u t e t e
 n e t a t o r g a n a d d. 7 s a c e r d o t e l t u b a l. E t u r

tephi.

lit ezechial rex ut offerent holocaust
 a si altare. Cum q offerent holocausta
 cepunt laudet amere dno. 7 clange tu
 bil. atq 7 dultit organit q dd rex itall p
 paruenerat qpare. Om i a curba dora
 be ctored 7 hu qui tenebat tubal: erzo
 7 offo luo: don qplef holocaustu. Cu
 q finta det oblo incuat e rex. 7 om q
 erant eep. 7 adorauer. Precep q e z
 eehial. 7 pncipet leuitat ut laudarent
 dnm sermouib y d d 7 alaphy uiderit. A
 laudauer e magna lora: 7 iurua
 to genu adorauer. Ezechial a he 7 addi
 dit. Impletit man ufat dno. Accidit 7 oca
 te uclimat 7 laudat domo dni. Opulit g
 unuila m loraudo hostat 7 laudet. 7 holo
 uita mte deuota. Porro nlt holocausto
 ru q opulit m loraudo hio fura rauror
 ly. amere. c. agnot. c. Sificauerit q d
 unno boues. da 7 oues. ta. q. Saldorec u
 paua erit. n potum luffice: ut peller h
 olocanitoz detrahent. Vn 7 laute fiet
 eoz aduuerit eol. don iplerec op. 7 luti
 canent amulitac. Leute qpe fiquou u
 tu laticant qua latorer. fiant g holo
 caulta pluma. adpet pacificoz. 7 lbamia
 holocaustoz. Et yplac e cultut domi d n i
 lerat e ezechial. 7 omil popli. eo qd ma
 tiffum d n i aly explem. de repite qpe
 h i p l a u e r t. M i t r o q e z e c h i a l a d d e m
 u e l y u d a. t e p l e t q e p l a t a d e t r a y m. 7 m
 a n a l l e n. u r u e n i r e t i d o m d n i i e r l.
 7 f i d e n t p h a l e d n o d o l u o. I n t r o g q l i t u o
 r e g i l 7 p n a p u. 7 u n i u i l a c o d u r d e t u e r t
 u r f i d e n t p h a l e m e i y. N o n. t t. p o r u e r
 a d p h a l e f i d e i n t p e l u o q s a c e r d o t e l q
 p o l l a r o f i d e l u f t i c e. l a t i c a n u f i l a n t. 7
 p p l y n d u m g g g m f i l a r i n i e r l m. P l a
 a n t o q s i n o r e g i 7 o i m l t a u d m i. 7 d e e
 u e r i t u r i n m t e r t u n t i o t i u n i u l u m
 u r l d e b e r l a b e e u l p d a n. u r u e n i r e t
 7 f i d e n t p h a l e d n o d o u r l i n i e r l m. u
 u l t a. u. u f e a t a d l i e i n l e g e p l a u p t a
 e. P e r r e p e r t q f i o r a t e e p l i l e r r e g i l i
 p r o 7 p n a p u e i n u n i u l u m u r l. 7 u d
 a m. u r t a q d r e x u l t a r o. f o d a n a t e l. f u
 i u r l r e i t a m u n a d d n u m d n i a b r a h a.
 7 p l a c. 7 u r l. 7 r e i t e t a d r e l i q a l q e f t u
 g e r u m m a n u r e g i l a l l i m o y. N o l i t e f i l i e
 p r e t u r i f i e t q u i r e c e l l e r t a d n o d o p a
 a u l u o y. 7 t o d i t e c o l i u r r e r t i u r i p i
 c e r n a t. P o l i n e i n d u r a r e a u c e l u r a t.
 l i e p r e t u r i. T r a d i t e m a n u f a t d n o. 7
 u e n i t e a d l a u a r u l e i q d l a t i c a n t t e t
 u l. S e r u i t e d n o d o p a n u r o y 7 a l t e t
 a u o b i r a f i r o r t e l. S. u. u o c r e u l a f u
 u l a d d n u m f i e t u r l 7 f i l i u n h e b i t

placuit

occidit

manu

eto em in ag. reguluu lepuacroy. eo qd dicitur
 p. linc. regnauit q. ioachan filius eius p. eo. **V**
 gna. v. annoy erat ioachan d. regnare cepit
 q. xvi. annu regnauit i ierlm. Non nris aut
 ierula filia iacob. **F**ecit qd qd rectu erat cora
 dno. iux oia q fecit corat p. ei. excepto qd
 u. ingruit templu dno. 7 adh ipi deliquit.
Ipe edificauit porta domi dno excelli. 7 i m
 to ophel mlti q struxit. **V**rbet q edificauit
 7 montibz uida. 7 i taitibz castella 7 tuer.
Ipe pugnauit c. rege filioy amon 7 uicr
 eum. **D**ederit q ei filiu amon 7 tpe illo. c. a
 lita angeli. 7 p. mltia chorol. **V**uide
Corroborat q d. ioachan. eo qd dicitur u
 at suat cora dno d. sua. **E**liq au amon u
 chan. 7 onit pugne ei 7 opa scpta ut i libro
 regu i ierlm. 7 uida. **X**v. annoy erat d. regna
 re cepit. 7 xvi. annu regnauit i ierlm. **D**o
 minto q ioachan e. p. b. linc. 7 sepeliet
 eu i ciuitate d. 7 regnauit achaz filius
 p. eo. **V**iginti annoy erat achaz d. regna
 re cepit. 7 xvi. annu regnauit i ierlm. **I**
 fecit rectu in conspectu dno. ut d. p. el. q. am.
 bulauit i uis regu i ierlm. **I**nter 7 tharualt.
 udw. h. a. l. **I**pe e. qui adoleuit i ciuitate in
 uane **beromoni**. 7 iustitit filioi suo i. q.
 ne iux rui gentiu q. u. i. b. e. a. d. i. l. a.
 u. e. u. i. u. o. y. i. l. **S**acficabat q. 7 thum
 ama i ierusalem. **I**pe e. q. d. i. l. a. d. i. l. a.
 o. i. l. u. g. n. o. f. i. d. o. i. c. **T**radidit q. eu d. i. l. a. d. i.
 i. manu regu i ierlm. **P**aulit eu. mag
 na q. p. o. a. m. c. e. p. t. o. u. e. u. i. l. a. d. d. u.
 r. t. o. i. n. d. a. m. a. t. e. **A**mbz q. regu i ierlm. **E**
 d. 2. 7 paulit plaga i ierlm. **O**ccidit q. p. h. a.
 c. e. filiu uenietie de uida. c. x. q. i. die u
 no onit uiuol bellatoru. eo qd reliquissent
 dan m. p. m. linc. **L**ode tpe occidit zee
 hu iux portu ex effrim m. a. l. i. a. f. i. l. i. u. i. u. l.
 q. d. 7 e. r. i. c. h. a. d. u. c. i. d. o. n. i. e. u. i. l. h. e. l. c. h. a. n. a. n.
 q. t. e. d. m. a. r. e. g. e. **C**epit q. filiu i ierlm. de fel
 b. i. l. i. u. l. c. a. m. i. l. i. a. m. i. l. i. e. r. u. p. u. o. y. 7 p. u. e. l. l. a. r.
 7 i. f. i. n. i. t. a. p. o. a. m. p. u. l. l. e. r. o. q. e. a. m. i. l. a. m. a. r.
 a. **L**a. r. e. p. e. l. i. t. e. u. r. a. t. i. b. i. p. h. a. d. i. u. n. o. i. e. o.
Ded. **O** q. s. l. i. u. l. o. b. u. a. d. e. p. e. c. c. a. t. i. u. u. e. n. i. e. t. i.
 t. a. m. a. r. a. d. y. r. e. a. l. l. o. c. e. u. r. a. t. d. i. l. d. l. p. h. u. u. e.
 t. r. o. y. a. u. d. a. m. 7 r. e. d. i. t. e. o. l. i. m. a. n. i. b. z. u. i. l.
 7 o. c. c. i. d. i. t. e. o. l. a. d. i. c. t. u. a. u. t. i. c. e. l. l. u. p. r. a. g. e. r.
 u. r. a. c. y. d. e. l. t. r. a. l. **I**nter filioi uida i ierlm. u. l.
 t. u. o. b. l. i. b. n. e. s. u. o. l. 7 a. n. c. i. l. l. a. l. q. d. n. e. q. u. a.
 f. i. d. o. p. u. l. t. e. **P**eccatu l. r. h. e. c. d. i. l. o. d. o. u. r. d. h.
 a. u. d. i. t. e. q. l. i. u. m. e. s. s. i. 7 r. e. d. u. c. i. t. e. c. a. p. t. i. u. o. l. q.
 a. d. d. y. r. i. t. u. d. e. f. i. l. i. b. z. u. i. l. q. m. a. g. n. u. l. f. i. u. o. i.
 d. i. l. i. m. m. e. t. u. o. b. **H**u. e. d. i. t. u. r. t. a. q. u. i. u. r. d. e.
 p. r. i. n. c. i. p. i. b. z. f. i. u. o. y. e. f. f. i. m. a. r. a. r. i. a. l. f. i. u. l. i. o. h.
 a. n. n. a. b. a. r. a. c. h. i. a. l. f. i. u. i. m. o. t. o. r. i. a. m. o. c. h. **I**ere
 c. h. i. a. l. f. i. u. l. e. l. l. u. l. 7 a. m. a. l. i. a. l. f. i. u. l. a. d. a. l. i. c. e. o. l. q.
 y. e. n. e. h. a. t. d. e. p. l. u. **E**t d. y. e. r. e. e. i. t. **S**on i
 t. d. u. c. t. u. l. h. u. c. c. a. p. t. i. u. o. l. u. e. p. r. e. m. u. l. d. n. o.

Q. re uital adice tr pta uita 7 ueca cum
 ulare delicti. **S**uice q. p. e. m. z. tra. h. u. r. o. l.
 d. n. i. m. m. e. t. u. o. b. **D**u. m. i. l. e. r. o. q. u. i. u. r. b. e. l. l. a.
 t. o. r. e. p. o. a. m. 7 u. m. i. l. i. a. q. c. e. p. a. r. t. o. c. o. r. a. p. r. o.
 p. i. b. z. 7 o. i. u. l. t. e. r. u. d. i. e. **G**re. t. i. m. o. q. u. i. u. r. l. q. r. e.
 u. p. m. e. m. o. r. a. u. i. m. 7 a. p. p. h. e. n. d. e. r. e. t. c. a. p. t. i. u. o. l.
 o. m. l. e. q. q. n. u. d. i. e. r. a. t. o. u. e. t. t. r. e. p. e. d. e. s. p. o. u. i. t. **C**
 q. u. e. l. l. e. m. e. o. l. 7 c. a. l. l. a. l. l. e. r. 7 r. e. f. e. c. i. t. e. n. e.
 c. i. b. o. d. e. p. o. u. i. u. i. r. i. t. e. t. q. p. l. a. b. o. r. e. **A**d. h. i.
 b. u. l. l. e. n. t. e. i. c. a. r. a. m. q. u. i. e. q. a. m. b. l. a. n. e. a. p. o.
 t. u. e. r. e. 7 e. r. a. t. **T**u. e. c. i. l. l. o. c. o. r. p. e. i. p. o. l. u. e. r. e. e. o. l.
 u. m. i. t. a. t. 7 a. d. d. y. r. e. r. o. i. e. r. i. c. h. o. c. i. u. i. t. a. t. e. p. a. l.
 m. a. y. a. d. f. u. e. l. e. o. y. i. p. i. q. r. e. u. e. r. a. t. i. l. i. t. i. l. a. m. a.
 r. u. l. **T**pe. i. l. l. o. m. i. l. e. r. e. g. a. c. h. a. z. a. d. r. e. g. e. a. l.
 l. i. r. o. y. p. o. s. t. u. l. i. t. a. u. p. i. l. u. l. **V**e. n. e. r. e. t. q. y. o. n. n. i.
 e. 7 p. a. u. l. l. e. r. e. m. i. l. i. o. l. e. q. u. i. d. a. 7 c. e. p. i. t. p. a. r.
 m. a. g. n. a. **P**h. i. l. i. t. u. m. q. d. i. f. f. u. l. i. t. u. m. p. u. r. b.
 e. l. c. i. p. e. l. l. e. r. e. t. 7 a. d. m. e. r. i. d. e. u. i. d. a. **C**ep. i. t. q.
 b. e. r. t. h. a. i. m. e. t. 7 h. a. l. l. o. n. 7 g. i. d. e. r. o. c. h. **I**c. h. o. r.
 q. 7 t. h. a. m. m. a. n. 7 z. a. h. u. e. m. a. l. l. u. l. 7 h. e. c. a.
 u. e. r. o. i. o. l. **I**h. i. u. a. u. a. r. n. d. i. l. u. d. a. p. a. c. h.
 a. z. r. e. g. e. u. i. d. a. e. o. q. d. u. i. d. a. l. i. q. e. u. a. p. i. l. i. o. 7
 c. e. m. p. t. u. h. i. i. n. t. g. d. i. m. **A**d. d. y. r. e. t. q. d. i. l. e. e. i. u. m.
 r. e. g. i. a. t. p. h. a. l. a. l. l. a. r. r. e. g. e. a. l. l. i. r. o. y. **O** 7 a. l. l. i.
 x. i. t. e. u. i. 7 u. l. l. o. u. o. l. i. t. a. t. e. u. a. l. t. a. u. t. **I**g. r. a. c. h.
 a. z. s. p. o. n. a. t. a. d. o. m. o. d. i. l. i. 7 d. o. m. o. r. e. g. u. i. 7 p. n.
 c. i. p. u. d. e. d. i. t. r. e. g. i. a. l. l. i. r. o. y. u. i. u. i. t. a. 7 u. m. e.
 h. i. a. p. l. i. t. e. **I**nter 7 t. p. e. a. n. g. u. l. e. l. u. e. a. u. r. e. d.
 t. e. m. p. e. u. i. d. i. m. **I**pe. p. e. r. e. g. a. c. h. a. z. i. m. o.
 l. a. u. t. d. i. l. d. a. m. a. l. a. u. i. d. a. m. a. l. p. a. u. l. l. a. n. t. b. z. l. u. l.
 7 d. i. l. **D**u. r. e. g. u. i. h. i. r. e. a. u. r. u. a. n. t. e. i. t. q. u. o. l.
 e. g. o. p. l. a. c. o. h. o. l. u. i. t. 7 a. d. e. r. e. t. u. d. e. c. o. n. t. r. o. l. i. p.
 u. f. i. u. m. u. i. n. e. u. i. u. l. o. i. l. e. l. **D**i. r. e. p. e. r. t. r. e. z.
 a. c. h. a. z. o. i. b. z. u. a. l. i. t. d. o. n. i. d. i. a. t. a. y. g. i. r. a. d. i. t. e. d. a. u.
 l. e. r. t. a. n. u. a. l. r. e. p. l. i. d. i. 7 f. e. c. i. t. l. i. b. i. a. t. e. r. a. u. i. u.
 m. i. l. i. l. a. n. g. u. l. i. e. r. l. o. i. **I**n. o. i. b. z. q. u. r. b. i. b. u.
 d. a. e. x. t. r. a. n. t. e. a. n. a. l. a. d. a. m. a. n. d. u. t. h. u. c. a. t. a. y. a. d.
 u. a. c. i. n. d. i. a. p. r. o. u. o. c. a. u. i. t. d. i. l. i. n. d. a. p. i. m. l. u. o. y.
El. i. q. a. l. e. r. m. o. n. u. i. e. 7 d. u. m. o. p. t. u. a. i. u. o. y.
 p. o. y. 7 n. o. u. i. l. l. i. m. o. y. l. e. p. t. a. l. i. t. e. i. l. i. b. r. e. g. u. m.
 u. i. d. a. 7 u. r. l. **D**o. m. i. u. q. a. c. h. a. z. e. p. u. b. l. i. c. u. l.
 7 s. e. p. e. l. i. e. r. e. t. e. u. i. c. i. u. i. t. e. r. e. l. e. n. **H**e. c. q.
 n. i. r. e. c. e. p. i. u. r. e. u. i. l. e. p. u. l. l. e. r. e. g. u. i. u. r. l. **R**eg.
 n. a. u. i. q. e. z. e. c. h. i. a. l. f. i. u. l. a. u. l. p. e. o. **I**g. r. e. z. e.
 c. h. i. a. l. r. e. g. n. a. u. i. t. c. o. p. e. x. v. e. l. l. o. a. n. n. o. y. 7 x.
 y. a. n. n. y. r. e. g. n. a. u. i. t. i. n. i. e. r. l. m. **N**o. m. i. n. i. l. e. d.
 a. b. i. a. f. i. l. i. a. z. a. c. h. a. r. i. e. **F**ecit. q. q. d. e. r. a. t. p. l. a. c.
 u. i. i. n. c. o. n. s. p. e. c. t. u. d. n. i. u. i. q. o. i. a. q. f. e. c. i. t. d. d. p. e.
 e. l. **I**n. i. p. o. a. n. n. o. 7 u. i. l. e. p. r. i. m. o. r. e. g. u. i. l. i. n. a. p. u.
 t. u. a. l. u. a. l. d. o. n. i. d. i. l. i. 7 i. l. t. a. u. r. a. u. i. t. e. a. l. **A**d.
 d. u. r. q. l. a. c. o. r. e. t. a. t. q. l. e. u. t. a. l. 7 o. g. g. r. i. u. e. o. l.
 i. p. l. a. c. e. s. o. r. i. e. n. t. a. l. e. **D**i. f. f. q. a. d. e. o. c. **A**u. d. i. t.
 u. e. l. e. u. t. e. 7 l. i. t. i. c. a. m. i. n. i. **I**u. d. a. e. t. u. o.
 m. u. d. i. l. i. d. i. p. i. n. u. r. b. y. **A**u. t. e. r. d. e. m. i. u. i. u. d.
 i. c. a. l. d. e. l. i. b. a. n. o. **P**e. c. c. a. u. i. t. e. p. i. a. l. u. i. 7 f. e.
 c. i. t. e. m. a. l. u. i. n. c. o. n. s. p. e. c. t. u. d. n. i. d. i. u. i. d. e. l. i. n.
 q. u. e. t. e. u. i. **A**l. t. e. r. e. t. e. n. a. c. u. a. l. a. r. a. b. n. a. u. l. o.
 d. i. l. i. d. e. i. u. r. 7 p. b. u. e. r. e. t. d. o. u. t. **C**l. a. u. s. e. r. e. t. o. l.
 t. a. q. e. r. a. t. i. p. o. r. t. i. a. 7 e. x. t. r. u. s. u. r. u. e. l. u. c. e. r.

1101
totide chow
e dei

xxvii

beromoni

regi saphahasser

xxii

parte

tu coll' mei bñdictōm et deu
 am umbrem in tempore suo.
 et pluuie bñdictōis erunt.
 Et dabit lignum agri fructū
 suum. et terra dabit germē
 suū. et erunt in terra sua a
 absq; timore. et sciens q; ego
 dominus. cum cōtruerō catē
 nas iugū eorū. et erue eos de
 manu imperātū s. et n̄ erū
 ultia in rapina in gentibus
 neq; leste terre deuorabunt
 eos. s; habitabunt confidenter
 absq; ullo terrore. Et suscita
 bo eis germen iustitiae nomi
 uatū. et nō erunt ultia in in
 nuti fame in terra. neq; por
 tabūt ampli opprobria gentū.
 Et sciens quia ego dominus
 d's eorū cum eis. et ipi p'p's m's
 dominus isrl. ait dominus d's.
 Vos a g'ges mei g'ges palacie
 mee. homines isti. et ego deus ur
 n̄e dominus deus. **XXXV**

Et factū ē vbum dñi ad me
 dicens. fili hominis pone
 anem tuam ad iussum monte
 syon. et p'phabis ad eum. et dices
 illi. Hec dicit dominus d's. Ecce
 ego ad te mons syon extendam
 manū meā s' te. et dabo te deso
 latum atq; desertum. Urbes

tuas demoliar. et tu desola de
 ris. Et sciens q; ego dominus
 eo q; fueris iunne sempiter
 nus. et conclusis filios isrl
 in manus gladij in tempore
 afflictōis eorū in tpe iniqui
 tatis extreme. Propterea unuo
 ego dic dominus d's. qm̄ san
 guini tradam te. et sanguis
 te perseq'tur. Et cum sangui
 nem odis sanguis perseq'tur
 te. Et dabo montem syon deso
 latum et desertum. et auferū
 de eo euntem et redeuntem. et
 implebo montes eius occisorū
 suorū in collib; tuis. et in val
 lib; tuis atq; in torrentibus
 interfecit gladio cadent. In
 solitudines sempiternas tra
 dam te. et ciuitates tue n̄ hi
 tabuntur. Et sciens q; ego
 dominus d's eo q; dixis. due
 gentes et due terre mee erūt.
 et h'ritate possidebo eas cum
 dominus eēt ibi. Propterea
 unuo ego dic dominus d's q;
 faciam iur' iuram tuā et scō
 zelum tuū q; fecisti odio h'is
 eos. et notus efficiar per eos.
 cum te iudicaueo. Et sciens
 q; ego dominus audiu' unū
 la opprobria tua q' locutus es de

montibus israel dicens deserti
 nobis non devorandi datus sunt.
 Et in furoribus frange ore
 meum et devorabis aduersum me
 uerba uirga. ego audiui. Hec
 dicit dominus deus. Letante uni
 uersa terra in solitudine et
 exiguam. sicuti gaudius es
 super hereditatem domus israel.
 eo quod fuit dissipata sic facta
 tibi. Dissipatus eris in monti
 bus et in uinea omnis. et facta
 erit quae ego domini. **XXXVI**

Quia autem filii hominis propheta
 super montes israel et di
 ces. auentes israel audite uerbum
 domini. Hec dicit dominus deus.
 pro eo quod dixit inimicus deo
 uobis. euge altitudines sempi
 terne in hereditatem datus sunt
 nobis. propterea uaticinatus est
 dicit. Hec dicit dominus deus. pro
 eo quod exsolati estis et concula
 ti per circuitum. et facta in heri
 ditatem reliquis gentibus.
 et ascendistis super labium linguae
 et opprobrium populi. propterea mo
 tes israel audite uerbum domini.
 Hec dicit dominus deus. uentibus
 et collibus. torrentibus uallibusque
 desertis parietibus et uerbis
 delictis quae depopulatae sunt et ob

scannatae a reliquis gentibus
 per circuitum. propterea hec
 dicit dominus deus. Quonia
 in igne zeli mei locutus sum
 de reliquis gentibus et de ydo
 mea uirga. qui dederunt ter
 ram meam sibi in hereditatem cum
 gaudio et toto corde. et ex ani
 mo. et exciderunt eam. sicut
 taurum. pro circuitu uaticinatus est
 domini israel et dices montibus
 et collibus. uigis et uallibus.
 Hec dicit dominus deus. pro eo
 quod exsolati estis. ecce ego inze
 lomeo et in furore meo locutus
 sum. eo quod confusione gentium
 sustinueritis. pro circuitu uaticinatus
 est dominus deus. Ego leua
 ui manum meam in gentes quae
 in circuitum uirga sunt uerba
 confusione suam portent.
 Vos autem montes israel. in
 mos uos germinetis et fructum
 uinum afferatis populo
 israel. propterea enim. ut uos
 quae ecce ego ad uos et circuitum
 ad uos et auabimini et au
 pnetis sementem. et multa
 plicabo in uobis homines et
 omnem domum israel. et habitabu
 tur ciuitates. et ruinosa in
 uisitantur. Et reple

*Num. 21.
33.

red into our hands * Og also the King of Bashan, and all his people: and wee smote him vntill none was left to him remayning.

4 And we tooke all his cities at that time, there was not a citie which we tooke not from them; threescore cities, all the region of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with high walles, gates and barres, beside unwalled towne a great many.

6 And we utterly destroyed them, as we did vnto Sihon King of Heshbon, utterly destroying the men, women, and children of euery citie.

7 But all the cattell, and the spoile of the cities, we tooke for a pray to our selues.

8 And we tooke at that time out of the hand of the two Kings of the Amorites, the land that was on this side Jordan, from the riuer of Arnon, vnto mount Hermon:

9 (Which Hermon the Sidonians call Syzion: and the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, and all Bashan, vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of giants; behold, his bedsted was a bedsted of yron: is it not in Rabbath of the children of Ammon: Nine cubites was the length thereof, and foure cubites the breadth of it, after the cubite of a man.

12 And this land which wee possessed at that time, from Aroer which is by the riuer Arnon, and halfe mount Gilead, and * the cities thereof, gaue I vnto the Reubenites, and to the Gadites.

13 And the rest of Gilead, and all Bashan, being the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: All the region of Argob with all Bashan, which was called the land of Giants.

14 Jair the sonne of Manasseh tooke all the countrey of Argob, vnto the coasts of Geshuri, and Maachathi; and called them after his owne name, Bashan * Hanoth Jair, vnto this day.

15 And I gaue Gilead vnto Machir.

16 And vnto the Reubenites, and vnto the Gadites, I gaue from Gilead, euen vnto the riuer Arnon, halfe the valley, and the border, euen vnto the

riuer Jabbok, which is the border of the children of Ammon:

17 The plaine also, and Jordan, and the coast thereof, from Chinnereth, euen vnto the sea of the plaine, euen the salt sea, vnder || Ahdoth-Pisgah Eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath giuen you this land to possesse it: * ye shall passe ouer armed before your brethren the children of Israel, all that are † meet for the warre.

19 But your wines, and your little ones, and your cattell (for I know that ye haue much cattell) shall abide in your cities, which I haue giuen you:

20 Untill the LORD haue giuen rest vnto your brethren, as well as vnto you, and vntill they also possesse the land which the LORD your God hath giuen them beyond Jordan: and then shall yee * returne euery man vnto his possession, which I haue giuen you.

21 ¶ And * I commanded Joshua, at that time, saying, Thine eyes haue seene all that the LORD your God hath done vnto these two Kings: so shall the LORD doe vnto all the kingdomes whither thou passest.

22 Ye shall not feare them: for the LORD your God, he shall fight for you.

23 And I besought the LORD at that time, saying,

24 O LORD GOD, thou hast begun to shew thy seruant thy greatnesse, and thy mighty hand: for what God is there in heauen, or in earth, that can doe according to thy works, and according to thy might?

25 I pray thee let me goe ouer, and see the good land that is beyond Jordan, that goodly mountaine and Lebanon.

26 But the LORD * was wroth with me for your sakes, and would not heare mee: and the LORD said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of || Pisgah, and lift vp thine eyes westward, and Northward, and Southward, and Eastward, and behold it with thine eyes: for thou shalt not goe ouer this Jordane.

28 But charge Joshua, and encourage him, and strengthen him: for he shall goe ouer before this people, and he shall cause them to inherite the land which thou shalt see.

|| Or, vnder the springs of Pisgah, or, the hill.

*Num. 32.
20.

† Heb. former of power.

* Iosh. 22.
4.

* Num. 27.
18.

* Num. 32.
33. Iosh. 13.
8. &c.

* Num. 32.
41.

* Num. 20.
12. chap. 1.
37.

|| Or, the hill

29 So We abode in the valley, ouer against Beth Peor.

CHAP. III.

I An exhortation to obedience. 41 Moses appointeth the three cities of refuge on that side Jordan.

Now therefore hearken, O Israel, vnto the Statutes, and vnto the Judgements which I teach you, for to doe them, that ye may liue, and goe in and possesse the land, which the LORD God of your fathers giueth you.

2 We shal not adde vnto the word which I command you, neither shall you diminish ought from it, that yee may keepe the Commandements of the LORD your God, which I command you.

3 Your eyes haue seene what the LORD did because of Baal Peor: for all the men that followed Baal Peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleane vnto the LORD your God, are aloue euery one of you this day.

5 Behold, I haue taught you Statutes, and Judgements, euen as the LORD my God commanded me, that ye should doe so, in the land whither ye goe to possesse it.

6 Keepe therefore, and doe them: for this is your wisdom and your vnderstanding in the sight of the nations, which shall heare all these statutes, and say, Surely this great nation is a wise and vnderstanding people.

7 For what nation is there so great, who hath God so nigh vnto them, as the LORD our God is in all things, that we call vpon him for?

8 And what nation is there so great, that hath Statutes and Judgements so righteous, as all this Law which I set before you this day?

9 Onely take heed to thy selfe, and keepe thy soule diligently, lest thou forget the things which thine eyes haue seene, and lest they depart from thy heart all the dayes of thy life: but teach them thy sonnes, & thy sonnes sonnes:

10 Specially, the day that thou stoodst before the LORD thy God in Horeb, when the LORD said vnto mee, Gather me the people together, and I will

make them heare my wordes, that they may learne to feare mee all the dayes that they shall liue vpon the earth, and that they may teach their children.

11 And ye came neere and stood vnder the mountaine, and the mountaine burnt with fire vnto the midst of heauen, with darkenesse, cloudes, and thicke darkenesse.

12 And the LORD spake vnto you out of the midst of the fire: ye heard the voyce of the wordes, but saw no similitude, onely ye heard a voyce.

13 And he declared vnto you his covenant, which he commanded you to performe, euen ten commandements, and he wrote them vpon two tables of stone.

14 And the LORD commanded me at that time, to teach you Statutes, and Judgements, that ye might doe them in the land whither ye goe ouer to possesse it.

15 Take ye therefore good heed vnto your selues, (for ye saw no manner of similitude on the day that the LORD spake vnto you in Horeb, out of the midst of the fire.)

16 Lest yee corrupt your selues, and make you a grauen image, the similitude of any figure, the likenesse of male, or female,

17 The likenesse of any beast that is on the earth, the likenes of any winged foule that flyeth in the aire,

18 The likenesse of any thing that creepeth on the ground, the likenesse of any fish that is in the waters beneath the earth:

19 And lest thou lift by thine eyes vnto heauen, and when thou seest the sun, and the moone, and the starres, euen all the hoste of heauen, shouldst be driuen to worship them, and serue them, which the LORD thy God hath diuided vnto all nations vnder the whole heauen.

20 But the LORD hath taken you, and brought you forth out of the yron furnace, euen out of Egypt, to be vnto him a people of inheritance, as ye are his day.

21 Furthermore, the LORD was angry with me for your sakes, and sware that I should not goe ouer Jordan, and that I should not goe in vnto that good land which the LORD thy God giueth thee for an inheritance.

22 But I must die in this land, I must not goe ouer Jordan: but ye shall goe ouer and possesse that good land.

23 Take

* Chap. 12. 32. 10th. 1. 7 pro. 30. 6. reu. 22. 18.

* Num. 25. 4. &c.

* Exod. 19. 18. † Heb. heart

† Heb. sane a voyce.

|| Or, imparted.

Cap. 18.

Das XVIII. Cap.

CAP. XVIII.

CAP. XVIII.

Κεφ. αλ. ιγ.

1. in anno trium. 2. regna- vit. 3. filius duarum decarum 4. penia- dos anni eratis regnan- di isam 5. duar- decades 6. enne- adem 7. annu reg- navit. 8. confre- git st. 9. f. 10. contri- vit statu- as 11. suffi- cientes 12. in Jeho- vah. (Chald. In VER- BO) 13. sicut illo. 14. in 7. 15. habebat eam 16. Chald. 17. fuit 18. BUII Domini in auxi- lium e- jus. 19. aget. 20. fur, pro- pzet. 21. muni- tionu. 22. super 23. et ca- avabit super e. 24. a fine 25. a. in anno se- narij numeri. 26. annu nodu. 27. vij 28. Hofa re- gi. 29. c. 30. S. 31. transmi- grave- fe- cit R.

Dritten jar Hofea des sons Ela / des kö- nigs Israel / ward kö- nig Hiskia / der son Ahas / des kö- nigs Juda. 2. Vnd war fünf vnd zwenzig jar alt / da er kö- nig ward / vnd regiert neun vnd zwenzig jar zu Jerusalem / seine mutter hieß Abi / eine tochter Sacharia. 3. Vnd thet was dem HERRN wolgefiel / wie sein vater David. 4. Er thet ab die höhen / vnd zubruch die seulen / vnd rottet die hayne aus / vnd justick die ehrene schlange / die Mose gemacht hatte / Denn bis zu der zeit hatten im die kinder Isra- el geruchert / vnd man hieß in Nehusthan. 5. Er vertravete dem HERRN dem Gott Israel / das nach im seines gleichen nicht war vnter allen kö- nigen Juda / noch vor im gewesen. 6. Er hieng dem HERRN an / vnd weich nicht hunden von im abe vnd hielt seine gebot / die der HERR Mose geboten hatte. 7. Vnd der HERR war mit im / vnd wo er auszog / handelt er klüglich. Dazu ward er abtrünnig vom kö- nig zu Assyrien / vnd war im nicht vnterthan. 8. Er schlug auch die Philis- ter bis gen Gaza / vnd ire grenke von den schlössern an / bis an die feste stede. 9. Im vierden jar Hiskia des kö- nigs Juda / das war das stebende jar Hofea des sons Ela des kö- nigs Israel / Da zog Salmanesser der kö- nig zu Assyrien erauff wider Sa- maria / vnd belagert sie. 10. Vnd gewan sie nach dreyen jaren / im sechsten jar Hiskia / das ist / im neunden jar Hofea des kö- nigs Israel / da ward Samaria gewon- nen.

Fuit autem anno tertio Hofea filii Elah regis Israelis, 2. regnare cepit, Hizciahu filius Ahaz regis Jehudah. 3. Viginti quinque annorum erat quando regnare cepit, & viginti novem annis regnavit in Jerusalem. nomen autem matris ejus Abi filia Zechariah. 4. Fecitque quod re- dum erat in oculis Jehovae, juxta omnia quae fecerat David pater ejus. 5. Ipse sustulit excelsa, & contrivit statuas, & succidit lucos, confregitque serpentem aereum quem fecerat Moyses: quia usque ad illos filii Israelis suffebant ei: & vocavit eum Nehusthan. 6. In Jehova Deo Israelis speravit, & post eum non fuit similis illi inter cunctos reges Jehudah, & ex illis qui fuerunt ante eum. 7. Adhaesitque Jehovae, nec declinavit ab eo, custodiivitque praecpta ejus, quae praeceperat Jehovae Moyses. 8. Fuitque Jehovae cum eo, in omni loco ad quem egrediebatur, prospere agebat: rebellavit autem contra regem Assur, & non servivit ei. 9. Ipse percussit Philisthaeos usque ad Az- zah, & terminos ejus, a turri custodum usque ad civitatem munitam. 10. Fuit autem anno quarta regis Hizciahu, (is erat annus septimus ipsi Hofea filio Elah regis Israelis) ascendit Salmaneser rex Assur contra Sumeron, & obsedit eam: ac ceperunt eam sub finem trium annorum: anno sexto Hizciahu (is est annus nonus Hofea regis Israelis) capta est Sumeron.

Inno tertio Ofsee filii Ela regis Israel, regnavit Ezechias filius Achaz regis Juda, 2. Viginti quinque annorum erat cum regnare coepisset: & viginti novem annis regnavit in Jerusalem: nomen matris ejus Abi filia Zachariae. 3. Fecitque quod bonum coram Domino, juxta omnia quae fecerat David pater ejus. 4. Ipse dissipavit excelsa, & contrivit statuas, & succidit lucos, confregitque serpentem aereum, quem fecerat Moyses: siquidem usque ad illud tempus filii Israel adolebant ei incensum: vocavitque nomen ejus Nohestam. 5. In Domino Deo Israel speravit: itaque post eum non fuit similis ei de cunctis regibus Juda, sed neque in his qui ante eum fuerunt. 6. Et adhaesit Domino, & non recessit a vestigiis ejus, secitque mandata ejus, quae praeceperat Dominus Moysi. 7. Unde & erat Dominus cum eo, & in cunctis, ad quae procedebat, sapienter se agebat. Rebel- lavit quoque contra regem Assyriorum, & non servivit ei. 8. Ipse percussit Philisthaeos usque ad Gazam, & omnes terminos eorum, a turri custodum usque ad civitatem munitam. 9. Anno quarto regis Ezechiae, qui erat annus septimus Ofsee filii Ela regis Israel, ascendit Salmanasar rex Assyriorum in Samariam, & oppugnavit eam. 10. Et cepit. Nam post annos tres, anno sexto Ezechiae, id est nono Ofsee regis Israel, capta est Samaria.

Και εγένετο εν ετη τρίτω εσωμη του Ηλᾶ βασι- λῆως Ισραηλ, εβασι- λευεν Εζεκιας υἱος Αχαζ βασι- λῆως Ιουδα. 2. Τῶς εἰκοσι κ̄ πέντε ἐτῶν ἦν ἐν τῷ βασιλευμένῳ αὐτῶν, καὶ ἔ- κτιστο καὶ ἐνεῖα ἐτη εὐσείδωσεν ἐν Ιερουσαλήμ: κ̄ ὄνομα τ̄ μητρὸς αὐτοῦ Ἀβι θυγατρὸς Ζαχαρίας. 3. Καὶ ἐποίησε τὸ δὲ θεῷ Εζε- κίας ἐνώπιον Κυρίου κ̄ πάντα ὅ- σα ἐποίησεν Δαυὶδ ὁ πατὴρ αὐτοῦ. 4. Αὐτὸς ἐξήρθε τὰ ὑψηλὰ, ἔ- σωτῆρε τὰς στήλας ἔπα ἄλ- σῃ ἐξέκαστη. καὶ συνέκασεν Εζε- κίας τὸ ὄφιν τ̄ χαλκοῦ, ὃν ἐποίη- σε Μωυσῆς, ὅτι ἐως τ̄ ἡμερῶν ἐ- κένων ἦσαν ἐν ἰσραὴλ θυμι- αῖντες αὐτῷ, καὶ ἐκαλεσθη αὐτῶν Νεεστᾶι. 5. Ἐν Κυρίῳ θεῷ Ισραὴλ ἠλ- πυσεν. οὐκ ἐγένετο μετ̄ αὐτὸν ὅ- μοι: αὐτῷ ἐν τοῖς βασιλευ- σιν Ιουδα, καὶ ἐν τοῖς γενεαῖς ἐμπροσθεν αὐτοῦ. 6. Καὶ ἐκάληθη τῷ Κυρίῳ, οὐκ ἀπέστη ἀπὸ ὁπαδῶν αὐτοῦ, καὶ ἐφύλαξε τὰς ἐντολάς αὐτοῦ ὅ- σως ἐνετείλατο Κύριος τῷ Μω- υσῇ. 7. Καὶ ἦν ὁ Κύριος μετ̄ αὐτοῦ, ἐν πάσιν οἷς ἐποίησεν ὀνεικνεν καὶ ἠθέτησεν ἐν τῷ βασιλευμένῳ αὐτοῦ, καὶ οὐκ ἐδύλωσεν αὐτῷ. 8. Αὐτὸς ἐπάταξε τὸν Αλλο- φίλους εἰς Γάζαν κ̄ εἰς ἕριον αὐτῷ ἀπὸ πύργου Φυλασθέν- των κ̄ εἰς πᾶσας ὄχρους. 9. Καὶ ἐγένετο ἐν τῷ ἐτῷ τῷ τετάρτῳ βασιλευσίου Εζε- κίας, αὐτοῦ ἔναυτος ἰδὼν ἐν τῷ ὄνομα ἡοῦ Ηλᾶ βασιλέως Ισρα- ηλ, ἀνέβη Σαλμανασαρ βασι- λῆος Ασυρίων εἰς Σαμάρειαν ἔπολιόρκε αὐτήν. 10. Καὶ κατελάβη αὐτήν εἰς τέλος τῶν ἐτῶν αὐτοῦ. ἔκτα εἰς Εζεκίαν, αὐτὸς ἐκίνατο ἐν τῷ ὄνομα Ραο δὲ τῶν Ισραηλινῶν ἀπελθόντων εἰς Σαμάρειαν.

* s. Par. 19. 7. 7.

* Num. 11. 7. 9.

* Sup. 17. v. 3.

Vnd

Trans-

Et

τησον κτ' το κερμα τ' εδων, ο-
θεν απωκιον αυτον εκ ηθης.

serviebant juxta confue-
tudinem gentium, de qua-
bus translati fuerant Sa-
mariam.

serviebāt juxta morem
gentium unde
transulerant eos.

den Göttern/nach eins igliche
volcks weise / von dannen sie
her gebracht waren.

34. Εως τ' ημερας τωτης ε-
τας επιου κτ' το κερμα αυτων
το απ' εθης. οκ ησαν φοβε-
ρνοι τ' κυρον, κ' οκ επιουσαν
κτ' πε δικασματα κ' πε κρη-
ματα, κ' πες εν πλαις κ' τ' τον
νομον ον εσεται λατ' κυρου π' τις
γοις Ιαακωβ, ο' επιθηκεν ονομα
Ισραηλ.

34. Usque in presentem
diem, morem sequuntur
antiquum: non timent
Dominum, neque custo-
diunt ceremonias ejus, at-
que judicia, & legem, &
mandatum quod præce-
perat Dominus filiis Ja-
cob, * quem cognomi-
navit Israel:

34 Usq; in diem hæc
38 faciunt juxta ritus
pristinos: non timent
Jehovam, neq; faciunt
juxta decreta & morem
ipsum, neq; juxta legem,
& præceptum quod præcepit
Jehovah filiis Jaacob,
cui imposuit nomē
Israel,

34. Vnd bis auff diesen tag
thun sie nach der alten weise/
das sie weder den H E X X X
fürchten / noch ire sitten vnd
rechte thun / nach dem geses
vnd gebot / das der H E X X X
geboren hat den kindern Ja-
cob / welchen er den namen
Israel gab.

38. ipsi
facientes
(sunt)
jux. ju-
dicia pri-
ma: non
ipstri-
mentis
(sunt)
Jeh. &
non ipsi
facientes
(sunt)
juxta sta-
tuta eo-
rum, &
juxta ju-
dicia ju-
dicum
eorum &
j. legem
& juxta
pr. J. f.
7. cuius
posuit no-
men ejus
Isr.

35. Καὶ διετ' κύριος μετ'
αυτων Δι' εθης κ' εσεται λατ'
αυτους λεγων, ε' φοβηθησθε
θεος ετερος, κ' ε' προσκυνησετε
αυτους, κ' ε' λατρευσετε αυτους,
ε' ε' υψετε αυτους.

35. Et percussit eum
eis pactum, & mandave-
rat eis, dicens, Nolite ti-
mere deos alienos, & non
adoretis eos, neq; colatis
eos, non immoletis eis:

35. Percussit autem
Jehovah cum eis pa-
ctum, præceperatq;
eis, dicens, Non ti-
mebitis deos alle-
nos, nec 39 adorabi-
tis eos, nec servietis
eis, nec immolabitis
eis:

35. Vnd macht einen bund
mit jnen / vnd gebot jnen / vnd
sprach / Fürchtet kein ander
Götter / und betet sie nicht
an / vnd dienet jnen nicht / vnd
opffert jnen nicht.

39. incur-
cabitur
vos illis.
40. quin-
imo 38.
39. ascen-
dere-
cit etc. &
in br.
ext. eum
rim. & ei
incur-
cabitur
vos, & ei
f.

36. Οπ' αλλ' η κυρια των αι-
ραγοντων υμας εκ γης Αιγυπτου
ειραχυν μεγαλη κ' ε' βραχιονι
υψηλω, αυτων φοβηθησθε, κ' ε'
αυτους προσκυνησετε, κ' αυτους υψο-
σετε.

36. Sed Dominum De-
um vestrum, qui eduxit
vos de terra Ægypti in
fortitudine magna, & in
brachio extenso: ipsum
timete, & illum adorete,
& ipsi immolate.

36. 40 Sed Jehovah
qui eduxit vos e terra
Ægypti in forti-
tudine magna &
brachio extenso
hunc timebitis, &
hunc adorabitis,
huncq; sacrificabi-
tis:

36. Sondern den H E X X X
der euch aus Egyptenland ge-
fürt hat / mit grosser krafft vnd
ausgerecktem arm / den fürch-
tet / den betet an / vnd dem
opffert.

41. exci-
di.
42. time-
bitis.
43. andi-
erunt,
quonia
juxta ju-
dicium
suum pri-
mum ipsi
facientes
(s. fuer-
unt) &
fuerunt
8. i. ti-
mentes
7. & s.
f. fuerunt
servien-
tes.

37. Καὶ πε δικασματα αυτου,
κ' πε κερματα, κ' πες εν πλαις
κ' τ' νομον ον εγραψεν υμιν φυ-
λαξασθε πισιν πασους πες ημε-
ρας, κ' ε' φοβηθησθε θεος ε-
τερος.

37. Ceremonias quoq;
& judicia, & legem, &
mandatum quod scripsit
vobis, custodite, ut facia-
tis cunctis diebus: & non
timeatis deos alienos.

37. Statuta præter-
ca, & judicia, &
legem, & præcepti,
quæ scripsit vobis,
custodietis, facien-
do ea cunctis die-
bus, neq; timebitis
deos alienos.

37. Vnd die sieten / rechte/
geses vnd gebot / die er euch
hat beschreiben lassen / die
haltet / das jr darnach thut
allwege / vnd nicht ander
Götter fürchtet.

38. Καὶ πτω Δι' εθης κ' εσεται
λατ' αυτων οκ επιουσαν, κ' ε'
αυτους προσκυνησθε, θεος ετε-
ρος.

38. Et pactum quod per-
cussit vobiscum, nolite
oblivisci: nec colatis de-
os alienos,

38. Pacti insuper
quod 41 pepigi vo-
biscum ne obli-
viscamini, neq; timea-
tis deos alienos:

38. Vnd des bunds den er
mit euch gemacht hat / verges-
set nicht / das jr nicht ander
Götter fürchtet.

39. Οπ' αλλ' η κυρια τ' θεου
υμων αυτων φοβηθησθε, κ' ε'
αυτους εξελειψα υμας εκ χειρος
παντων τ' εχθρων υμων.

39. Sed Dominum De-
um vestrum timete, & ip-
se eruet vos de manu om-
nium inimicorum ve-
strorum.

39. Sed Jehovah De-
um vestrum 42 ti-
mete, & ipse libera-
bit vos e manu om-
nium inimico-
rum vestrorum.

39. Sondern fürchtet den
H E X X X ewn Gott / der
wird euch erretten von alle
ewn feinden.

40. Καὶ οκ ηκουσαν αλλ' η
εν τοις δικασμασιν αυτων τοις
πρωτοις αυτοι επιουσαν.

40. Illi verò non audi-
erunt, sed juxta confuetu-
dinem suam pristinam fece-
runt.

40. Et nõ 43 obtem-
perarunt, sed juxta
confuetudinem su-
am pristinam fece-
runt.

40. Aber diese gehorchten
nicht / sondern theten nach irer
vorigen weise.

41. Καὶ ησαν πε εθης ταυτα
φοβερνοι τ' κυρον, κ' τοις
γλυπτοις αυτων εδωκεσαν. κ' ε'
γα οι υοι αυτων κ' οι υοι τ' υων
αυτων καθως επιουσαν οι πατε-
ρες αυτων αυτοι πριουσαν εως τ' η-
μερας τωτης.

41. Fuerunt igitur gen-
tes istæ timentes quidem
Dominum, sed nihilomi-
nus & idolis suis servien-
tes: nam & filii eorum, &
nepotes, sicut fecerunt
patres sui: ita faciunt us-
que in presentem diem.

41. Itaq; gentes istæ
timuerunt Jehovah,
& nihilominus scul-
ptilibus suis servie-
runt: etiam filii eo-
rum, & filii filiorum
eorum, secundum
quod fecerunt pa-
tres eorum, ita 44 i-
psi faciunt usq; ad
diem hanc.

41. Also fürchten diese heiden
den H E X X X / vnd dieneren
auch iren Götzen / Also theten
auch ire kinder vnd kindesk-
inder / wie ire veter gethan ha-
ben / bis auff diesen tag.

44. ipsi
facientes
(sunt)
usq; d. h.

PARAPH. CHALD. cum VERSIONE LATINA.

TEXTUS HEBREO-SAMARITANUS.

TEXT. ET VER. SAM.

תרגום אונקלוס

Targum ONKELOS.

23 ושמרתם את הברית אשר עשה אלהים עמכם... 24 ושמרתם את הברית אשר עשה אלהים עמכם... 25 ושמרתם את הברית אשר עשה אלהים עמכם... 26 ושמרתם את הברית אשר עשה אלהים עמכם... 27 ושמרתם את הברית אשר עשה אלהים עמכם... 28 ושמרתם את הברית אשר עשה אלהים עמכם... 29 ושמרתם את הברית אשר עשה אלהים עמכם... 30 ושמרתם את הברית אשר עשה אלהים עמכם... 31 ושמרתם את הברית אשר עשה אלהים עמכם... 32 ושמרתם את הברית אשר עשה אלהים עמכם... 33 ושמרתם את הברית אשר עשה אלהים עמכם...

23 Cavete vobis ne oblitiscimini... 24 Cavete vobis ne oblitiscimini... 25 Cavete vobis ne oblitiscimini... 26 Cavete vobis ne oblitiscimini... 27 Cavete vobis ne oblitiscimini... 28 Cavete vobis ne oblitiscimini... 29 Cavete vobis ne oblitiscimini... 30 Cavete vobis ne oblitiscimini... 31 Cavete vobis ne oblitiscimini... 32 Cavete vobis ne oblitiscimini... 33 Cavete vobis ne oblitiscimini...

VERSIO SAMARITANA.

23 ושמרתם את הברית אשר עשה אלהים עמכם... 24 ושמרתם את הברית אשר עשה אלהים עמכם... 25 ושמרתם את הברית אשר עשה אלהים עמכם... 26 ושמרתם את הברית אשר עשה אלהים עמכם... 27 ושמרתם את הברית אשר עשה אלהים עמכם... 28 ושמרתם את הברית אשר עשה אלהים עמכם... 29 ושמרתם את הברית אשר עשה אלהים עמכם... 30 ושמרתם את הברית אשר עשה אלהים עמכם... 31 ושמרתם את הברית אשר עשה אלהים עמכם... 32 ושמרתם את הברית אשר עשה אלהים עמכם... 33 ושמרתם את הברית אשר עשה אלהים עמכם...

23 אשמרתו לכו ולמא תחשון ית... 24 אשמרתו לכו ולמא תחשון ית... 25 אשמרתו לכו ולמא תחשון ית... 26 אשמרתו לכו ולמא תחשון ית... 27 אשמרתו לכו ולמא תחשון ית... 28 אשמרתו לכו ולמא תחשון ית... 29 אשמרתו לכו ולמא תחשון ית... 30 אשמרתו לכו ולמא תחשון ית... 31 אשמרתו לכו ולמא תחשון ית... 32 אשמרתו לכו ולמא תחשון ית... 33 אשמרתו לכו ולמא תחשון ית...

Verfio ARABICA cum Interpretatione LATINA.

23 * فاحذروا على انفسكم من ان تنسوا عهد الله بركم الذي عهدت معكم * فاصنعوا... 24 * فاحذروا على انفسكم من ان تنسوا عهد الله بركم الذي عهدت معكم * فاصنعوا... 25 * فاحذروا على انفسكم من ان تنسوا عهد الله بركم الذي عهدت معكم * فاصنعوا... 26 * فاحذروا على انفسكم من ان تنسوا عهد الله بركم الذي عهدت معكم * فاصنعوا... 27 * فاحذروا على انفسكم من ان تنسوا عهد الله بركم الذي عهدت معكم * فاصنعوا... 28 * فاحذروا على انفسكم من ان تنسوا عهد الله بركم الذي عهدت معكم * فاصنعوا... 29 * فاحذروا على انفسكم من ان تنسوا عهد الله بركم الذي عهدت معكم * فاصنعوا... 30 * فاحذروا على انفسكم من ان تنسوا عهد الله بركم الذي عهدت معكم * فاصنعوا... 31 * فاحذروا على انفسكم من ان تنسوا عهد الله بركم الذي عهدت معكم * فاصنعوا... 32 * فاحذروا على انفسكم من ان تنسوا عهد الله بركم الذي عهدت معكم * فاصنعوا... 33 * فاحذروا على انفسكم من ان تنسوا عهد الله بركم الذي عهدت معكم * فاصنعوا...

23 Cavete ergo animabus vestris quin oblitiscimini... 24 Cavete ergo animabus vestris quin oblitiscimini... 25 Cavete ergo animabus vestris quin oblitiscimini... 26 Cavete ergo animabus vestris quin oblitiscimini... 27 Cavete ergo animabus vestris quin oblitiscimini... 28 Cavete ergo animabus vestris quin oblitiscimini... 29 Cavete ergo animabus vestris quin oblitiscimini... 30 Cavete ergo animabus vestris quin oblitiscimini... 31 Cavete ergo animabus vestris quin oblitiscimini... 32 Cavete ergo animabus vestris quin oblitiscimini... 33 Cavete ergo animabus vestris quin oblitiscimini...

բով և զնկճեայ զնս զիդու
եսպաշտպան իմսր:

Wեղբերանոյնց և բանբջր
Թանցնց ընկցին նքս յամբար
տասանու թէ երց:

՝ անէծս և Բասու թի ս
մատնեսցին ի Կասարածի
բարկու թէ ապառեսցին և
մեղացին:

Wիտասցեն զիսմ տերէ
յակորայ և ամ ծագացելը
ի:

Wարձցին ընդերեկոյն սով
եսցին սոյ շուք և շրլեսցին
զբաղարան:

Wզքս ատեսցին յուտե ի
ապամե ոչ յագեսցին տր
անլեսցեն:

Wս անէցից զօրհնութիս
անսն յնմ անցայց առտուց ողոր
մութիանր:

Wիեղեր իմ պաշտպան
և տունս ապա ին ի յատորնէ
ղութե ինց:

WՔնական իմ քեղ սաղ
մոսասացից ամ ապաւեն իմ
ամողոր մութ ինց:

Wմեր թեցեր և սարեցեր
զմեղ բարկացար և զթասցես
իմեղ:

Wարմեցեր զերկիր և Բս
օլեցուցեր զսս բժկեայ ըլ
հարու ածս սորս զԲասս

անեցան:

Wոպեր թողով լրեան բոս
զԲասու թի սր և Բասու
ընկել մեղ զինի յիմարու
թէ

Wտուր երկիւղածաց
բոցնչան զԲասրեսցին յերց
արեղան:

Wպիդրկեցան սրեկէ բո
կեցոյ ալով բով և լուր
մեղ:

WԽօսեցան իարբութե
Խարմեցնմացայց բարձրե
ղեց բաժանեցից զսեբեմ
և զհովի տս յարկաց չափե
ցից:

Wմե գաղաաղ և Բիմեմ
նանէ երբեմ հզօրն զլայ
իմց:

Wու դամ ապան տր իմ մօ
վարան ազան յուսոյ իմց:

Wեղով մե ուլեցից պնա
ցս իմ և Բիմե այլ ազգէք հը
նզնէք եղէր:

Wտարցե զին Եբաղարա
մոր կեմ առ ընդ սցէ ինմ
միսլե յեղմ:

WԹեոյ դասմ տրմեր թե
ցեր զմեղ և ոչ իրամ ըլ զօրս
մեր:

Wուրմե զօգնութի ինեղ
ութե պիւնսր ունայնէ փրկուի:
մարոցի:

Արասցոյք զօրութի
ննա արհամարհեցէ զայն
ուիկ ոյքնեղն զվեղ:

ուսմ արժանցի մոցնայէ

յաղօմս իս:

Ժաղացերկրե կարդացի
առքեղ մինչէ վաստակի
սրտիւնոյ:

Վիսե բարձրարարեր
զին առաջ նորդեցերենձ
ևիս եղեր յոյս աշխարակ
հզօրեղեր յերեսաց Թշնամ
ոյն:

Նակեցայց եսկարկերո
յստեանն և ծածկեցայց
ընդ հովանեան Թեոյքոյ:

ուսմ լուարաղօմից
իսնց: և ետորժարանգուի
ոյքերկնչին յանուանե
քումակ

Անրայանուրս յաւելեր
Թագանորի ամացնց յա
ուրք ազգաց մինչև յազգա
նր

Անկեա առաջից ող
ողմութի և ճշ մարտութի
ոյք ինդրեացեն ինմանէ:

յպէս սաղմոսասացի ց
անուանքում յախտեանս
յախտենից և սացքեզգա
ղօմսիս օր լսօրէ:

Օկնե

րկեազիս ի Թշնամեաց

իսնց անձ և ի հաւած չացի մնց
ապրեցո՞ղն:

հհեռաս յետինն բարձրաս:

Նամու վ սիրոյն երսեր
էրեաց զարտմութիսնս փարա
տեաց Թացեալ պատարտա
յուրացի. նշաակեալ զգորն
մատնիչ զորատեալ և երկա
ցան ամային հոգոյն շորհաց
մատնե ցան նախա չարին ընդ
մատնութե վարդոյին
Ժայրագոյն լուսոյն զրկէ խանա
րասերն արտաբեղեալ տրն
յայտնէր լցնեղեղցն զգայ
Թակղին ի գիշերէ: պետրոս
խօսեր խրատսսելի և կշտամ

բիր հաւատսուի զխրոյս
խարհի զփոխին ասէր և զ
զայրուստ հոգոյն պատուէր:
Կեդրոնեան յայնկոյս ծարոյ
և Լէրնաստունն խորհրոյ. և
մուտպարտեզ ընդ պարտի
զին. ենոյձ զաղամ յարին
դրատստին: և ուժցես և զվեղ
սոր ընդ նաին ուստի հանե ր
նախ զառաջինն. զի ժտանս
գէզ հայրենին արժանասցոյք
մեք վերատին

Հոգայր զիրեցն տրտմաբար
երեքնեղեալ առանձնաբար
փոկել զաշխարհ հոգիս յօժար
բացե բնութի մարմնոյս սկար
ոչ ումնսսեղ և զօրանոր և ումն

Capitulum. ix.

Deus patrum meorum. Hic ponit salomon sue orationis formam et modum. Et dividit in tres partes. nam primo dei benevolentiam capeat. secundo precationem suam format: sibi. Dea tibi. tercio ad b rationem allegabit. Tu aut. Circa primus caput dei benevolentiam eius clementiam cōfiterendo dicens. a Deus patrum meorum. q̄s clemēter elegisti vt adbraā p̄aac et iacob. et spālter dauid patrē meū quem elegisti ad regnum. b Dñe misericordie. q̄ remissisti p̄i meo peccā d mor te vite. c Qui fecisti oia vbo tuo naz dicere dei est facere: et in b p̄nter dei potētia: et tercio e p̄ sapiētiam cum dicitur.

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Capitulum IX

Deus patrum meorum et dñe misericordie q̄ fecisti oia vbo tuo et sapientia tua p̄stitisti hoies vt dñaref creature q̄ a te facta ē. vt disponat orbē terrarū in equitate et iusticia. et in directōe cordis iudicium iudicet: da mihi seduz tuaz assitricē sapiāz et noli me reprobare a pueri tuis q̄ si seruus tuus suz ego et fili? ancille tue: hō infirm? et erigui t̄pis et minor ad intellectū iudicij r legum. Et si q̄s erit cōsummat? inf filios hoium: si aufugerit ab illo sapia tua: in nihilū cōputabitur. Tu aut elegisti me regē p̄plo tuo et iudicē filiorum tuorū et filiarū. Et dixisti me edificare tēplū i mōte sc̄to tuo et in ciuitate b̄itationis tue altare: siltu dinē tabernaculi sc̄ti tui q̄d p̄parasti ab initio et tecū sapientia tua lq̄ nouit op̄a tua

si ab initio. s. exiit de egypto. vt h̄f Exo. xxy. Et te cū sapia tua. si accipiat b̄ sapia gentia. sic ē idē q̄ fili? in ob unitis q̄ sp̄ est idē in cōtra cū pie. distinctū in p̄sona. et cū eo cūtra opatur. Si aut accipiat sapia diuina absolute. sic distinguit ab eo solatiōne. et de vtraq̄ verificat bec lra cū subdit. y Que ex affuit. Et qm̄ ad duo p̄dica. s. reginem populū r edificatiōnem tēpli redrebat in salomone sapia infusa q̄ est quedā imp̄ssio sapie diuine. id subditur. 3 Mitte illā de celis. p̄ effectuz suū in me. a Et mecum sit. me iustifi cado. b Et meū laboret. in opib? me dirigēdo. c Sicut ē illa oia. simplr̄vlgz ad mima. si accipiat sapia. put ē in deo. si ā accipiat p̄ sapia i fusa. sic fiet oia. i. fac scire oia formalr̄. nō oia absolute. sed oia necessaria hōi cui datur. d Et deduce me. i. sine excessu rōnis r legis diuine cetera patent.

P̄. 115.

f. Pa. 28. a. 2. Para. 1. b.

Prover. 8. c.

E

Et. 4. o. c. Ro. 11. d.

B

q̄ r affuit tūc cū orbē terrarū faceres et sciebat qd eēt placitū ocul tuis et qd directū in p̄ceptis tuis. Adite illā de celis sancti tuis r a sede magnitudinis tue vt mecū sit r mecū laboret vt sciam quid acceptum sit apud te. Scit em̄ illa oia r intelligit. r deduce me i opib? meis sobrie r custodiet me in sua potētia r erūt accepta opa mea r disponā p̄p̄m tuum iuste et ero dignus sedum patris mei. Quis em̄ hominū poterit scire consiliū dei? Aut quis poterit cogitare quid velit deus? Cogitationes em̄ mortalitū timide et incerte puidēt n̄re. Corpus em̄ qd corripitur aggrauat aiā r trena in habitatio depumet sensum multa cogitantē. Et difficile estimam? que in terra sunt r que in p̄spectu sunt inuenimus cum labore. Que in celis sunt aut q̄s inuestiga

nisi p̄ sapiāz diuini? sibi datā. f Cogitatioes. Hic ponit sc̄ba rō q̄ accipit ex defectu cognitōis n̄re circa agibilia humana q̄ saltē vt in plurib? talia sunt q̄ ad ea nō h̄r demonstratio. h̄ solū pbabit rō. q̄ nō fac intellectū assentire simplicr̄ vnt parti. h̄ cū foimidiē alteri. r h̄ est qd dicit. g Cogitatioes em̄ mortalitū timide. q̄ cū oppositū foimidiē. vt dem̄ est r p̄ dñs. g Incerre. puidēt n̄re. nisi dirigant dono sapie diuine. h Corp? em̄. Hic ponit tercia rō q̄ accipit ex corruptibilitate corpis intellectū impedire in suo opo. id dicit. l Corp? ei qd corripit aggrauat aiā. q. d. hō nō facit corpus inq̄tū corp? nō ipediebat in statu innocētie. h Inq̄tū corruptibile. q̄le factū est peccā adē. i Et terrena in habitatio depmit sensus. i. intellectū. k Multa cogi. nā p̄t hanc inbirationē hō cogitare de necessariis multis ex pte cogis. l Et difficile. Hic ponit q̄ra rō q̄ accipit ex defectu cognitōis n̄re circa naturā sensibilū q̄z p̄p̄tates nō possum? scire p̄fecte sic p̄z q̄ p̄p̄tates minimū solv̄ arboris q̄rū ad v̄tū. figurā colorē. r h̄mōi. ad plenū p̄rōem nō possum? inuestigare. l cōs. j. Lictē res difficiles: nec est q̄ possit eas explicare f̄mone. id dicit. l Et difficile estimam? et tū in multis erauerunt. sicut dicitur em̄. s. de Bresto. o Que in celis sunt aut q̄s inuestigabit. q. d. nullus. nisi p̄ sapiententiā a deo datā. Sic ex rationibus

a Desiderat q̄s. hoc supple h̄z p̄ sapiam. Ideo subditur. b Scit p̄terita. i. facit scire eo mō loquēdi q̄ grāmatica sa...

mebant eum et reddebāt ei t̄ribunum. c Et in multitudine subditōz meoz. d Videbit bonus c̄is benefaciendo. e Et in bello fortis. cōtra aduersarios meos. f Intras. h̄ic p̄r on̄dis q̄lter sapia ibm p̄p̄t̄i p̄solat cū d̄. Intras in domū meā. i. p̄p̄t̄iam p̄sentiam. nam intellectus et volū-

c Et de futuris est mar. Salomon etias plura cogit de futuris per sp̄m p̄p̄t̄ie certitudinaliter. d Scit versutias. i. fallacias. e Sermonū. q̄s sapia facit auertere. f Et dissolutiones argumētoz. q̄ sunt p̄ veritatem sp̄litter in moribus. g Signa. g mōstra scit an̄q̄ s̄t̄at hoc ēv̄z de sapia in creata quam nihil laet. s̄t̄r de creata. pur fuit i salomone. n̄ā ipse cognouit dispositionē cet̄i et stellaz vt dictū est ca p̄cedēti. et sic p̄cognouit or̄tū signoz et p̄stellariōnū q̄ mōstrant aliq̄ futura. vel fertilitate terre futurā. vel fertilitate et h̄mōi. p̄pter qd̄ d̄icunt mōstra a mōstrādo. h Propositū. g. p̄pter p̄dicta bona. i. H̄ac adducē mibi ad conuiuendum. p̄ frequētes meditationes sapientie: in q̄bus ē de lectabilis vita. k Scēt̄s q̄m meū cōicabit de bonis. p frequētes em̄ meditationes sapientie augmentat̄ p̄ bonum in boie. l Et erit allocutio cogitatiois. q̄ tales meditationes sunt v̄ba mētis. m Et redij mei. i. exclu dēdi. tales ei meditationes om̄e redij excludit. n Habeo. h̄ic p̄r on̄dis q̄lter sapia dirigit in politica. Et diuidit in duas partes. q̄: p̄mo on̄dis q̄lter p̄ cā p̄p̄s gubernat̄. sc̄do q̄lter ipsa ibm p̄p̄t̄i consolat̄: ibi. Intras in domū meam. Et tra p̄mū d̄. n Habeo p̄pter h̄ac claritate ad turbas. audietes s̄nias meas veras et ad p̄p̄t̄i trāquillitate ordinatas. o Et honore apud seniores. et hoc fuit verū ad s̄fam in salomone. q̄ p̄p̄m gubernauit pacifice. et q̄ sapia p̄celler̄ alios sapientes et seniores. ij. Reg. iij. p̄ Iuuenis et acutus inue. in iudicio. Iuuenis em̄ adhuc ep̄is valde solerter iudicauit filii reddi vere et matr. ij. Reg. iij. q̄ In spectu potentū admirabilis ero. oēs em̄ reges mirabant de sapia salomonis r Et facies p̄ncipū mira. me. vii. ij. Reg. x. d̄. q̄ regina saba q̄ erat sapientissima vidēs magnificentiā salomonis nō habebat vltra sp̄m. s Tacentē me sustinebūt. i. cū reuerētia expectabūt quouisq̄ verbū resumā. vel dem eis loquēdi licentiā. t Loquentē me respiciant. attoniti de mea eloquentia. v Et fermocionante me plura manus ori suo imponēt. l. quātūcūq̄ p̄rabbā s̄mone m reuerēter aufcultabūt. y Beterea habebō p̄ h̄ac im moralitate. apud deū. y Et memoriā eternā. apud hoies z Disponā p̄p̄os. ad bonū cōe a Et nationes mibi erūt subiecte. multi nāq̄ gētilēs fuerūt subiecti salomoni. b Timebūt me audientes reges horēdi. multi em̄ reges horēdi alijs audientes sapiam et potentiam salomonis ti-

ne videoz bonū et in bello fortis. Intras i domū meaz p̄ quiescā cū illa. Nō em̄ h̄z amaritudinē cōuersatio illius: nec redij cōiuit̄ illi? s̄ leticiā et gaudiū. Hec cogitans apud me: et comme morās i corde meo: q̄m immortalē in cogitatioē sapia et in amicitia illi? delectatio bona et in opib' manuū nulli? honestas sine defectōe et in certamine loq̄le illi? sapientia: et p̄claritas i cōiocatione sermonū ipsi? circuibam q̄rēs vt mibi illā assumerē. Puer aut̄ eram in genosus: et sortitus sū aiā bonā. Et cū essem magi bonus veni ad corp' incoingnatū et vt sciuī q̄m aliter nō possem esse p̄tines nisi deo det Et hoc ipsum erat sumā sapia scire cū? esset hoc donum: adij d̄m et dep̄catus sum illū: et dixi ex totis precordijs meis.

C

B

nequū pōt p̄cedere. n Et in certamine loq̄le illius. i. in collatione sapientis adinuicē. q̄ nō p̄ferūt de vānis. sed de vtilibus et honestis. o Et p̄claritas in cōi. ser. illi? nam sermones q̄bus sapiēs cōiscat alijs doctrinā suam clarī sūt et intelligibiles. q̄ q̄ melius sciunt clarius p̄nunciant. p Et circuibam q̄rens vt illam mibi assumerē. Iuuenis em̄ sapientia per diligētē rationis inuestigationem. q Puer erā. Postq̄ salomon on̄dis q̄lter sapia p̄ficat in vita p̄p̄t̄iata et actiua. h̄ic p̄r ponit oionē quā fecit p̄ ipsa habēda. Et p̄mo ponit orandi mortuū. sc̄o orationis sue formam et modum ca sequēti. Et tra p̄mū dicit. q Puer erā ingentiosus. p̄ intellectus subtilitatem. r Et sortitus sū aiā bonā. p̄ affectus puritate. h̄ec em̄ habuit salomō a iuuetute q̄m fuit sub disciplina narban p̄p̄te p̄pter qd̄ vocauit nomē ei? amabilis d̄no. ij. Regum. xij. s Et cū essem magis bonus. i. p̄ficiens in virtutibus. t Veni ad corp' incoingnatū. hoc non pōt intelligi de p̄tinentia virginali: q̄ salomon valde iuuenis cōtra p̄t̄i m̄trimonū cum illa pharaonis. p̄pter qd̄ intelligendus est de continentia coniugali. et etiam ab alijs vicijs vitabilibus: quā seruauit per longum temp'. vnde d̄. ij. Regum. ix. et xj. Cūq̄ iam esset senex dep̄rauar̄ est cor eius p̄ mulieres. y Et vt scitū quonā rē esse cōtinentē a vicijs et criminibus. z Nisi deus det. sine cuius dono homo nō potest p̄feruare in dono. y Et hoc ipm erat sapia. i. scire q̄ h̄ec continentia est dei donū. nam sapientia est cogitatio diuinorum. z Adij donum. attende. a Et dep̄catus sum illum. deuote. b Et dixi ex totis p̄cordijs meis. i. ex toto intellectu meo et affectu.

interficiet. Ut vel hinc non habeatis quod dicit: Ego sum via veritas et vita. Nec vocemini crucificti sed conficti.

Quia oblitiom. Et non videtis meminerunt et peccati erroris non oblivione memorie sed succisione bonorum. **Et in die bona oblivio bonorum.** et alibi affectio hinc oblivione facti delictorum. Et forsitan et in futuro punitur ne pueritudo memoria oino delebitur.

Quia ecce cre. Et angelis. et hominibus vna ecclesia et exultabunt et gaudebunt et ego qui creavi exultem et gaudeam in eis.

Exultatione. An merse terre. ut quod verum vni genitri erat gaudium: non vna cunctis nationibus letificia sit.

Gaudium. Quod vel post resurrectionem possumus intelligere: vel post baptismum in prima resurrectione.

Hoc ad generale resurrectione qua omnes in perfecta etate resurgent: et hoc est: non erit.

Puer centum ann. Iulius. qui et si vultis pueri liter viderit vna vestra: hoc exponit sic: peccator est.

Greg. in moralibus. Puer centum annorum. Et ita quod pueri longum trahitur: ut a factis puerilibus corrigat. Sed si peccati peccatione nec igitur longitate cōspiciatur: hoc ipsa vita longinquitas qua per misericordiam dei accepit et ad culmen maledictionis crescit.

Dominus. Virutes

Nicolaus. credentes. a Vocabit nomine alio: quod vocant ipsam a xpo. b In quo quod dicitur? et dicitur dicitur: greg. dicit in baptismum.

In quod accepit nomine christiani. c **Et dicitur in deo.** i. bñdictio de celesti in si gra pferret. d **A me.** i. fideliter sic fiet. e **Et qui iurat in terra.** i. hominibus aliqd affirmado. f **Iurabit in deo.** i. non in idolo. g **A me.** i. fideliter iurabit. h **Quia oblitiom.** dicitur sequitur describit retributio electo rōi sepam. i. aliqd iuravit de punitioe maloz. vi videtur. q **pō** pōnit retributio quātū ad pñctuos bonitē dicit: Quia oblitiom rē. q̄s fideles sustinerūt. ppter magnitudinē grēe supēntis i patriā. r q̄ sic i elligat p3 p hoc qd subdit: i. **Ecce ego creo celos rē.** i. q̄ in futuro inouabitur corpora celestia r elementa quātū ad subtilitā. h quātū ad claritatē r decore. vt sic magi reluceat i eis bonitas dina ad gloriā dē r etiā electo rā in ipsa bonitate dei clarior cōtēplātiō q̄ an. r talis inouatio vocatur h creatio. nē dī ter vel papa creari. ppter imitacionē statū: quibz eoz substantia nō mutet: h **Et nō erūt i memoria hora rē.** h est dēm q̄ statū eoz pcedēs nullū momentū reputabz respectu sequentū. i **S3 gau.** r exultabiz. vos electi. m **Alig.** i. sempiternū. q̄ eternitas a pte post ē de rōne beatitudinis. n **In his q̄ ego creo.** i. i co:poribz celestibz r elementis pñcto mō mētorā. o **Quia ecce ego creo hierusalē.** i. ecclesiā trāspāstēm. **Deb. rñ.** a **ecclesiā ad syon montē r ciuitatē dei vniūsiū hierusalē celestē rē.** nō enī dī creati similit. q̄ cetū empōrū a pñcipio mēti: fuit sc̄m r angelis replētū. b dī creati quātū ad nouā exultationē q̄ hiet i fine mudi. c **pacto iudicio electi vniūserent.** illuc i pfecta beatitudine copis r aie. r er b crescit gaudij āgeloꝝ. i. subdit: f **Et pplm i9 gaudij.** q̄ āgeli gaudēbūt de pfecta beatitudine electoz. r electi dō sōntio āgeloꝝ. q̄ **Et exultabo i hierusalē.** nō ē intelligēdū q̄ aliqd p h deo accretat: enz er sc̄ipio sit pfecte beatū. h q̄ faciet ciues celestis i seipō pfecte exultat. sicut dī **Deh. rñ.** **Alig.** cognouit. cognoscere fecit. r **Et nō audiet.** dicit pñter pñctū deā retributio āgeloꝝ ad amonitionē maledicti dī: **Et nō audiet in ea vna vox fieri rē.** i. q̄ notat amotio ois tristitie interioris r exterioris. s **Idō erit ibi āp̄li9** i. āns dice. i. aliqs habēs multos dies dēficiēs tñ i industria vltima. t **Et se.** q̄ nō ipe. dī. f. uos. i. habēs multos ānos i vacuū tractatos h plenos meris. r **Et p ciuitatē celestē amonēt defect9** notice r vii tūg. **Et q̄ sic dicit h ita intelligit p3 p h qd subdit:** v **Quia puer centum annorum.** q̄ multū vixit pueriliter sequēs passioēs suas. r **ad vlt. morte eterna.** y **Et pec. cen. ānoꝝ.** q̄ trāgēt ip̄s suū i vacuū a bonis opibz: peccato e

Christiano **nomine vel christo.**
suos vocabit nomine alio. In quo
Christiano vocatus et ipsum nomen in terrarum bene custodierit.
qui benedictus est super terras:

in futuro. vnde venit benedicti p. m. r. e. i. alibi vnde benedictionem hereditare possideatis
fideliter iurabit veritatem loquitur
benedictus in deo amen. Et qui iurat

hac in die iudicij vere et fideliter deum laudabit.
facientibus vbi eternis absterget o. o. i. a. o. o. i. **in terra iurabit in deo amen.** **Et**

ne se pars malo: ut puoio angustie memorari.
oblitiom tradite sūt angustie p
orex: r q̄ abscondite sūt ab oculis
ad iungit se eis: q̄ ip̄e multa gualit terra lignea factus a iudis. r **metros** qui quotidie inno uatur. vnde: videbo c. i. r. **nos truz.** Ecce enī ego creo celos

meliorando: qualitates mutando. vnde iohannes vidit celum nouum: r terram nouam: r apostolus pteret: gloria huius mundi.
bonum q̄ affert fructum in pacietia.
nonos r terrā nouā: i. nō erūt
mala tota. i. in memoria. r **vestram**
in memoria priora: r nō ascen
vestram

des sup eoz: q̄s gāudebitis r exul
abite. i. omnibus rebus q̄ factis.
tabitis vsq̄ in sempiternū i his
q̄ ego creo. **Quia ecce ego creo**
celestem r **angelos et homines.**

hierusalem exultationē: r **pōp**
lū eius gaudium: r **exultabo in**
hierusalē: r **gaudebo in populo**
meo: Et nō audiet in ea vox fie

pro quibz in celestibus requiescēt. **Et in domo p. m. m. sunt vniūsḡq̄**
ppriā mercedē accipiet p̄m p̄p̄iū laborē. r **alioz** oēs oblectrice sibi dī
cūtur edificasse: q̄ a timuerūt deū. **Jacob obliom9** habitat in domo quā sc̄au
q̄ seris delectabaz possidere nō potuit. Ad litterā enī stare non potest.
Multi enim sancti edificant domos: r **non habitant in eis.**

Secundū dī. llg.
Sicut ip̄s iā nō morit9
mors illi vltā nō domi
nabit: sed in eternū re
gnat cū patre sic r illi
gnū enī vite ip̄s ē quod
erat in medio paradisi. f.
ecclesie. **Et salomon:** **li**
gnū vite ē his q̄ appetē
derunt eam. f. sapientiaz
que est christus.

Opera manuū. **Fi**
dē: doctrinā: opationem
apostoloz iueterabunt
vsq̄ ad finē sc̄culi seruā
do fideles cotū imitato
res. f. **Et fm q̄ quidaz**
codices habēt electi meis
iueterabūt. i. eternalliter
saluabūt eos opa eoz. f.
apostolorum.

Semē de. **Aposto**
li r alij doctores in pie
dicationē vel in alijs ope
ribus sc̄culi iudēt. q̄ eter
nam mercedē percipiet
q̄ venient cum ei. pot.
ma. lu.

Ne potes. **Quos**
filij eozam in fide genuē
runt: sicut marcus petri
discipulus. r lucas pau
li filius.

Anteq̄ clamē. In dolor
re mēris: sed in gaudio
r leticia. **Et dicitur enī**
est gaudium nostruz ant
cordā glie nōne vos rē.

De lyra
certa malitia. **3** **Anda**
lediet9 eris. illa maledi
ctione q̄ h̄f **and. arb. r. v.**
Ite maledicti i lignē erit
nū rē. a **Et edificabūt**

domos rē. p hoc remonet malū sfortam a hierusalē celestē. **Ira qd sc̄e**
dū q̄ magnū sfortunū reputat Inter hoies: q̄n̄ q̄ multū laborat i aliq̄
nō p̄cipit fructū. i. edificatōne aut dom9 r plātatōne vine āḡ faciet fru
ctū ē magn9 labor. iō magnū sfortunū reputat antiq̄ r **adhuc** repu
tat q̄n̄ aliqs puenit morte ānq̄ cepit bonū sequēs dom9 ab eo edificatē
r plātauerat vineas nō trāret plū. h reuertentur ad domos suas ne for
te steriscerent in plō r p̄arent bono s̄ite mō p̄dicto. r et horoz hulus
sfortunū multi postea possēt a bello p̄ republica defendēda retrahi. p hoc
sc̄e qd dī b: **Idō edificabūt rē.** ad itelligi q̄ nulla sfortunia erunt
i ciuitate celesti. ista tñ sp̄allē tēp̄minēt. q̄ cōmuni9 iter hoies hui9 vite re
perturū. iō subdit: c **Secundū enī vicia ligni.** de q̄ ligno dicitur itelligi
tēp̄mit trālatio chaldāica q̄ dī thargū apud hebreos. r ē valde antētica
apo eoz: q̄ sic h̄z. **Secundū dies ligni vite.** p eū enī ligni vite duratē statu
hōcētē p̄tinuabat vite humana abiq̄ iueteratōne. r illud fuit signu
ra xpi. fm q̄ dicit **Job. i. Apoc. vii. ca.** **Quo ligno refectum beati iteri9**
aspectu sue dicit. r **erteri9** i aspectu sue humanitatis. iō subdit: d **Et rñ**
dies p̄p̄i mei. q̄ vita beatoꝝ ē p̄p̄ta a pte p̄. sic r ip̄s q̄ p lignū vite h̄
itelligit. e **Opera ma. co. luc.** electi mei. i. merita factoz tñ durabūt i p̄
mio. p eis reddito quātū ip̄i. fm q̄ dī **Apoc. rñij. ca.** **Opera enī illoz sequit**
illos. p h̄f qd dī b: **Iueterabūt.** nō itelligit aliq̄ corrupit. h p̄p̄ta
duratio. eo mō loquēdū q̄ dī de deo: **De an. vij. dōne.** venit ātq̄ dicit.
r iudiciū deūi facti rē. p̄ āt q̄ atē ibi itelligit enitas. a nō defecto q̄ deo
mitat antiq̄tatē cōter dicit: **De b. vii. dō.** ātq̄ r **senex.** ppe iterū
dī. f **Idō laborabūt.** i. nō laborabūt. h **Et nepotes eoz cū eis.** illi sūt ele
cti p successores r discipulos apostoloz i fide regenerati. **Idō dī etiā expo**
nit qd dī hie: **Neq̄ generabūt i turbatōne s̄e generatiōe baptismali q̄ est**
per gratiā sp̄itus sancti meritis quietatū. i. **Et rñ.** dicit tertio po
nitur retributio electoz quātū ad deū familiarē assistentiā. r **muriā dō**
ratia p̄corā

ru cū eis. **Et rñ anteq̄ clamēt**
ego exaudia: ad huc illis loquē

Lupus. Lupus. sanctus. i. persecutor de quo beniamin lupus rapax. Agnus. Qui candidis vestibus sequantur agnum quocumque terit.

De quibus petro dicitur: pasce agnos meos.

Et eo de bos etc. Vir. i. potentissimus in seculo spreta phyllo- sophie eloquentia comedit paleas. i. vilitatem et superficiem hytorie cum bobus. i. predicatoribus ecclesie. Nec comedunt leones donec multis la- bobus veniant ad pro- funditates mysterii sicut ang. et cyprilianus et alii.

Necq. occidit. Deposita scilicet vel in presentem vel in futuro. et hoc est. In omni. m. l. m. Hoc tunc carnaliter accipit dicentes in te rpi sul tanta par et securitas sibi erit: vt lupi et agni leo- nes et boues serpentes et homines comentur si mul et comedant: neq. eis nocent qui in teplo et in monte sancto habitant. Et quo colligis q. omnes alii occidentur.

Sed hoc falsum esse ostenditur his verbis. Idec dicit dominus: quomodo sedes m. t. r. k. a. p. m. etc. et hoc tamen iudet carnaliter intelligatur.

C. LXVI. Et dicit dominus. Et vbi voluit measit. i. frenat a parte angeli quos propria virtute calcant.

lū sedes mea: terra aut scabellū pedum meorum. Quē est

ista dom? quā edificabitis mihi

istis dom? quā edificabitis mihi

sunt sedes est dei. Celum sedes m. Quasi ne putetis hec ad literas esse complenda. Que est ista. Quasi putatis me localem et in templo immanentem. Sed que est. i. do. etc.

Ad quem au. r. Et cetera. Ablato altari teploq. terreno qd huma- na manus construxit: recte auferatur victimæ iudeorum: non forte dicentur.

Non tam sumus stulti: vt deus putemus hoc lo- co posse concludi sed in separato ad glorifican- dum deo loco victimas immolamus sicut in le- ge precipitur.

Qui immolat bo. etc. Quasi: sacrificium ve- strum non placet mihi post immolationem ve- ri sacrificii in cuius vim- ba illa sacrificia concessi vobis: et ne immolaretis ydolis.

Et quem au. r. Et cetera. Ablato altari teploq. terreno qd huma- na manus construxit: recte auferatur victimæ iudeorum: non forte dicentur.

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Non tam sumus stulti: vt deus putemus hoc lo- co posse concludi sed in separato ad glorifican- dum deo loco victimas immolamus sicut in le- ge precipitur.

8.11. b.

2. 22. 7. f.

3

terit oia, vel in vnu coartauerit, qd cōtradicit ei: vel qd dicere ei pōt cur ita facis: Ipse em nouit hoim vanitate r vidēs iniquitate nōne cōsiderat Air vanus in superbia erigit r tanq̄ pulli onagri se liberi nati putat. Tu aut firmasti cor tuū r expandisti ad eū manus tuas. Si iniquitate q̄ est in manu tua abstuleris a te r nō manerit in tabernaculo tuo in iustitia Tūc leuare poteris facies tuā absq̄ macula r eris stabilis r non timebis. Miserie quoq̄ obliuisceris r quasi aquarū q̄ perierūt recordaberis Et quasi meridianus fulgor cōsurget tibi ad vesperā: r cū te cōsumptū putaueris orieris vt lucifer Et habebis fiducia propōita tibi spe r defossus securus dormies. Regesces r nō erit q̄ te ex terreat: r deprecabūtur facie tuā plurimi. Oculi aut impiorū deficient r fugiū peribit ab eis r spes illorum abominatio anime.

Job ostendit suam patientiā et dei potētiā. Ca. xxi. Rēpondēs autē Job dixit Ergo vos estis soli hoies r vobiscū moriet̄ sapiētia: Et mihi est cor sicut r vobis nec inferior vestri sum: quis em̄ hec q̄ nostis ignorat: Qui deridet ab amico suo sicut ego innocabit deū r exaudiet eū: deridet em̄ iusti simplicitas. Lāpas cōtēpta apud cogitationes diuitiū, parata ad tps̄ statuti. Abūdāt tabernacula p̄dōnū r audacter puocant deū cū ipse dederit oia inmanū eorū. Mimirū interrogat iumentā r docebūt terz volatilia celi r indicabūt tibi. Loquere terre r rīdebit tibi r narrabūt pisces maris. Quis ignorat q̄ oia hec manus dñi fecerit: In cuius manu aīa oīs vinctis r t̄pūs vniverse carnis hoīs. Nonne auris verba dñi iudicat: r fauces comedētis lapōre: In antiq̄ est sapiētia r in multo tēpo re prudētia. Apud ipm̄ est sapiētia r fortitudo r ipse hō cōsiliū r intelligentiā. Si destruxerit nemo est q̄ edificet si inuulerit hoim nullus est q̄ aperiat. Si continerit aquas oia siccabunt: r si miserit eas subuertēt terram Apud ipsum est fortitudo r sapiētia: ipse nouit r decipiet r eū q̄ decipit. Adducit cōsiliarios in stultū sinez r iudices in stuporē. Balthēū regū dissoluit r p̄cingit fune renes eorū: ducit sacerdotes in gloriosos et optimates supplātat. Lōmutans labiū veraciū r doctrinā senā auferēs. Effundit d̄sp̄ctionē super principes: eos q̄ oppressi fuerāt releuat. Qui reuelat p̄funda de tenebris r p̄ducit in lucē vmbra mortis. Qui multiplicat gētes r p̄dit eas, r subuersas in integroz restituit. Qui immutat cor principūz populi terre, r decipit eos vt frustra incedant per inuium. Salpābit quasi in tenebris, r non in luce, r errare eos faciet quasi ebrios.

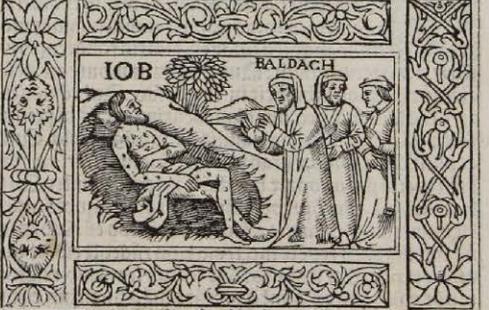
Job arguit amicos ex verbis suis: r cōdēnat hypochnm. conditionem suam allegat. Cap. xxiij. Ecce oia hec vidit oculus meus, r audiuit auris mea r intellexi singula. Scōm sciētiā vestram, r ego noui nec inferior vestri sum. S; tñ ad oīpo tētē loquar r d̄sp̄utare cū deo cupio, P̄cius vos oīdēs fabricatores mēdaciū r cultores p̄nersorū dogmatum. Et q̄ vtinā taceretis, vt putaremini esse sapiētes. Audite ergo cōreptiones meas r iudiciū laborū meorum attēdite. Nūq̄ deus indiget vestro mendacio, vt p̄ illo loquamini dolos: Nūq̄ facie eius accipitis r p̄ deo iudicare nitimini: Aut placebit ei quez celare nihil pōt: aut decipietur vt homo vestris fraudulētis: Ipse vos arguet, qm̄ in abscondito facie eius accipitis. Statim vt se cōmouerit, turbabit vos: r terror eius irruet sup vos. Memoria vestra cōparabitur cineri, r redigent in lutū ceruices vestre. Tacete paulisp, vt loquar qd̄ cūq̄ mihi mens suggererit. Quare lacero carnes meas dentibus meis r animā meā porto in manibus meis: Etiā si occiderit me, in ipso sperabo: veritū vias meas in cōspectu eius arguā, Et ipse erit saluator meus: non em̄ veniet in cōspectu eius oīs hypocrita, Audite sermonē meū, r nīgmata p̄cipite auribus vestris. Si fuero indicatus scio q̄ iniquitas inueniar. Quis est q̄ iudicet meū, veniat, qua

re tacēs cōsumor: Duo tñ ne facias mihi r tunc a facie tua nō abscondar. Adnū tuaz longe fac a me, r formido tua nō me terreat. Uoca me, r ego rīdebo tibi: aut certe loquar, r tu rīde mihi. Quantas habeo iniquitates r peccata, scelera mea r delicta mea ostende mihi. Cur faciem tuā abscondis, r arbitraris me inimicū tuū: Lōtra solū qd̄ vento rapitur, r ostendēs potētiā tuā, r stipulā sicā persequeris. Scribis em̄ p̄tra me amaritudines, r consume re me vis peccatis adolescentie mee. Posuisti in neruo pedē meū, r obseruasti omnes semitas meas, r vestigia pedū meorū cōsiderasti. Qui quasi putredo cōsumēdus sum, r quasi vestimētū qd̄ comeditur a tinea.

Describit vitam hominis: propheta r resurrectio nem et p̄t̄ protectionem in iudicio: ponit conditio nem hominis. Cap. xxij.

Homo natus de muliere breui viuens tempore repletur multis miserijs. Qui q̄s flos egreditur r cōteritur, et fugit velut vmbra r nūquā in eodē statu permanet. Et dignum dicitur super huiusmodi aperire oculos tuos: r adducere est tecū in iudiciū: Quis potest facere mundum de immūdo cōceptū semine: nonne tu qui solus es: Breues dies hominis sunt numerus mēsu eius apud te est: constituisti terminos eius q̄ preteriri nō poterunt. Recede paululū ab eo vt q̄scat, donec optata veniat r sicut mercenarij dies eius. Lignum habet spēs: p̄ccisum fuerit rursuz virefcit r rami eius pullulāt. Si senuerit in terra radix eius r in pulvere emortuus fuerit truncus illius Ad odorē aque germinabit r faciet comā quasi cū plantatū est. Homo vero cū mortuus fuerit, r nudatus atq̄ cōsumptus vbi queso est: Quomodo si recedat aque de mari r fluuius vacuefactus arscat: Sic homo cum dormierit nō resurget donec atteratur celum, nō enigilabit nec cōsurget de somno suo. Quis mihi hoc tribuat vt in inferno p̄tegas me r abscondas me donec pertrāseat furor tu r cōstituas mihi tps̄ in quo recorderis mei: P̄utafne mortuus homo rursum viuert r cūctis diebus gb̄ nūc milito in p̄pecto donec veniat immutatio mea. Vocabis me et ego respōdebo tibi: operi manū tuarū porriges dexterā. Tu qd̄ gressus meos dinumerasti s; parces peccatis meis. Signasti quasi in sacculo delicta mea, sed curasti iniquitate meā. Adons cadēs defluit r saxū trāffertur de loco suo. Lapides excauant aque r alluntio ne paulatim terra consumitur r homines ergo similit̄r perdes. Roborasti eum paululum vt in perpetuum trāffret: immutabis faciem eius r emittes eum. Siue nobiles fuerint filij eius siue ignobiles non intelliget. At tamen caro eius dum viuert dolebit et anima illius super semetipso lugebit.

Eliphaz arguit iob de arrogantia sapiētie r mūdicie agit quoq̄ de impio superbo r hypocrita. Cap. xv.



Rēpondēs autē Eliphaz Themanites dixit, Nūq̄ sapiēs rīdebit q̄s in vltū loquēs r implebit ardore stomachū suū: Arguis verbis eū q̄ nō est eq̄lis tibi r loqueris qd̄ tibi nō expedit Quātū in te est euacuasti timorē r tulisti p̄ces co

C
Leuiti. xxvj. a.
A
Prover. xiiij. a.
B
Esaie xxij. f. apo. iij. b
C
A
B
C
A
B
C

D
A
Ps. l. a.
B
C
D
Prover. v. d.
A

locus eius. Quapropter et ego nō p̄ca ori meo, loquar in tribulatione mē spūs meī: cōfabulabor cū amaritudine aīe mee. Nūqd mare ego sum, aut cetus, qz circūdedisti me carcere: Si dixerō, L̄ solabitur me lectulus meus, et res leuabor loquēs mecū in stratu meo: Terrebis me p̄ somnia, et per visiones horrore cōcuties. Quā ob rem elegit suspēditū aīa mea, et mortē ossa mea. Desperauī, nequa quā ultra iam vinam: perce mibi, nihil em̄ sunt dies mei. Quid est homo, qz magnificas eū: aut qd apponīs erga eū cor tuū: Vistās eū diluculo, et subito p̄bas illū: vsque quo non parcis mibi, nec dimittis me vt glutīa saluaz meā: Peccaui, qd faciam tibi o custos hoīm, quare me posuisti cōtrariū tibi, et factus sum mibi inmetip̄i grauis. Cur nō tollis pctm̄ meū, et quare non auferis iniquitatē meam: ecce nunc in puluere dormiam: et si mane me quesieris, non, subistam.

Baldad notat Job flagella meruisse: et penitentiam non fecisse, describit quoq; hypocritam et ruinam eius, monet Job clamare ad dominum ostendens ipsum esse misericordem: et reprehendit hypocritas. Cap. viij.

Respōdens autē Baldad Subites, dixit, Uscq; quo loqueris talia, et spūs multiplex sermōnis oris tui, Nūqd deus sup̄plātat iudiciū aut oipotēs subuertit qd iustū est: Etia si filij tui peccauerint ei, et dimisit eos in manu iniquitatis sue: Tu tamē si diluculo cōsurregeris ad deū, et oipotētē fueris deprecatur. Si mūdus, et rectus incesseris, statim euigilabit ad te, et pacatum reddet habitaculū iustitie tue, Intm̄ vt priora tua fuerint parua, et nouissima tua multiplicent nimis. Interroga em̄ gnationē pristinā, et diligēt̄ inuestiga patrū memoriā. (Besterni q̄ppe sumus, et ignoramus: qm̄ sicut ymbra dies nostri super terrā.) Et ipsi docebūt te loquentur tibi, et de corde suo proferēt eloquia. Nūqd videre pōt scirpus absq; humore: aut crescere caretū sine aqua: Lū adhuc sit in flore, nec carpatur manu, ante oēs herbas arefcit: Sic vie oīm, q obliuiscūt̄ur decumz spes hypocrite peribit. Nō em̄ placebit recordia sua, et sicut tela aranearū fiducia eius. In nitetur super domū suā, et nō stabit: fulciet eā, et nō cōsurret. Dumectus videtur antequam veniat sol, et in ortu suo germē eius egreditur. Super acruū petrarū radices eius densabitur, et inter lapides cōmorabit. Si absozbuert eū de loco suo, negabit eum, et dicit, Non noui te. Hec est em̄ letitia vie eius, vt rursum de terra alij germinent. Deus nō p̄ficiet simplicē, nec porriget manuz malignis. Donec impleat risu os tuū, et labia tua iubilo. Qui oderunt te, induentur confusione: et tabernaculum impiorum non subsistet.

Job exponit magnalia dei cuius comparatione nulli sunt hominis iustitie. Cap. ix.

Respondens Job, ait, Vere scio q̄ ita sit, et q̄ nō iustificetur homo cōpositus deo. Si voluerit cōtēdere cū eo, nō poterit ei rīdere: ynum pro mille. Sapies corde est, fortis robore: q̄ resistit ei, et pacem habuit: Qui transtulit montes, et nescierunt hi: quos subuertit in furore suo. Qui cōmouet terrā de loco suo, et colūne eius cōcutiuntur. Qui p̄cipit soli, et nō oritur: et stellas claudit q̄i sub signaculo. Qui extēdit celos solus, et graditur sup̄ fluctus maris. Qui facit arcuū, et oriona, et hyadas et interiora auri. Qui facit magna, et incōprehēnsibilia, et mirabilia, quorū non est numerus. Si venerit ad me, non videbo eū: si abierit nō intelligā. Si repēte interroget, q̄s rīdebit ei: vel q̄s dicere ei pōt. Cur ita facis: Deo cuius ire nemo resistere pōt, et sub quo curuant q̄ portāt orbē. Quantus ergo sum ego, vt rīdeā ei, et loq̄r verbis meis cū eo: Qui etiā si habuero quāniā iustū, nō rīdebo, s̄z me iudicē deprecabor. Et cū inuocātē exaudierit me, nō credo q̄ audierit vocē meā. In turbine em̄ cōteret me, et multiplicabit vulnera mea etiā sine cā. Nō cōcedit requirere spm̄ meū

et implet me amaritudine inibus. Si fortitudo q̄ritur, robur stissimus est. si equitas iudicis, nemo audet p̄ me testimonij dicere. Si iustificare me voluero, os meū cōdēnabit me: si innocētē ostenderē, prauū me cōprobabit. Etia si simplex fuero, hoc ipm̄ ignorabit aīa mea, et tēdebit me vite mee. Anē est qd locutus sum, et innocētē et impium ipse cōsumit. Si flagellat, occidat semel, et non de penis innocētū rideat. Terra data est in manus impj, vultū iudicij eius operit. q̄ si nō ille est, q̄s ergo est: Dies mei velociores fuerūt cursore: fugerūt, et nō viderunt bonuz. Pertrāserūt quasi naues poma portātes, sicut agla volās ad escā. Lū dixerō, Nequaquā ita loquar: cōmūto faciem meam, et dolore torquor. Verebar oīa opa mea, scies q̄ nō parceres delinquenti. Si autē et sic impius sūz quare frustra laboraui: Si lotus fuero quasi ags niuis, et fulserint velut mundissime manus mee: Tū sordibus intinges me, et abominabunt me vestimenta mea. Neq; em̄ viro q̄ similis mei est, rīdebo: nec q̄ mecū in iudicio ex equo possit audiri. Nō est q̄ vtrūq; valeat arguere, et ponere manū suā in ambobus. Auferat a me virgā suā, et pauor eius nō me terreat. Loquar, et nō timebo eū: nec enim possum metuens respondere.

Job penitet et cōfiteri: allegat ad iudicē q̄ opus suuz est, lutū fragile: et p̄ penas in se militātes plangit se natū: et petit locū penitētē ante q̄ moriatur. Cap. x.

Redet aīam meā vite mee, dimittā aduersum me eloquiū meuz, loquar in amaritudine aīe mee. Dicā deo, noli me cōdēnare: iudica mibi cur me ita iudices. Nūqd bonū tibi videt si calūnieris me: et opprimas me opus manū tuarū, et cōsilij impiorū adiuues: Nunquid oculi carni tibi sunt: aut sicut videt homo, et tu tibi videbis: Nūqd sicut dies hominis dies tui, et anni tui sicut humana sunt tēpora. Et q̄ras iniquitatē meā, et pctm̄ meū scruteris: Et scias quia nihil impiū fecerim, cū sit nemo qui de manu tua possit eruere. Manus tue fecerūt me, et plasmauerunt me totū in circuitu: et sic repēte p̄cipitas me: Ademēto queso, q̄ sicut lutū feceris me, et in puluere reduces me. Nonne sicut lac mulsisti me, et sicut caseū me coagulasti: et Pelle et carnis vestisti me, ossibus et neruis cōpēgisti me. Vistā et mīam tribuisti mibi, et visitatio tua custodiuit spm̄ meū. Licet hec celes in corde tuo, tū scio q̄ vniuersoz memineris. Si peccaui, et ad horā pēpisti mibi, cur ab iniquitate mea mūdā me esse nō pateris: Et si impius fuero, ve mibi est: si iustus, nō lenabo caput, saturatus afflictione et miseria. Et p̄pter superbiā quasi leonā capies me, reuersusq; mirabiliter me crucias. Instauras testes tuos contra me, et multiplicas irā tuā aduersum me et pene militant in me. Quare de vulua eduxisti me: et qui vtinā cōsumptus essem, ne oculus me videret. Fuissem quasi nō essem de vtero trāsatus ad tumulū. Nūqd non paucitas dierū meozū finiet breui: dimitte ergo me, vt plangā paululū dolorē meū. Antequā vadā, et nō reuertar: ad terrā tenebosam, et operta mortis caligine. Terrā miserie et tenebarū, vbi ymbra mortis, et nullus ordo sed sempiternus horro: inhabitat.

Sophar iniuste Job arguit: deā incōprehensibilem ostēdit et penitenti misericordem ostendit. Cap. xi.

Respōdens autem Sophar Naamathites, dixit, Nūqd q̄ multa loquit, nō et audiet: aut vir yerbosus iustificabitur: Tibi soli tacebūt oīes ceteros irriseris, a nullo cōsuteris: Si visti em̄, Purus est sermo meus, et mūdus sum in cōspectu tuo. Atq; vtinā deus loqueret tecū, et aperiret labia sua tibi, et ostēderet tibi secreta sapientie, et q̄ multiplex esset lex eius, et intelligeres q̄ multo minora tēp̄gāris a deo q̄ merei iniquitas tua. Fortitan vestigia dei cōprehēdes, et vsq; ad perfectū oipotētē reperies. Excelsior celo est, et qd facies: profundior inferno, et vñ cognoscēs: Lōgior terra mēsurā eius, et latior mari. Si subuer

psalmus celiij. a.

B

A

B

A

B

C

B

A

B

C

B

A

B

Der Propheet

starck / der HERR Zebaoth / der wird ire sache so ausfüren / das er das Land bebend / vnd die Einwoner zu Babel zitterend mache.

Schwerd sol komen / spricht der HERR / vber die Chaldeer / vñ vber die Einwoner zu Babel / vnd vber ire fürsten / vnd vber ire Weisen.

Schwerd sol komē vber ire Weissager / das sie zu Narrn werde / Schwerd sol komen vber ire Starcken / das sie verzagen.

Schwerd sol komen vber ire Koffe vnd Wagen / vñ allen Pöbel / so drinnen ist / das sie zu Weiber werde / Schwerd sol komē vber ire Scherze / das sie geplündert werden.

Truckne sol komen vber ire wasser / das sie versiegen / Den es ist ein Gözen land / vnd trogen auff ire gewulichen Gözen.

Darumb sollen vngewre Thier vnd Vogel drinnen wonen / vnd die jungen Straussen.

Vnd sol nimer mehr bewonet werden / vñ niemand drinnen hausen für vnd für. Gleich / wie Gott Sodom vnd Gomorra / sampt iren Nachbarn / vmbkeret hat / spricht der HERR / das niemand drinnen wone / noch kein mensch drinnen hause.

Sihe / Es kompt ein Volck von mitternacht her / viel Heiden / vnd viel Könige werde von der seiten des Landes sich auffmachen / die habē Bogen vnd Schild.

Sie sind grausam vnd vnbarmerzig / jr geschrey ist / wie das brausen des meeres / Sie reiten auff Koffen / gerüst / wie Kriegsmenner / wider dich / du Tochter Babel.

Wenn der König zu Babel jr gerücht hören wird / so werden im die Feuste entsinken / Im wird so angst vnd bange werden / wie einer Frauen in Kindsnöten.

Sihe / Er kompt herauff / wie ein Lewe / vom stolzen Jordan / wider die festen Hütten / Den ich wil in daselbs her eilends lauffen lassen.

Vnd wer weis / wer der Jüngling ist / den ich wider sie rüsten werde / Denn wer ist mir gleich / Wer wil mich meistern / Vnd wer ist der Hirte / der mir widerstehen kan /

So höret nu den Ratschlag des HERRN / den er vber Babel hat / vnd seine gedanckē / die er hat vber die Einwoner im Lande der Chaldeer.

Was gilt / ob nicht die Hirtenknaben sie schleiffen werden / vnd ire Wohnung zerstören / vnd die Erde wird beben von dem geschrey / vnd wird vnter den Heiden erschallen / wenn Babel gewonnen wird.

Das Einundfünffzigste Capitel.

W spricht der HERR / Sihe / Ich wil einē scharpffen wind erwecken / wider Babel / vnd wider ire Einwoner / die sich wider mich gesetzt haben.

Ich wil auch Worffler gen Babel schicken / die sie worffeln sollen / vnd jr Land ausfegen / die alenthalben vmb sie sein werden / am tage jres vnglücks.

Den ire Schützen werden nicht schieffen / vñ ire Geharnischten werden sich nicht wehren können.

So verschonet nu jrer jungen Mandschaft nicht / verbanet alle jr Heer / das die erschlagenen da ligen im Lande der Chaldeer / vnd die erstochene auff iren gassen.

Denn Israel vnd Juda sollen nicht Widwen von irem Gott dem HERRN Zebaoth gelassen werden / Denn jener Land hat sich hoch verschuldet / am Heiligen in Israel.

Flichet aus Babel / damit ein iglicher seine Seele errette / das jr nicht vntergehet in jrer missethat / Denn dis ist die zeit der rache des HERRN / der ein Vergelter ist / vnd wil sie bezalen.

Der gülden Kelch zu Babel / der alle welt truncken gemacht hat / ist in der Hand des HERRN / Alle Heiden haben von irem Wein getruncken / Darumb sind die Heiden so toll worden.

Wie plözlich ist Babel gefallen vnd zu

(Weiber) So in
Kindsnöten Flaz
gen.

Jesal. 13.

Gen. 19.

(Jüngling)
Alexander Magi
nus.

Jesal. 22.
Apoca. 16.

(Toll) Die sich
stößlich ehmen/
wie die Narren.

den sich verwundern/vnd pfeiffen vber alle ire Plage.

Rüffet euch wider Babel vmbher alle Schützen / schiesset in sie/sparet der Pfeile nicht/Denn sie hat wider den HERRN gesündigt. Jauchzet vber sie/Sie mus sich geben/ire Grundfeste sind gefallen/ire mauren sind abgebrochen/Den das ist des HERRN rache/Rechet euch an jr/thut jr/wie sie gethan hat. Rottet aus/beide den pflüger vnd den Schmitter/das ein i gleicher/für dem schwerd des Tyrannen/sich kere zu seinem Volck / vnd ein i gleicher fliehe in sein Land.

Israel hat müssen sein ein zerstreuwete Herd/die die Lewen verschencht haben. Am ersten fras sie der König zu Assyrien / Darnach vberweldiget sie NebucadNesar der König zu Babel. Darumb spricht der HERR Zebaoth/der Gott Israel / also/Sihe/Ich wil den König zu Babel heimsuchen/vnd sein Land/gleich wie ich den König zu Assyrien heimgesucht habe. Israel aber wil ich wider heim zu seiner wohnung bringen/das sie auff Carmel vnd Basan weiden / vnd ire Seele auff dem gebirge Ephraim vnd Gilead gesettiget werden sol. Zur selbigen zeit vnd in den selbigen tagen/wird man die missethat Israel suchen/spricht der HERR/aber es wird keine da sein/vnd die sünde Juda/ aber es wird keine funden werden/Den ich wil sie vergeben/denen/so ich vberbleiben lasse.

Zeuch hinauff ins Land / das alle welt gepocht hat/zeuch hinauff vnd suche heim die Einwoner/Verheere vnd verbanne ire Nachkomen / spricht der HERR/vnd thu alles/was ich dir befohlen habe. Es ist ein Kriegs geschrey im Lande vñ grosser jamer/Wie gehts zu/das der Jamer der ganzen welt zubrochen vnd zuschlagen ist? Wie gehets zu / das Babel eine wüste worden ist vnter allen Heiden? Ich habe dir gestellet Babel / Darumb bistu auch gefangen / ehe du dich versahest / Du bist trocken vnd ergriffen/Denn du hast den HERRN getroz. Der HERR hat seinen Schatz auff gethan/vnd die waffen seines zorns ersür bracht/Den solchs hat der Herr HERR Zebaoth in der Chaldeer Lande ausgericht.

Kompt her wider sie/jr vom Ende/öffenet ire Kornheuser/werfft sie in einen hauffen/vnd verbannet sie/das jr nichts vbrig bleibe/Erwürget alle ire Kinder/füret sie hinab zur schlachtbanck. Weh jnen / denn der tag ist komen/die zeit jrer heimsuchung. Man höret ein geschrey der Flüchtigen/vñ dere/so entrunnen sind aus dem Lande Babel / auff das sie verkündigen zu Zion / die Rache des HERRN vnseres Gottes / vnd die Rache seines Tempels.

Rüffet vielen / wider Babel / belegert sie vmb vnd vmb / alle Bogen schützen/vnd lasst keinen dauon komen. Vergeltet jr/wie sie verdienet hat/Wie sie gethan hat/ so thut jr wider / Denn sie hat stolz gehandelt wider den HERRN den Heiligen in Israel. Darumb sollen ire jungen Manschafft fallen auff jren Gassen / vnd alle ire Kriegsleute vntergehen/zur selbigen zeit/spricht der HERR. Sihe/du Stoltzer/Ich wil an dich/spricht der Herr HERR Zebaoth/Denn dein tag ist komen/die zeit deiner heimsuchung. Da sol der stolze stürzen vnd fallen / das jn niemand auffrichte/Ich wil seine Stedte mit sewr anstecken / das sol alles / was vmb jn her ist/verzehren.

So spricht der HERR Zebaoth / Sihe/die kinder Israel/sampt den kindern Juda/müssen gewalt vnd vnrecht leiden/Alle die sie gefangen weggeführt haben/halten sie/vnd wollen sie nicht los lassen. Aber jr Erlöser ist stark/

asses and what so euer was in the citie, and also in the fieldes. And all thei goodes, all thei chyldeyn, and thei wpues toke thei captiue and made hauocke of al that was in the houses.

And Jacob sayd to Simeon and Leui: pe haue troubled me and made me kincke into the inhabitours of the Lande, boeth to the Canaanites and also vnto the Pherezites. And I am a fetue in numbrie. Wherefore thei shal gather the selues together against me & see me, & so shal I and my house be destroyed. And thei answered: Wold thei deale with our Auler as wpth an holow.

The. xxxv. Chapter.

Jacob goeth vnto Bethel, & buileth hys Images vnder an oke. Deboza dieth. Jacob is called Israell. The lond of Canaan is promised hpm. Rahel dyeth in labour: Rauben laue vnto hys fathers contubnyne. The death of Isaac.

A

W God sayd vnto Jacob, aryse & get the vp to Bethel, and dwell there. And make ther an aultare vnto God that appered vnto the when thou fleddest from Esau thy brother. The sayd Jacob vnto hys household & to all that were with him, put away the, & strange Goddes that are amonge you, and make pour selues cleane, and change pour garmetes, and let vs arise and go vp to Bethel, that I may make an aulter there vnto God, whypche heade me in the day of my tribulation and was wpth me in the waie whypche I wente.

And thei gaue vnto Jacob all the strange Gods whypch were vnder thei handes, & al thei earpunges which were in thei eares, & Jacob hid them vnder an oke at Sichem. And thei departed. And the feare of God fel vpo the cities that were roide aboute them, that thei durste not folowe after the sonnes of Jacob. So came Jacob to Lus in the lad of Canaan, otherwise called Bethell, wpth all the people that was wpth hpm. And he builde there an aulter, and called the place Bethel: bicause that god appeared vnto him there, when he fled from hys brother.

B

*Ge. xxiii. g

Then dyed Deboza Rebeccas nozle, & was burped beneath Bethell vnder an ooke. And the name of it was called the oke of lamentatio. And God appeared vnto Jacob againe after he came oute of Mesopotamia & blessed him, & said vnto him: thy name is Jacob. Notwithstanding thou shalt be no moze called Jacob, but Israell shall be thy name. And so was hys name called Israell.

*Deut. xii. a

*Ge. xxxii. f

And God sayd vnto hpm: I am God almighty, growe & multiplie: for people and a multitude of people shall sprunge of the, pea & kinges shal come out of thy loynes. And the Lad whypch I gaue Abraham & Isaac wpt I giue vnto the, & vnto thy sede after I wpt I giue it al. And God departed from him in the place where he talked wpth hpm. And Jacob set vp a marke in I place where he talked with hpm: euen a pillour of stoue,

& poured drinke offering the reon, & pointed also ople thereon, & called the name of the place wher God spake with him, Bethel.

And thei departed from Bethell, & when he was but a feld breath fro Ephrath, Rahel bega to trauel. And in trauespunge she was in perell. And as she was in papnes of hpr, & labour the wpuwpe laped vnto hire: feare not, for thou shalt haue thy sonne also.

Then as hpr soule was a departinge, when she must die, she called his name b. Ben Dni. But his father called him c. Ben Jamin. And thus died Rahel & was buried in I way vnto Ephrath which nowe is called Bethlehe.

And Jacob sette vp a piller vpon hir graue, whypch is called Rahelles graue piller vnto this daie. And Israell went thence & pitched vp his tent beyond the towne of Sder. And it chauced as Israell dwelt in that lade, that Ruben wet & lape wpth Bilha hys fathers concubyne, and it came to Israels eare. The sonnes of Jacob were, xii. in numbrie. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Leui, Iuda, Isachar, & Zabulon. The sonnes of Rahel: Joseph & Ben Jamin. The sonnes of Bilha Rahels mayde: Dan and Neptali. The sonnes of Zilpha Seas mayde, Gad and Aser. These are the sonnes of Jacob whypche were bozne hpm in Mesopotamia.

Then Jacob went vnto Isaac his father to Hamme a principal citie, otherwise called Hebron: where Abraham & Isaac soieourned as strangers. And the dayes of Isaac were an hundred & lxxx. yeres: & then fell he speke & dyed, & was. put vnto his people being olde and full of dayes. And his sonnes Esau and Jacob buried him.

The notes.

a. The scripture calleth all Images and Strange Idols, & strange Gods: because thei worshippe Gods. pers of them esteeme them as Gods.

b. Ben Dni, is by interpretation. The sonne of my sorowe. Wherefore Rahel being in the extremitie of deathe when she was deliuered of hpr sonne: called hpm Ben Dni.

c. Ben Jamin, that is the sonne of the ryght hand. And the ryght hand is taken for good fortune.

d. To be putte vnto his people. Take in Ge. Put to hys neles. xxv. a. The xxxv. Chapter. people.

The wpues of Esau Jacob and Esau are erche The genealogi of Esau. Esau dwelleth in the hyl of Ser.



These are the generations of Esau which is called Edō. Esau toke hys wpues of the daughters of Canaa. Ada the daughter of Bō an Heirite, & Ahala bama the daughter of Ana, which Ana was the sone of Zibeon an Heiute. And Basmath Jinacls daughter & sister of Debaioth. And Ada bare vnto Esau Eliphaz: & Basmath bare Reue. And Ahala bama bare Iesus, Jacla, & Korah. These are I sons of Esau which were bozne him in the lad of Canaa.

*Ge. xxvii. a

And Esau toke hys wyues, hys sonnes & daughteres & all the soules of hys houle; his goodes and al hys cattel & al hys substaunce whych he had gott in the lande of Canaan, and wente into a countrey adwape froome hys brother Jacob: for thepe* rchelle was so much, that they could not dwel togyther, & that the lade wherin they were straungers, could not receiue them: be cause of thepe cattell. Thus dwelte Esau in the mounte Seir, which Esau is called Edom. These are the generatiōs of Esau father of the Edomites in moūte Seir, & these are the names of Esaus sonnes: * Eliphaz the soune of Ada, the wife of Esau, & Reuell the sone of Basmath the wife of Esau also, And y sonnes of Eliphaz were. Themā, Dmar, Zepho, Gaethā and Uenas. And Thiruna was concubine to Eliphaz Esaus son, & bare vnto Eliphaz Amalech. And these be the sonnes of Ada Esaus wyfe. And these are the sons of Reuell: Mahath, Serah, Samma, and Misa: these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Ahalibama Esaus wyfe the daughter of Ana, sone of Zebon whych she bare vnto Esau: Zeus, Zealan, and Roah.

¶ These were dukes of the sonnes of Esau. The chyldren of * Eliphaz the sprit sone of Esau were these: duke Themā, duke Dmar, duke Zepho, duke Uenas, duke Roah, duke Gaethā, & duke Amalech: these are y dukes that came of Eliphaz in the lande of Edom, & these were the sonnes of Ada. These were the chyldre of Reuell Esaus sone: duke Mahath, duke Serah, duke Sāma, duke Milla. These are the dukes that came of Reuell in the Land of Edom, and these were the sones of Basmath Esaus wyfe. These were y children of Ahalibama Esaus wyfe: duke Zeus, duke Gaethā, duke Roah, these dukes came of Ahalibama the daughter of Ana Esaus wyfe. These are the chyldre of Esau, & these are the dukes of them: which Esau is called Edom. These are the chyldre if Seir the soure the inhabitoure of the Lande: Lothan, Soball, Zibeon, Ana, Dison, Ser, & Disan. These are the Dukes of the Souetes the chyldren of Seir, in the Lande of Edomme. And the chyldren of Lothan were; Hori and Heman. And Lothans spster was called Chimma.

The chyldren of Sobal were these: Aluan, Manahath, Ebal, Sefho, & Dnam. These were the chyldre of Zibeon, Ana & Ana, hys was that Ana y so and the mules in the wildernes, as he fed hys father Zibeons asses. The chyldren of Ana were these. Dison, & Ahalibama the daughter of Ana. These are the chyldren of Dison, Hemban, Eban, Jethā, & Cheran. The chyldren of Ser were these, Bilhan, Seauan, & Akan. The chyldren of Disan were: Hoz & Ana. These are the dukes that came of Hori: duke Lothan, duke Soball, duke Zibeon, duke Ana, duke Dison,

duke Ser, duke Disan. These be the dukes that came of Hori in thepe dukedoms in the land of Seir. These are y knynges y reigned in the land of Edom before they ragged any knyng amonge the chyldren of Israel, Bela the sone of Bro: ragged in Edome, & the name of hys city was Dinhaba. And when Bela dyed, Jobab the sone of Serah oute of Bezata, rynged in his steade. When Jobab was deade, Hulam the sād of Theman rynged in hys steade. And after the death of Hulam, Gadad the sone of Bedad which slew the Madiantes in the sept of y Moabites, reigned in his stead, & the name of hys city was Auih. When Gadad was deade, Samla of Masheka reigned in hys stead. When Samla was deade, Saule of the ryner Rehoboth rynged in hys steade. When Saul was deade, Baal Hanan the sone of Achbor rynged in hys steade. And after the deathe of Baal Hanan the sone of Achbor, Gadad rynged in hys steade, & the name of the city was Pagu. And hys wyues name Meherabeell the daughter of Matred the daughter of Mehaab.

These are the names of the dukes y came of Esau, in y. xii. knyngdes, places & names: Duke Chimma, duke Alua, duke Jetheth, Duke Ahalibama, Duke Ela, duke Pion, duke Uenas, duke Theman, duke Mizar, duke Magdiel, duke Jram. These be the dukes of Edome in thepe habitacions, in the Lande of thepe possessiōns. Thus Esau is the father of the Edomites.

¶ The notes.

a. Basmath otherwise called Mabeleth. And Basmath, so in other places is there diuers names geuen to one person.

The xxxvii. Chapter.

¶ Joseph accuseth his brethren. Joseph dreameth and is hated of of hys brethren & is sold to the Amalietes Jacob bewapleth Joseph.



And Jacob dwelt in the Lande wherein his father was a shepger, that is to saye in the Land of Canaan. And these are the generations of Jacob, when Joseph was .xviii. yere olde, he kepte thepe wpyth hys brethren, and the ladde was wpyth the sonnes of Bilha and of Zilpha hys fathers wyues. And he brought vnto thepe father an euil sayinge that was of them. And Israel loued Joseph more the at his chyldre because he begate hym in hys olde age, and he made him a cote of many colours.

When hys brethren sawe that thepe father loued hym more the all his brethren, they hated him, & could not speake one kinde worde vnto hym. Moreover Joseph * dreamed a dreame & told it his brethren: wherfore they hated him yet y more. And he sayed vnto the heare I praye pou thys dreame whych I haue dreamed: Beholde we were makynge sheues in the fielde: & lo, my sheffe arose and stode vppghy, & poures & stode round aboute

hudgeth the light: & at his commaundemēt it cometh agayn. The rylunge by therof sheweth he to his frēdes, & to the catell.

The. xxxvii. Chapter.

Thy proueth that the wylsedom of God his vnsearchable.

AT this my hearte is astonnyed, and moued out of his place. Heare then the sounde of his voyce, and þ nople that goeth oute of his mouth. He gouer- neth euery thing vnder the heauen, and his lychte reacheth vnto the ende of the woꝛlde. A roaryng voyce foloweth him: for his glorioꝛs maiesie gyueth suche a thondꝛe clappe, that (thoughe a man heare it) yet may he not perceiue it after- ward. It gyueth an horrible soude whē God sendeth out his voyce: greate thynges doeth he which we can not compre- hende. * When he commaundeth the know, it falleth vpon the earth: As soone as he gyueth the rayne a charge, immediatly the showes haue their strength, & fall downe. He sendeth feare vpon euery mā, that they myght know their owne woꝛkes.

BThe beastes crepe into their dēnes, and take their rest: out of the South cometh the tēpest, & cold out of the North. At the bꝛeath of God the frost cometh, & the waters are shed abroad. He maketh the cloudes to do theyꝛ labour, in leuig moyssnesse: and agayne with hys lychte he dryueth awaye the cloude. He dry- buteth also on euery side, accordyng as it pleaseth hym to deale oute hys woꝛkes: that they maye doe whatsoeuer he commaundeth the thozow the whole woꝛld:

Cwhether it be to punishe any lande, or to do good vnto them that seke him. Herke vnto this. **O** Job stand still, and con- sider the wōderous woꝛkes of God. Art thou of counsaile with God, when he doth these thynges? When he causeth þ lycht to come forth of his cloudes: Art thou of his counsaile, when he spreadeth out the cloudes? Hast thou þ perfect knowledg of his wonders? And howe thy clothes are warme, whē the lande is stil thozow the South wynde? Hast thou helped him to spreade out þ heauen, which is to loke

Dvpon, as it were casse of cleare metall? Teache vs what we shall say vnto him, for we are vnnete bicause of darkenesse. Shall it be tolde hym what I saye? Shoulde a man speke, or should he kepe it backe? For euery man seeth not the lychte þ he kepeth cleare in the cloudes,

whiche he clenseth when he maketh the wynde to blow. Solde is brought out of the north, but the praye and honour of Gods feare commeth fro God him selfe. It is not we that can fynde out the al- mighty: for in powet, equitie & rightou- nes, he is hier then can be expressed. Let men therfore feare him, for there shall no mā se him, þ is wise in his owne cōcept.

The. xxxviii. Chapter.

The wonders and meruailes that the Lorde hath done from the begynnyng.

Then answered the lorde vnto Job, **O**ut of the storme, & said: what is he þ hudgeth his mynde with foolthe woꝛdes? * Spyd by thy loynes like a mā, for I will question with the: see þ gyue me a direct answer. Where wast þ when I layed the foundacions of the earth? Tell playnelye, yf þ hast vnderstādnyng. Who hath measured it, knowest thou? Or who hath spred the lyne vpon it? Where vpon stande the pillars of it? Or who layed þ corner stone therof? Where wast þ when the moꝛnyng starres prai- sed me together, and all the children of God reioyced triumphantly? * Who shut the sea with doꝛes, when it brake forth as a childe out of his mothers wombe?

BWhen I made the cloudes to be a coue- ryng for it, & swadled it with the darke: whē I gaue it my commaūdemēt, making doꝛes & barres for it, sayinge: Hyther to shalte thou come, but no farther: & here shalte thou laye downe thy proude & hye waues. Hast thou gyuen the moꝛnyng his charge (a stone as thou wast boꝛne) & shewed the day (sprynge his place, that it might take holde of the corners of the earth, & that the vngodly myght be sha- ken out? Their tokes & weapōs are tur- ned lyke clay: & set vp agayne as þ chaū- gnyng of a garment. The vngodly shalbe disappointed of their lycht: & the arme of þ proud shalbe broken. Camest þ euer into þ ground of the sea: or walkedst in þ lowe corners of the depe? Haue þ gates of death bene opened vnto the, or haste þ sene the doꝛes of the shadow of death? Hast thou also percepued howe brode the earth is? yf thou hast knowledg of all this, then shew me where light dwelleth, and where darkenes is: that thou mayest bynge vs vnto their quarters, yf thou canst tel the way to their houles. Knowest thou (afore thou wast boꝛne) howe olde thou shouldest be? Wētest thou euer into the

Job. 40. 8

Job. 26. 8.
Job. 5. 2.
Job. 10. 4. b

psa. 147. b.

A Lihu spake mozeouer, & said: Thisekest thou it ryght, that thou sayest: I am ryghteous before God: for thou sayest. What aduantage will it be vnto the, and what profyte shalt thou haue of my synne: Therefore will I gyue answer vnto the, & to thy companions wthe: loke vnto the heauen, and beholde it: consider the cloudes, which are hier then thou. yf thou hast synned, what hast thou done agaynst hym: yf thynne offences be many, what hast thou done vnto hym: yf thou be righteous, what gnueth he him:

B Or what will he receiue of thynne hande: Of suche an vngodlye personne as thou, and of the sonne of man that is righteous as thou pretendest to be: there is a great crye and complaint made by them yare oppressed with violence: yea, euery mā complayneth vpon the cruelty of tyrantes. for suche a one neuer sayeth:

C Where is God y made me: and that geueth vs occasio to praise him in y night: which geueth vs moze vnderstandynge then he doth the beastes of the earth, and teacheth vs moze then he doth y foules of heauen. yf any suche complayne, no man gnueth answer, and that by cause of the wyckednes of proude tyrantes.

D But yf a man call vpo God, doth not he heare him: Doeth not the Almightye accepte his crye: when thou speakest then, shoulde not he pardone the, yf thou open thy selfe before hym, and put thy trust in him: Then vseth he no violence in his wrath, nether hath he pleasure in curious & depe inquisitiones. Therefore doth Job open his mouth but in vayne, & foolishly doth he make so many wordes.

The xxxvi. Chapter.

Elhu sheweth wherfore God punisheth and correcteth.

A Lihu proceeded forth in his talking, & said: Holde the still a litle, & I shal shew the what I haue yet to speke on Gods behalfe. I will open vnto the yet moze of myne vnderstandynge: & proue my matter righteous. And truly, my wordes shall not be vayne. sernge he is with the y is perfite in knowlege: behold, the great God casteth away no mā, for he him selfe is myghty in power & wisdom. As for y vngodly, he shal not perseue him, but shal helpe the poore to their ryght. He shal turne his eyes away fro the ryghteous, but as kryges shall they be in their throne: he shal stablich the

for euer, and they shalbe exalted. But yf they be layed in prison and charnes, or bound with the bondes of trouble, they wil be shew the their woike, & the synnes wherwith they haue vsed cruell violence. He with punishyng & nuttryng of them roūdeth the in the eares, warneth the to leaue of fro their wickედnes, & to amēde. yf they now wil take hede & serue him, they shal weare out their dayes in pserpacitye, & their yeares in pleasure, and ioye. But yf they will not herke, they shal go thorow y swerde, & perishe: or euer they be aware. As for suche as be fained ypocrites, they shal heap vp wrath for them selues: for they cal not vpo him, though they be his prisoners. Thus shal their soule perishe in foolishnesse, & their life shalbe cōdemned among the fornicatours. The poore shal he deliuer out of his afflictio, & rounde the in the eare when they be in trouble. Euen so shal he kepe the yf thou wylt be contente fro the bottomlesse pyt that is beneth: & yf thou wylt holde the quiete, he shal fill thy table with plenteousnesse. Neuertheless, thou hast cōdemned the iudgement of the vngodly: yea, euen suche a iudgement & sentence shalt thou sustre. for the shal not thy cause be stilled with crueltye, nor pacified with many gyftes. Thinkest thou, that he wil regarde thy rychesse: he shal not care for golde, nor for all them y erel in strenght. yf longe not the y time, till there come a nyght for the, to set other people in thy steade. But beware that thou turne not asyde to wyckednes & synne, whiche hitherto thou hast chosen moze then mekenes. Beholde, God is of a myghty hie power: where is ther suche a guyde and lawe geuer as he: who wil reprove hym of his way: who wil say vnto him: thou hast done wronge. Consider how great & excellent his workes be, whom al men loue & praise: yea, wonder at him, and yet they se him but afarre of. Beholde, so great is God, that he passeth our knowlege, neither are we able to come to y piece of his yeares. He turneth y water to small droppes, he driueth his cloudes together for to rayne, so that they poure down & drop vpo me. He can sprede out y cloudes (a coueryng of his Tabernacle) & cause his light to shyne vpo them, & to couer y botome of y sea. By these thynges gouerneth he his people, & gnueth the abundance of meate. With the cloudes he

Deu. 11. b.
and. 13. b.

hyberth

חמשים שנה ישוב מצבא העבודה
 ולא יעבד עוד : ושרת את אחיו
 באהל מועד לשמר משמרת ועבודה
 לא יעבד ככה תעשה ללוים
 במשמרתם :

quingenta annorū reuertetur a militia ministerij, & nō seruiet vltra. Sed ministrabit d fratrib⁹ suis in tabernaculo testimonij, vt obseruet custodiā, non autē faciet ministeriū vllum: sic igitur ages cum Leuitis in custodia eorum.

a *E regione candelabri.*] Secundum Rab. Sal. uocatur hic medius candelabri stipes candelabrum, quem scriptura uocat medium calamum.

b *Ex auro integro.*] Hoc est, ex una massa diductum, non per fragmenta & membra compositum.

c *Applicabis Leuitas.*] Moses applicauit eos ad dominum tanquam sacrificium, filij uero Israel imponebant eis manus, & Aharon uentilauit eos, hoc est, ad omnes plagas mouit eos, ueluti oblationem, quam Israelitæ ex seipsis segregauerunt domino.

d *Fratribus suis.*] Leuitæ emeritæ militiæ, iubentur alijs seruire Leuitis, sed ad ferenda onera tabernaculi, cum tabernaculum transferretur, amplius non coguntur.

וידבר יהוה אל משה במדבר סיני
 בשנה השנית לצאתם מארץ מצרים
 בחדש הראשון לאמר : ויעשו בני
 ישראל את הפסח במועדו :
 בארבעה עשר יום בחדש הזה בין
 הערבים תעשו אתו במועדו ככל
 חקתיו וככל משפטיו תעשו אתו :
 וידבר משה אל בני ישראל לעשת
 הפסח : ויעשו את הפסח בראשון
 בארבעה עשר יום לחדש בין הערבים
 במדבר סיני ככל אשר צוה יהוה
 את משה כן עשו בני ישראל :
 והי אנשים אשר היו טמאים לנפש
 אדם ולא יכלו לעשת הפסח ביום

IX

Locutusq; est dominus ad Moſen in deserto Sinai, in anno secūdo exitus eorum de terra Aegypti in mense primo, dicens. Faciant filij Israel Pascha in tēpore suo. Quartadecima die mensis huius inter uesperas, faciāt ipsum in tempore suo: iuxta omnes ceremonias eius, atque iuxta omnes ritus eius faciāt ipsum. Et locutus est Moſes ad filios Israel, vt facerent pascha. Fecerūt itaque pascha, in primo (mense,) quatuordecima die mensis inter uesperas, in deserto Sinai: iuxta omnia quæ mandauerat dominus Moſi, sic fecerūt filij Israel. Fuerunt autem uiri quidam immundi super anima hominis, cui non poterant facere pascha in die

illo, accesseruntque in conspectum Mosi & in conspectum Aharon in die illo. Dixeruntque viri illi ad eum: nos immundi sumus super anima hominis: quare prohibemur ut non offeramus sacrificium domino in tempore suo, in medio filiorum Israel? Et ait illis Moses: state, & audiam quid precipiat dominus de vobis. Locutusque est dominus ad Mosen dicens. Loquere ad filios Israel dicens: quicumque vir fuerit immundus super anima, siue in via, quæ remota à vobis est, siue in generationibus vestris, & facere voluerit pascha domino: In mense secundo, in quartadecima die inter vespervas faciant ipsum, cum azymis & amaris (herbis) comedant ipsum. Non relinquunt ex ipso vsque mane, nec os confringent in eo: sed iuxta omnes ritus paschæ faciant ipsum. Vir autem qui mundus est, & in itinere non fuerit, & tamen destiterit facere pascha, eradicabit anima illa de populis suis, eo quod sacrificium domini non obtulit in tempore suo: peccatum suum portabit vir ille. Quod si ad uena apud vos peregrinetur, feceritque domino pascha, iuxta ritum paschæ & iuxta morem eius sic faciet: ritus vnus erit vobis, tam peregrino quam indigenæ terræ. Porro in die quo (Moses) erexit tabernaculum, operuit nubes habitaculum, quod velut tabernaculum fuit testimonij: & cum ad uesperasset, erat super habitaculum quasi visio ignis vsque mane. Sic fiebat iugiter: nubes operuit ipsum (interdiu) & visio ignis per

ההוא ויקרבו לפני משה ולפני אהרן ביום ההוא: ויאמרו האנשים ההמה אליו אנחנו טמאים לנפש אדם למה נזרע לבלתי הקריב את קרבן יהוה במערו בתוך בני ישראל: ויאמר אלם משה עמדו ואשמעה מה יצוה יהוה לכם:

וידבר יהוה אל-

משה לאמר: דבר אל בני ישראל לאמר איש איש כי יהיה טמא לנפש או בדרך רחקה לכם או לדרתיכם ועשה פסח ליהוה: בחדש השני בארבעה עשר יום בין הערבים יעשו אתו על מצות ומררים יאכלהו: לא ישאירו ממנו עד בקר ועצם לא ישברו בו ככל חקת הפסח יעשו אתו: והאיש אשר הוא טהור ובדרך לא היה וחדל לעשות הפסח ונכרתה הנפש ההוא מעמיה כי קרבן יהוה לא הקריב במערו חטאו ישא האיש ההוא: וכי נזר אתכם נר ועשה פסח ליהוה כחקת הפסח וכמשפטו כן יעשה חקה אחת יהיה לכם ולנר ולאזרח הארץ:

וביום הקים את-

המשכן פסה הענן את המשכן לאהל העדרת ובערב יהיה על המשכן כמראה אש עד בקר: כן יהיה תמיד הענן יכסנו ומראה אש

Sinai proficiscuntur Israelitæ. 14 Recensentur castrorum duces. 29 Hobab renuit cum Moysse proficisci.

A Locutusque est Dominus ad Moysen, dicens, ¶ 1 Fac tibi duas tubas argenteas ductiles, quibus conuocare possis multitudinem quando mouenda sunt castra. ¶ 2 Quumque increpaueris tubis, congregabitur ad te omnis turba ad ostium tabernaculi fœderis. ¶ 3 Si semel clâgueris, venient ad te principes, & capita multitudinis Israel. ¶ 4 Si autem prolixior atque concisus clâgor increpauerit, mouebunt castra primi qui sunt ad Orientalem plagam. ¶ 5 In secundo autem sonitu & pari vlulatu tubæ, leuabunt tentoria qui habitant ad Meridiem, & iuxta hunc modum reliqui facient vlulantibus tubis in profectionem. ¶ 6 Quando autem congregatus est populus, simplex tubarum clangor erit, & non concisus vlulabunt. ¶ 7 Filii autem Aaron sacerdotis clangent tubis: eritque hoc legitimum semper in generationibus vestris. ¶ 8 Si exieritis ad bellum de terra vestra, contra hostes qui dimicant aduersum vos, clangetis vlulantibus tubis, & erit recordatio vestri coram Domino Deo vestro, vt eraminet de manibus inimicorum vestrorum. ¶ 9 Si quando habebitis epulum, & dies festos, & calendas, canetis tubis super holocaustis, & pacificis victimis, vt sit vobis in recordationem Dei vestri. ego Dominus Deus vester. ¶ 10 Anno secundo, mense secundo, vicesima die mensis eleuata est nubes de tabernaculo fœderis: ¶ 11 Profectiq; sunt filii Israel per turmas suas de deserto Sinai, & recubuit nubes in solitudine Pharan. ¶ 12 Moueruntque castra primi iuxta Imperium Domini per manum Moysi. ¶ 13 Filii Iuda per turmas suas, quorum princeps erat Nahasson filius Aminadab. ¶ 14 In tribu filiorum Issachar fuit princeps Nathanael filius Suar. ¶ 15 In tribu Zabulon erat princeps Eliab filius Helon. ¶ 16 Depositumque est tabernaculum, quod portantes egressi sunt filii Gerson & Merari. ¶ 17 Profectique sunt filii Ruben, per turmas suas, quorum princeps erat Elisur filius Sedeur. ¶ 18 In tribu autem illorum Simeon, princeps fuit Salamiel filius Suri-saddai. ¶ 19 Porro in tribu Gad erat princeps Eliasaph filius Duel. ¶ 20 Profectique sunt & Caathitæ portantes sanctuarii. Tadium tabernaculum portabatur, donec venirent ad erectionis locum. ¶ 21 Mouerunt castra & filii Ephraim per turmas suas, in quorum exercitu princeps erat Elisama filius Ammiud. ¶ 22 In tribu autem filiorum Manasse princeps fuit Gamaliel filius Phadassur. ¶ 23 Et in tribu Benjamin erat dux Abidan filius Gedeonis. ¶ 24 Nouissimi castrorum omnium profecti sunt filii Dan per turmas suas, in quorum exercitu princeps fuit Ahi-ezer filius Ammi-saddai. ¶ 25 In tribu autem filiorum Aser erat princeps Pheguel filius Ochran. ¶ 26 Et in tribu filiorum Nephthali princeps fuit Ahira filius Enan. ¶ 27 Hæc sunt castra, & profectiones filiorum Israel per turmas suas quando egrediebantur. ¶ 28 Dixitque Moyses Hobab filio Raguel Madianitæ cognato suo, Proficiscer mur ad locum quem Dominus daturus est nobis: veni nobiscum, vt beneficiamus tibi: quia Dominus bona promissit Israeli. ¶ 29 Cui ille

respondit, Non vadam tecum, sed reuertar in terram meam in qua natus sum. ¶ 30 Et ille, Nolli, inquit, nos relinquere, tu enim nosti in quibus locis per desertum castra ponere debeamus, & eris ductor noster. ¶ 31 Quumque nobiscum veneris, quicquid optimum fuerit ex opibus quas nobis traditurus est Dominus, dabim tibi. ¶ 32 Profecti sunt ergo de monte Domini viam trium dierum, arcique fœderis Domini præcedebat eos, per dies tres prouidens castrorum locum. ¶ 33 Nubes quoque Domini super eos erat per diem quam incederet. ¶ 34 Quumque eleuaretur arca, dicebat Moyses, Surge Domine, & dissipentur inimici tui, & fugiant qui oderunt te, a facie tua. ¶ 35 Quum autem deponeretur, aiebat, Reuertere Domine ad multitudinem exercitus Israel.

CAP. XI.

1 Murmurans populus punitur igne. 4 Optat carnes. 6 Fastidit man. 10 Murmuratio & infidelitas Moysi. 16 Onus Moysi partitur Deo in LXX seniores. 18 Carnes promittit populo Deus. 25 Prophetant LXX Seniores. 26 Eldad & Medad prophetant. 31 Pluit coturnices. 33 Puniuntur carniuori.

Interea ortus est murmur populi, quasi dolentium pro labore, contra Dominum. Quod quum audisset, iratus est: & accessus in eos ignis Domini deuorauit extremam castrorum partem. ¶ 1 Quumque clamasset populus ad Moysen, orauit Moyses ad Dominum, & absorptus est ignis. ¶ 2 Vocauitque nomen loci illius Incentio: eo quod succensus fuisset contra eos ignis Domini. ¶ 3 Vulgus quippe promiscuum quod ascenderat cum eis, flagrauit deserto carniuum, sedens & stans, iunctis tibi pariter filiis Israel, & ait, Quis dabit nobis ad vescendum, carnes? ¶ 4 Vulgus quippe promiscuum quod ascenderat cum eis, flagrauit deserto carniuum, sedens & stans, iunctis tibi pariter filiis Israel, & ait, Quis dabit nobis ad vescendum, carnes? ¶ 5 Recordamur piscium quos comedebamus in Aegypto gratis: in mentem nobis veniunt cucumeres, & pepones, porri, & cepe, & allia. ¶ 6 Anima nostra arida est, nihil aliud respiciunt oculi nostri nisi manna. ¶ 7 Erat autem manna quasi semen coriandri, coloris bdellii. ¶ 8 Circuibatque populus, & colligens illud, frangebatur mola, siue terebatur in mortario, coquens in olla, & faciens ex eo tortulas saporis quasi panis oleati. ¶ 9 Quumque descenderet nocte super castra ros, descendebat pariter & manna. ¶ 10 Audiuit ergo Moyses stentem populum per familias, singulos per ostia tentorii sui: iratusque est furor Domini valde: sed & Moysi intoleranda res visa est. ¶ 11 Et ait ad Dominum, Cur afflixisti seruum tuum? quare non inuenio gratiam coram te? & cur impositi pondus vniuersi populi huius super me? ¶ 12 Nunquid ego concepimus omnem hanc multitudinem, vel genui eam, vt dicas mihi, Porta eos in sinu tuo sicut portare solet nutrix infantulum, & defer in Terram pro qua iurasti patribus eorum? ¶ 13 Vnde mihi carnes vt detantam multitudinem stent contra me, dicentes, Da nobis carnes vt comedamus. ¶ 14 Non possum solus sustinere omnem hunc populum, quia grauis est mihi. ¶ 15 Si aliter tibi videtur, obsecro vt interficias me, & inueniam gratiam in oculis tuis, ne tatis afficiar malis. ¶ 16 Et dixit Dominus ad Moysen, Cogrega mihi septuaginta viros de senibus Israel, quos tu nosti quod senes populi sunt ac magistri: & duces eos ad ostium

Psal. 67. a. 2.

* Dominus

1. Cor. 10. b. 6.

Exod. 16. c. 14.
sap. 16. c. 20.
Psal. 77. c. 14.
Iohan. 6. d. 31.

Ex. b. 7.

tabernaculi fœderis, facièsque ibi stare tecū,
 D 17 Vt descendam & loquar tibi: & auferā de
 Spiritu tuo, tradāque eis, vt sustineat tecum
 onus populū, & non tu solus graueris. 18 Po-
 pulo quoque dices, Sāctificamini cras: Comē-
 detis carnes. ego enim audiui vos dicere. Quis
 dabit nobis escas carniū? bene nobis erat in
 Aegypto. Vt det vobis Dominus carnes, & comē-
 detis: 19 Nō vno die, nec duobus, vel quin-
 que aut decem, nec viginti quidē, 20 Sed vs-
 que ad mēsem dierum, donec exeat per nares
 vestras, & vertatur in nauseam. eo quōd repu-
 leritis Dominiū qui in medio vestri est, & re-
 ueritis coram eo, dicētes, Quare egressi sumus
 ex Aegypto, vt perirem' in solitudine? 21 Et
 ait Moyses ad Dominū, Sexcenta millia pe-
 ditum huius populū sunt: & tu dicens, Dabo eis

efum carniū mense integro? 22 Nunquid
 outū & boum multitudo cœdetur, vt possit suf-
 ficere ad cibū? vel omnes pisces maris in vnū
 congregabuntur, vt eos satiet? 23 Cui respō-
 dit Dominus, Nunquid manus Domini inua-
 lida est? iam nunc videbis ytrum meus sermo
 opere compleatur. 24 Venit igitur Moyses, &
 narrauit populo verba Domini, cōgregans se-
 ptuaginta viros de senibus 'Israel', quos stare
 fecit circa tabernaculū. 25 Descenditque Do-
 minus per nubem, & locutus est ad eum, aufe-
 rens de Spiritu qui erat in Moyses, & dans se-
 ptuaginta viris. Quūque requiesisset in eis

F Spiritus, prophetauerūt, nec vlerā cessauerūt.
 26 Remanserant autem in castris duo viri,
 quorū vnus vocabatur Eldad, & alter Medad,
 super quos requieuit Spiritus. (nam & ipsi de-
 scripti fuerant, & non exierant ad tabernacu-
 lum.) Quūq; prophetaerūt in castris, 27 Cu-
 currit puer, & nuntiauit Moyſi, dicens, Eldad
 & Medad prophetaut in castris. 28 Statim Io-
 ſue fili' Nun, minister Moyſi, & electus ē plu-
 rib', ait, Domine mi Moyses, phibe eos. 29 At
 ille, Quid inquit, æmularis pro me? Quis tri-
 buat vt omnis popul' prophetaet, & det eis Do-
 minus Spiritū suū? 30 Reuersūque est Moy-
 ses, & maiores natu Israel in castra. 31 Ven-
 tus autem egressus ad Dominū, arceptas trans
 mare coturnices detulit, & demisit i castra iti-
 nere quantum vno die cōfici potest, ex omni
 parte castrorum per circuitum, volabantque
 in aere duobus cubitis altitudine super terrā.

32 Surgens ergo populus toto die illo, & no-
 cte, ac die altero, congregauit coturnicū mul-
 titudinem: qui parum, decem coros: & siccaue-
 runt eas per gyrum castrorū. 33 Adhuc car-
 nes erant in dentibus eorum, nec defecerat hu-
 iuscemodi cibus: & ecce furor Domini cōcita-
 tus in populū, percussit eū plaga magna ni-
 mis. 34 Vocatusq; est ille locus, Sepulchra-
 concupiscētiæ: ibi enim sepelierūt populū
 qui desiderauerat carnes. 35 Egressi autē
 de Sepulchris concupiscētiæ, venerūt in Ha-
 seroth, & manserunt ibi. C A P. X I I.

1 Aaron & Maria murmurāt contra Moy-
 sen. 6 Prophetis per somnium loquitur Deus.
 7 Moyses à Deo cōmendatur. 13 Orante Moy-
 se sanatur Maria.
 A Locutus est Maria & Aaron cōtra Moy-
 sen propter vxorem eius Aethiopiſſam,
 1 Et dixerunt, Num per solum Moyſen locu-

tus est Dominus? nōne & nobis similiter est
 locutus? Quod quum audisset Dominus, iratus
 est valde. 2 Erat enim Moyses vit mitissim'
 super omnes homines qui morabantur in Ter-
 ra. 3 Statim locutus est Dominus ad eum, &
 ad Aaron & Mariam, Egredimini vos tantum
 tres ad tabernaculum fœderis. Quūque fuis-
 sent egressi, 4 Descendit Dominus in colūna
 nubis, & stetit in introitu tabernaculi vocans
 Aaron & Mariam. Qui quū iſſent, 5 Dixit ad
 eos, Audite sermones meos, si quis fuerit inter
 vos Propheta Domini, in visione apparebo ei,
 vel per somnium loquar ad illum. 6 At non
 talis seruus meus Moyses, qui in omni domo
 mea fidelissim' est. 7 Ore enim ad os loquor
 ei: palām, & nō per ænigmata & figuras Do-
 minus videt. Quare ergo non timuistis contra
 here seruo meo Moyſi? 8 Iratusque contra
 eos, abiit: 9 Nubes quoque recessit: quæ erat
 super tabernaculū: & ecce Maria apparuit cō-
 dens, lepra, quā nix. Quūque respexisset eā
 Aaron, & vidisset perſusam lepra, 10 Alt ad
 Moysen, Obsecro domine mi, ne imponas no-
 bis hoc peccatum quod stultē commisimus,
 11 Ne fiat hæc quāsi mortua, & vt abortiuū
 quod prolicetur de vultu matris suæ: ecce iam
 mediū carnis ei' deuorātū est à lepra. 12 Cla-
 mauitque Moyses ad Dominū, dicens, Deus
 obsecro sana eā. 13 Cui respondit Dominus,
 Si paciē eius spūiserit in faciē illius, nōne de-
 buerat saltem septem diebus rubore suffundī?
 Separetur septē diebus extra castra, & postea
 reuocabitur. 14 Exclusa est itaque Maria ex-
 tra castra septem diebus: & populus non est
 motus de loco illo donec reuocata est Maria.

C A P. X I I I.

1 Mittuntur exploratores ad Terram-Cha-
 naan. 17 Osee qui & Iosue. 31 Caleb.

D Rofectusque est populus de Haferoth, fixis
 A tentoriis in deserto Pharan. 1 Ibi lo-
 quutus est Dominus ad Moysen, dicens, 2 Mit-
 te viros qui cōsiderent Terrā Chanaan, quā
 daturus sum filiis Israel, singulos de singulis
 tribub', ex principibus. 3 Fecit Moyses quod
 Dominus imperauerat, de deserto Phara mit-
 tens principes viros, 4 Quorum ista sunt no-
 mina. De tribu Rubē, Sammū filium Zechur.
 5 De tribu Simeon, Saphat filiū Huri. 6 De
 tribu Iuda, Caleb filium Iéphone. 7 De tribu
 Iſſachar, Igal filiū Ioseph. 8 De tribu Ephra-
 im, Osee filium Nun. 9 De tribu Beniamin,
 Phalei filium Raphu. 10 De tribu Zabulon,
 Geddiel filium Sodi. 11 De tribu Ioseph, sce-
 peri Manasse, Gaddi filium Sui. 12 De tribu
 Dan, Ammiel filium Gemalli. 13 De tribu A-
 ser, Sthur filium Michael. 14 De tribu Neph-
 thali, Nahabi filium Vapu. 15 De tribu Gad,
 Guel filium Machi. 16 Hæc sunt nomina vi-
 rorum quos misit Moyses ad cōsiderandam
 Terram: vocauitque Osee filium Nun, Iosue.

17 Misit ergo eos Moyses ad cōsiderandam
 Terrā Chanaan, & dixit ad eos, Ascendite per
 Meridianam plagam. Quūque veneritis ad
 montes, 18 Cōsiderate Terram, qualis sit: &
 populū qui habitator est eius, vtrū fortis sit
 an infirm', pauci numero an plures: 19 Ipsa
 terra, bona an mala: vrbes quales, muratæ, an
 absque muris: 20 Humus, pinguis an sterilis,

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Joſhan. 6. a. 7.

Esa. 59. a. 11.

populi,

Exod. 16. c. 13.
Psal. 77. c. 26.

Psal. 77. c. 31.

J. 17. c. 17.

Heb. 1. 2. 20

C
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D

A

Deut. 1. d. 13.

B

C

2. Re. 23. 4. 8

hic fecit
E. descendit n.
percutissit n.

2. Re. 23. c. 15
aquam.

vir robu-
sissimus 4.

batque David vadens & crescens, & Do-
minus exercituum erat cum eo. ¶ Hi prin-
cipes virorum fortium David, qui adiu-
uerunt eum ut rex fieret super omnem Is-
rael iuxta verbum Domini quod locu-
tus est ad Israel. ¶ Et iste numerus robusto-
rum David: Iesbazzam filius Hachamoni
princeps inter triginta: iste leuauit hastam
suam super trecentos vulneratos vna vice.
¶ Et post eum Eleazar filius Patruie-
ius Ahohites, qui erat inter tres poten-
tes. ¶ Iste fuit cum David in Phesdomim,
quando Philisthim congregati sunt ad
locum illum in praelium: & erat ager re-
gionis illius plenus hordeo, fugeratque
populus a facie Philisthinorum. ¶ Hi ste-
terunt in medio agri, & defenderunt eum:
cumque percussissent Philisthaeos, dedit
Dominus salutem magnam populo suo.
¶ Descenderunt autem tres de triginta prin-
cipibus ad petram in qua erat David, ad
speluncam Odollam, quando Philisthim
fuerant castrametati in Valle-raphaim.
¶ Porro David erat in praesidio, & statio
Philisthinorum in Beth-lehem. ¶ Desyde-
rauit igitur David & dixit: O si quis da-
ret mihi aquam de cisterna Beth-lehem,
quae est in porta. ¶ Tres ergo isti per me-
dia castra Philisthinorum perrexerunt,
& hauserunt aquam de cisterna Beth-le-
hem quae erat in porta, & attulerunt ad
David ut biberet: qui noluit, sed magis li-
bavit illam Domino, ¶ dicens, Absit ut in
conspectu Dei mei hoc faciam, & sangui-
nem istorum virorum bibam: quia in peri-
culo animarum suarum attulerunt mihi aquam.
Et ob hanc causam noluit bibere. haec fe-
cerunt tres robustissimi. ¶ Abisai quoque
frater Iobab ipse erat princeps trium, & ipse
leuauit hastam suam contra trecentos vul-
neratos, & ipse erat inter tres nominatissi-
mus, & inter tres secundus in clutus, &
princeps eorum, veruntamen usque ad tres
primos non peruenerat. ¶ Banaias filius
Ioiadae viri robustissimi, qui multa o-
pera perpetrarat, de Cabseel: ipse percussit
duos ariel Moab: & ipse descendit, & inter-
fecit leonem in media cisterna tempore
niuis. ¶ Et ipse percussit virum Aegyptium,
cuius statura erat quinq; cubitorum, & ha-
bebat lanceam ut liciatorium texetium:
descendit igitur ad eum cum virga, & ra-
puit hastam quam tenebat manu, & in-
terfecit eum hasta sua. ¶ Haec fecit Banaias
filius Ioiadae, qui erat inter tres robustos
nominatissimos, inter triginta primus, ve-
runtamen ad tres usque non peruenerat:
posuit autem eum David ad auriculam
suam. ¶ Porro fortissimi viri in exercitu,

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Asahel frater Iobab, & Elchanan filius Pa-
trui-eius de Beth-lehem, ¶ Sammoth A-
rorites, Helles Phalonites, ¶ Ira filius Ac-
ces Thecuites, Abiezer Anathothites,
¶ Sobbochai Husathites, Ilai Ahohites,
¶ Maharai Netophathites, Heled filius
Baana Netophathites, ¶ Ethai filius Ri-
bai de Gabaath filiorum Ben-iamin, Ba-
naia Pharatonites, ¶ Hurai de Torrente-
Gaas, Abiel Arbathites, ¶ Azmoth Baura-
mites, Eliaba Salabonites. ¶ Filij Assem
Gezonites, Ionathan filius Sage Ararites,
¶ Ahiam filius Sachar Ararites. Eliphal fi-
lius Vr, ¶ Hephher Mecherathites, Ahia Phe-
G Ionites, ¶ Hesto Carmelites, Naarai filius
Azbai, ¶ Ioel frater Natha, Mibahar filius
Agarai. ¶ Selec Ammonites Naharai Bero-
thites armiger Iobab filij Saruiae, ¶ Ira Ie-
thraeus, Gareb Iethraeus, ¶ Urias Hethraus,
Zabad filius Oholi. ¶ Adina filius Siza Ru-
benites princeps Rubenitarum, & cum
eo triginta. ¶ Hanan filius Maacha, & Io-
saphat Mathanites, ¶ Ozia Astarothites,
Samma & Iehiel filij Hotham Arorhites,
¶ Iedihel filius Samri, & Ioha frater eius
¶ Thosaites, ¶ Eliel Mahumites, & Ieribai &
Iosaiia filij Elnaem, & Iethma Moabites,
Eliel & Obed, & Iasiel de Masobia.

Qui David fuerant sequuti fugientem Saul, & qui pos-
tea ex omnibus tribubus venerunt ut eum regem
constituerent in Hebron.

CAP. XII.

¶ HI quoque venerunt ad David in Si-
A Hceleg, cum adhuc fugeret Saul filium
Cis, qui erant fortissimi & egregij pugna-
tores, ¶ tendentes arcum, & utraq; manu fun-
dis saxa iacientes, & dirigentes sagittas: de
3 fratribus Saul ex Be-iamin. ¶ Princeps A-
hiezer, & Ioas filij Samaa Gabaathites: &
Iaziel & Phallet filij Azmoth, & Baracha
4 & Iehu Anathothites. ¶ Samaias quoque
Gabaonites fortissimus inter triginta &
super triginta. Ieremias & Icheziel & Io-
5 hanah & Iezabad Gaderothites. ¶ & Eluzai
& Ierimuth, & Baalia & Samaria & Sa-
6 phatia Haruphites. ¶ Elcana & Iesia & A-
zateel & Ioezer & Iesbaam de Carehim:
7 ¶ Ioela quoque & Zabadia filij Ierohah de
8 Gedor. ¶ Sed & de Gaddi transfugerunt ad
B David, cum lateret in deserto, viri robu-
stissimi, & pugnatore optimi, tenentes cly-
peum & hastam: facies eorum quasi facies leo-
nis, & veloces quasi capreae in montibus:
9 ¶ Ezer princeps, Obdias secundus, Eliab
10 tertius, ¶ Masmana quartus, Ieremias
11 quintus, ¶ Etha sextus, Eliel septimus,
12 ¶ Iohanan octauus, Elzebad nonus, ¶ Iere-
13 mias decimus, Machbanai vndecimus.

14 hi de filiis Gad principes exercitus : no-
uissimus, centum militibus præerat, &
15 maximus, mille. Isti sunt qui transierunt
Iordanem mense primo, quando inūdare
consuevit super ripas suas: & omnes fuga
uerunt qui morabatur in vallibus ad o-
16 rientalem plagam & occidentalem. Venerunt
autem & de Beniamin & de Iuda ad præsi-
diū in quo morabatur Dauid.
17 Egressusq; est Dauid obuiam eis, & ait,
Si pacificè venistis ad me vt auxiliemini
mihi, cor meum iungatur vobis. si autē
insidiāmini mihi pro aduersariis meis, cū
ego iniquitatem in manibus non habēā,
videat Deus patrū nostrorū, & iudicet.
18 Spiritus verò induit Amasai principem
inter triginta, & ait, Tui sumus ó Dauid,
& tecum fili Isai, pax, pax tibi, & pax ad-
iutoribus tuis. te enim adiuvat Deus tu-
us. Suscepit ergo eos Dauid, & constituit
principes turmæ. Porro de Manasse trās
19 fugerunt ad Dauid, quando veniebat cū
Philistiim aduersus Saul, vt pugnaret:
& non dimicauit cū eis. ¶ quia inito con-
filio remiserunt eum principes Philisti-
norum, dicentes, Periculo capitis nostri
reuertetur ad dominum suum Saul.
20 Quando igitur reuersus est in Siceleg,
transfugerunt ad eum de Manasse, Ed-
nas, & Iozabad, & Iedihel, & Michael- &
Ednas' & Iozabad, & Eliu, & Salathi, prin-
21 cipes militum in Manasse. hi præbuerūt
auxilium Dauid aduersus latrunculos:
omnes enim erāt viri fortissimi, & facti
sunt principes in exercitu. Sed & per sin-
22 gulos dies veniebant ad Dauid ad auxili-
andum ei, vsq; dū fieret grandis nume-
23 rus, quasi exercitus Dei. Iste quoque est
numerus principum exercitus, qui vene-
runt ad Dauid, cū esset in Hebron, vt
transferrent regnum Saul ad eum, iuxta
24 verbum Domini. Filij Iuda portātes cly-
peum & hastam, sex millia octingēti ex-
25 pediti ad prælium. De filiis Simeon vi-
rorum fortissimorum ad pugnandum,
26 septem millia centū. De filiis Leui, qua-
tuor millia sexcenti. Ioiada quoq; prin-
27 ceptus de stirpe Aaron, & cum eo tria mil-
lia septingenti. Sadoc etiā puer egre-
28 giæ indolis, & domus patris eius, prin-
cipes viginti duo. De filiis autem Ben-
29 amin fratribus Saul, tria millia. magna e-
nim pars eorum adhuc sequebatur do-
mum Saul. Porro de filiis Ephraim vi-
30 ginti millia octingenti, fortissimi robore,
viri nominati in cognationibus suis. Et
31 ex dimidia tribu Manasse, decem & octo
millia, singuli per nomina sua venerunt
vt constituerent regem Dauid. De filiis

1. Re. 29. b. 4.

- 6.

militum 6.

quoque Issachar viri eruditi qui nouerāt
singula tempora, ad præcipiendum quid
facere deberet Israël, principes ducenti:
omnis autem reliqua tribus, eorum con-
33 silium sequebatur. Porro de Zabulon
F qui egrediebantur ad prælium, & stabāt
in acie instructi armis bellicis, quinqu-
34 ginta millia venerunt in auxilium, non
in corde duplici. Et de Nephthali, prin-
35 cipes mille, & cum eis instructi clypeo &
36 hasta, triginta & septem millia. De Dan
etiā preparati ad prælium, viginti octo
37 millia sexcenti. Et de Aser egredientes
ad pugnam, & in acie prouocantes, qua-
38 draginta millia. Trans Iordanem autem
de filiis Ruben, & de Gad & dimidia par-
te tribus Manasse instructi armis bellicis,
centum viginti millia. Omnes isti viri
bellatores expediti ad pugnandum, corde
perfecto venerūt in Hebrō, vt constitu-
rent regē Dauid super vniuersum Israel:
sed & oēs reliqui ex Israël, vno corde e-
39 rant, vt rex fieret Dauid. Fueruntque ibi
apud Dauid tribus diebus comedētes &
bibentes. præparauerant enim eis fratres
40 sui. Sed & qui iuxta eos erant, vsque ad
Issachar & Zabulon & Nephthali, affere-
bant panes in asinis, & camelis, & mulis,
& bobus ad vescendum: farinam, pala-
thas, vnam passiam, vinum, oleū, boues,
ariētes ad omnem copiā, gaudium quip-
pe erat in Israël.

A Cariath-iarim reducitur arca Domini de domo Abi-
nabad, omni Israël cum Dauid ante eam ludensibus:
sed quia Oza arcam contingens à Domino percussus
est, auerit eam Dauid in domum Obad-edom, cui ex
eo tempore benedixit Dominus.

CAP. XIII.

1 Nūc autem consilium Dauid cum tri-
A bunis & ceterionibus & vniuersis prin-
cipibus, & ait ad omnem cœtum Israël,
2 Si placet vobis, & à Domino Deo nostro
egreditur sermo quem loquor: mittamus
ad fratres nostros reliquos in vniuersas
regiones Israel, & ad sacerdotes & Leui-
tas qui habitant in suburbanis vrbium,
3 vt congregentur ad nos, & reducamus
arcam Dei nostri ad nos: non enim requi-
4 suimus eam in diebus Saul. Et respon-
dit vniuersa multitudo vt ita fieret: pla-
5 cuerat enim sermo omni populo. Con-
B gregauit ergo Dauid cūctū Israël à Sihor
Ægypti, vsque dum ingrediāris Emath,
vt adduceret arcā Dei de Cariath-iarim.
6 Et ascendit Dauid & omnis vir Israel
ad collē Cariath-iarim, qui est in Iuda, vt
asserret inde arcā Domini Dei sedētis su-
per cherubim, vbi inuocatum est nomen
eius. Imposueruntque arcam Dei super
7

2. Reg. 6. a. 2
oēs viri 2.
- 2.

plaustrum

καὶ γονυπετήσας αὐτῷ, ἐπιρώτα αὐτῷ, διδά-
 σκαλε ἀγαθὲ, ἵ ποιήσω ἵνα ζωῶν αἰώνιον
 κληρονομήσῃ· ὃ ἰῶ εἶπεν αὐτῷ, ἵ με λέγῃς
 ἀγαθόν· ὁ θεὸς ἀγαθός, εἰ μὴ εἰς, ὁ θεός. τὰς
 ἐντολάς οἶδας, μὴ μοιχεύσης, μὴ φονδύσης,
 μὴ κλέψης, μὴ ψευδομάρτυρήσης, μὴ ἀπο-
 σερήσης· ἵμα τῷ πατέρει σου ἔτι μὴ ἔρα. ὁ
 δὲ ἀποκριθεὶς εἶπεν αὐτῷ, διδάσκαλε, ταῦ-
 τα πάντα ἐφυλαξάμην ἐκ νεότητός μου. ὁ
 ἰῶ ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτὸν, καὶ
 εἶπεν αὐτῷ, ἐν σοὶ ὑπερῷ ὕπαγε, ὅσα ἔχῃς
 πώλησον, καὶ δός τοῖς πτωχοῖς, καὶ ἔξῃς ἡσθα-
 ρόν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθή μοι ἄρας
 τῷ σαυρόν. ὃ ἰῶ γνάσας ὅτι ὡ λόγῳ, ἀπῆλ-
 θε λυπούμενος· ἵ ὡ γὰρ ἔχων κτήματα πολ-
 λά. ἔπειθε λέξάμενος ὁ ἰησοῦς, λέξά τοῖς
 μαθηταῖς αὐτοῦ, πῶς δισκόλως οἱ τὰ χη-
 ματα ἔχοντες εἰς τῷ βασιλείαν τοῦ θεοῦ εἰσε-
 λθούσιν. οἱ ἰῶ μαθηταὶ ἐθαμβήσαντο ὅτι τοῖς
 λόγοις αὐτοῦ. ὃ ἰησοῦς πάλιν ἀποκριθεὶς
 λέξά αυτοῖς, τέκνα, πῶς δύσκολόν ὅτι τοῖς
 πεποιθότας ὅτι τοῖς χημάσιν, εἰς τῷ βασι-
 λείαν τοῦ θεοῦ εἰσελθεῖν. δύσκολώτερον ὅτι κά-
 μηλον διὰ τῆς ῥυμυαλίας τῆς ῥαφίδος εἰ-
 σελθεῖν, ἢ πλούσιον εἰς τὸν βασιλείαν τοῦ

θεοῦ εἰσελθεῖν. οἱ ἰσχυροὶ ἔξεπλήσαντο,
 λέγοντες πρὸς ἐαυτοὺς, καὶ πῶς δύναται σω-
 θῆναι ἡμᾶς; ἐμβλέψας ἰσχυροῖς οἱ ἰησοῦς, λέγων,
 πρὸς ἀνθρώπους ἀδύνατον, ἀλλ' οὐ πρὸς τὸ
 θεῶν πάντα γὰρ δυνατὰ ἔστι πρὸς τὸ θεῶν. καὶ
 ἤρξατο ὁ πέτρος λέγειν αὐτῷ, ἰδοὺ ὑμεῖς ἀ-
 φῆκαμεν πάντα, καὶ ἠκολούθησαμεν σοι. ἀπο-
 κριθεὶς ἰσχυροῖς εἶπεν, ἀλλὰ λέγω ὑμῖν, οὐδὲς
 ἔστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελ-
 φάς, ἢ πατέρας, ἢ μητέρας, ἢ γυναικὰ, ἢ
 τέκνα, ἢ ἀγγέλους, ἕνεκεν ἐμοῦ καὶ τῆς βασι-
 λείου, εἰ μὴ λάβῃ ἕκατονταπλασίονα νῦν
 ἐν τῷ καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφοὺς, καὶ
 ἀδελφάς, καὶ μητέρας, καὶ τέκνα, ἢ ἀγγέλους,
 μετ' διωγμῶν, καὶ ἐν τῷ αἰῶνι ὡς ἐρχομένη
 ζωὴ αἰώνιον. πολλοὶ δὲ ἔσονται πρῶτοι
 ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι. ἦσαν ἰσχυροῖς
 τῆ ὁδοῦ ἀναβαίνοντες εἰς ἱεροσόλυμα, καὶ λέγοντες
 πρὸς ἀλλήλους αὐτοὺς οἱ ἰσχυροῖς, καὶ ἐταμπούπο, καὶ
 ἀκολουθοῦντες ἐφοβοῦντο. καὶ πρὸς λα-
 βὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέ-
 γειν τὰ μέλλοντα αὐτῷ συμβαίνειν ὅτι ἰδοὺ,
 ἀναβαίνομεν εἰς ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ
 ἀνθρώπου πρὸς ὑμᾶς ἐσθίσει τῶν ἀρχιερέων καὶ
 τῶν γραμματέων, καὶ κατακρινούσιν αὐτὸν

agaynst my selfe and wyl speake out of the very heavynesse of my soule.

2 I will say vnto God, **D**(^b) do not condeigne me, but shewe me, wherefore thou confendest to with me?

3 Thinkest thou it will done to oppresse me? to call me off, being the workes of thy handes: and to (^c) mainteyne the counsell of the vngodly?

4 Hast thou (^d) fleshy eyes? or doest thou looke as a man looketh?

5 O: are thy dayes as the dayes of (^e) man? and thy yerres as mans yerres?

6 That thou makest such inquisition for my wickednesse, and searchest out my sinne?

7 Whereas thou knowest (^f) whether I shall doe wickedly or no, and that none can deliuer me out of thine hande.

8 (^g) Thy handes haue made me, and fashioned me altogether rounde about, wilt thou then destroy me?

9 Remember, I beseeche thee, that thou madest me as the mould of the earth, and hast byng me into dust agayne.

10 Hast thou not powdered mee as it were milke, and turned me to cruddes like cheeke?

11 Thou hast covered me with skynne and felle, and tyned me together with bones and sinowes.

12 Thou hast graunted me life, and done me good: and thy visitation hath preferred my lyfe.

13 Thou hast hyd these things in thine hart, (yet) I am sure that thou rememberest this thyng.

C 14 If I dyd sinne, thou haddest an eye vnto me, and shalt not pronounce me innocent from mine offence.

15 If I haue done wickedly, wo is me therefore: If I haue done righteously, yet (^h) dare I not lift vp my head, so full am I of confusion, and see mine owne miserie.

16 And let it encrease, hunt me as a Lion, and retene and tread thy selfe marueylous vpon me.

17 Thou hast gyltless witness agaynst me, and thy wrath increaseth thou vpon me: diuers and many are the plagues that I am in.

18 Wherefore haste thou brought me out of the wombe? **D** that I had perished, and that no eye had seene me.

19 And that I were, as though I had not bene, but brought from the wombe to the graue.

20 Are not my dayes fewe? Let hym then leave off from me, and let me alone, that I may comfort my selfe a litle.

D 21 Where I go (thyther from whence) I shall

not turne agayne, euen to the land of darknesse and shadowe of death:

22 **P**ea a land as darke, as darkenesse it selfe into the shadowe of death where is none order, but the light is there as darknesse.

The.xi. Chapter.

1. Job is vniuallly reprehended of Sophar.

7. God is incomprehensible. 14. He is mercifull to the repentant. 18. Their assurance that liue godly.

1 **T**hen answered Sophar the Baamathite, and sayde,

2 Shoulde not (he that maketh) many wordes (^a) be answered? Shoulde be that bableth much, be commended therein?

3 Shoulde thy lies make men holde thee prouer, and when thou mockest (others) shall no man make thee ashamed?

4 For thou haste sayde, (^b) My doctrine is pure, and I am iust in thine eyes.

5 But (^c) that God woulde speake, and open his lippes agaynst thee:

6 That he might shewe thee the secretes of wysdome, how thou hast deserued double, accordyng to right: Know therefore, that God hath forgotten thee for thine iniquity.

7 Art thou able to finde out (the secretes of) God? or wilt thou atteyne to the perfectnesse of the almighty?

8 It is (^d) higher than heauen, what art thou able to do? deeper than the hell, howe wilt thou then know it?

9 The measure of it, is larger than y^e earth, and broader than the sea.

10 Though he turne al things vpsyde downe, close them in, gather them together, who will turne hym from hys purpose?

11 For it is he that (^e) knoweth bayne men, he seeth theyr wickednesse also, shoulde he not then consider it?

12 Per bayne man woulde he wylde, though man (newe) borne, is lyke a wilde Ass colt.

13 If thou preparedst thine hart, and lydest by thine handes towards him,

14 If thou wouldst put away the wickednesse which thou hast in hande, so that no vngodlynesse dwell in thy bouche.

15 Then mightest thou (^f) lift up thy face without blame, and then wouldest thou be surr, and haue no neede to feare.

16 Then shouldest thou forget thy miserie, and thinke no more vpon it; than vpon the waters that runne by.

17 **T**hen shouldest thou lyfe be as cleare as the newe day, thou shouldest thine souer, and be as the morning.

b. That is, in thy secrete iudgement do not lay things to my charge.

c. Wilt thou helpe the wicked, and leaue me desitruet?

d. That is, art thou ignorant as man? and doest thou not know how it goeth with me?

e. That is, changeable, as though he would say, art thou not the same God that thou wast wont to be? merciful and good to Job?

f. That is, I can not offend, by reason thou keepest one law in affliction.

g. Here Job describeth gods marueylous works in mans creation.

h. That is, I wil walke in meeke humilitie.

or, plagues.

a. For not he that speaketh much, but he that speaketh truly, speaketh well.

b. Here Sophar leueth to jobs charge wordes that he spake.

c. Sophar geth about to prone job to be iustly plagued.

d. Job is reproued in that he should repore himselfe innocet before God, which thing he knoweth not, because gods secrete iudgement is vnteachable.

e. Not onely the outward apparance, but euen the very thoughtes of the hart. Why should not the same man be asid to think euill, much more to do it?

f. Such are the quiet mindes of those that truly repent.

or, thyres.

or, age.

- 18 Then mightest thou be bold, because there is hope, and take the rest quietly, as compassed with a trench.
- 19 Then mightest thou lie downe, and none to make thee aspayre, yea many one should make slype vnto thee.
- 20 As for the eyes of the vngodly, they shall layle, and they shall not escape: and they hope shall be loyowe of minde.

The .xij. Chapter.

1. Job accuseth his friends of ignorance. 7. He declareth the might and power of God. 17. And how he changeth the course of things.

1 **S** Job answered, and sayde,
 2 Then no doubt ye are the men (*) alone, and wisdom shall perishe with you.
 3 (b) But I haue vnderstanding as well as ye, & am not inferior to you: Pray who knoweth not these things?
 4 I am as one mocked of hys neighbour, who calleth vpon God, & he heareth him: (c) The iust & the vpright is laughed to scorn: Being as a light (d) despised in the vortices of the ricke, and as one ready to fall.
 5 The houses of (e) robbers are in wealth and prosperitie, and they that maliciously meddle agaynst God, diuell without care, in those things that God hath (f) giuen richly with his hande.
 6 But the trespasse, (g) and they shall enconygue thee: the foules of the ayre, and they shall kill thee.

8 **O** the increase of the earth, and it shall flowe thre by the fishes of the sea, and they shall certifie thee.
 9 What is he but he knoweth, that the hand of the Lord made all these?
 10 In whose hande is the (h) boue of every liuing thing, & the breath of all mankind.
 11 Haue not the carres (i) pleasure in bearing? and the moueth in talking the thyng that it carreth?
 12 Amongst (k) olde prions there is hope, dome, and in age is vnderstanding.
 13 Pray, with God is wisdom, & strength, it is he that hath counsell & foreknowledge.
 14 Beholde, (l) if he breake downe a thyng, who can let it by agaynst it? he that is a thyng, who will open it?

15 Beholde, if he withholde the waters, they drye vp: if he let them goe, they destroy the earth.
 16 With hym is strength and wysdome: both the deceyuer, and he that is deceyued, are hys.
 17 He carieth away the wise men, as it were a spoyle, and byngeth the iudges out of their wittes.
 18 He taketh away the subiection of the people from their kynngs, and gretheth theyr loynes with a bonde.
 19 He leadeth away the great men into captiuitie, & turneth the mighty vpside downe.
 20 He stoppeth the mouthe of them that speake truth, and disapointeth the aged of theyr reason.
 21 He pouereth contempt vpon princes, and maketh the strength of the mighty weak.
 22 Loke what hery hydde in darkenesse, he declareth it openly, and the very shadow of death, byngeth te to light.
 23 He (both) encreaseth the people, and be- strogeth them, he maketh them to multiply, and diminisheth them.
 24 He taketh away the bair of them that be heades of the people of the earth, and causeth them to wander in the wilderness out of the way.
 25 They grope in the darke without light, and he maketh them to stalker like a drunken man.

The .xij. Chapter.

1. Job compareth his knowledge with the experience of his friends. 16. The penitent shall be saued, and the hypocrite condemned. 20. He prayeth vnto God, that he would not handle him rigorously.

1 **O** he, (a) what haue I learned with mine eye, heard with mine care, and vnderstande it.
 2 What ye know, that I leaue doo I knowe also, neither am I inferior vnto you.
 3 Penitence, (b) I talke with the almighty, and my desire is to commune with God.
 4 As for you, ye are workmen of lies, and (c) inuoluntarie physicians altogether.
 5 Would God ye kept (d) your tongue, for than might ye be taken for wise men.
 6 Solue heare my (e) reasoning, and ponder the argument of my speeches.
 7 And you heare (f) words for gods defence, and talke deceitfully for his cause?
 8 Will ye accept the portion of him? or will ye
 9 against you, for I blame you, nor in that ye de-
 10 but because you haue a carnall and humane iudice to be in him,
 11 and lo of true things, ye conclude lies.

a. Nothing is more detestable before God than arrogancie, wherewith the three men before named, were infected. b. This spake Job in the spirits of humilitie, for it is had not bene well spoken. c. As though he should say, no manyele though I be tormented, for euill the godly are mocked. d. That is, as he shal de- pitech the light in the night. Reason may loome stille to they char refuse the sighted which sified vpon Gods face, doo get to them- selues to their erill. e. The robbers are in prosperitie, & iust men in ad- uersitie, which Job meaneth by the Arabias, that robbed him of his cattell. f. In before, I sayde. The H. b. vnto read, to whom God hath brought in with his hand. g. For euen the ciuile and all creatures to desire Gods power, is it sayde. The heauens desire, & the glory of God. h. For God doth not onely create his creatures, but also nourisheth, & ordereth, and preserue them full. i. Can not the carres car words, as some men is tried by the carde, and the carres are tried by taryng of it. k. In the answer to Salomons question, Chap. 11. that though old men by experience growe wise, yet it is nothing in respect of gods wisdom. l. Here Job protesteth, that he- thing is comparable to gods power, or can praye agaynst it.

I. iudicium et a. Mediano, I knowe the God power of God aswell as you. b. That is, you are vanete for my disease, which I keepe not the medicine to cure it, but rather to encrease it with your lies and tales to trouble me. c. For the foolish holding his peace, is counted wise, as sayth Solomon. d. Marke what I say by

a To shine the
b He shall re-
c God's plague
d He shall be
e Wholly top and
f Against Bas-
g There is in
h He that their
i He that their
k He that their
l He that their
m He that their
n He that their
o He that their
p He that their
q He that their
r He that their
s He that their
t He that their
u He that their
v He that their
w He that their
x He that their
y He that their
z He that their

28 And his spūite is as a rīuer that ouer-
floweth vnto the necke: it deuēdeth alūnder,
to fame the nations with the fame of vāniti-
tie, and there shall be a byrdle to cause them to
erre in the chāses of the people.

29 But there shall be a song vnto you as in
the night, when a solemne feast is kept: and
glādnēs of heart, as be that commeth with a
pipe to goe vnto the mount of the Lord, to the
mightie one of Israel.

30 And he Lord cause his glōrious
voīce to be heard, and shall declare the light-
ing doūne of his arme with the anger of his coun-
tenance, and flame of a deuouring fire, with
scattering and tempest, and haile stones.

31 For with the voīce of the Lord shall
Ahhur bee destroyed, which smote with the
rod.

32 And in euery place that the staffe shall
passe, it shall cleaue fast, which the Lord shall
lay vpon him with tabrets and harpes: and
with battels, and lifting vp of handes shall he
fight against it.

33 For Tophet is prepared of olde: it is
euē prepared for the king: he hath made it
deepe and large: the burning thereof is fire
and much wood: the breath of the Lord, like a
rīuer of hymsone, doeth kinde it.

CHAP. XXXI.

1 He curseth them that forsake God, and seeke for the helpe
of men.

WDe vnto them that goe doūne into
Egypt for helpe, and stay vpon ho-
sels, and trust in charētes, because they are ma-
ny, and in hoymen, because they be very
strong: but they looke not vnto the holie one
of Israel, nor seeke vnto the Lord.

2 But he yet is wisest: therefore he will
bring euill, and not turne backe his woīde, but
he will arise against the house of the wicked, &
against the helpe of them that woīke bāntie.

3 Nowe the Egyptians are men, and not
God, and their hoīles flesh and not spūite: and
when the Lord shall stretch out his hande, the
helper shall fall, and he that is holpen shall fal,
and they shall altogether faile.

4 For thus hath the Lord spoken vnto me,
As the Lyon of Lyons woīde roareth vpon
his pray, against whom if a multitude of shep-
heards be called, he will not be afraid at their
voīce, neither will humble himselfe at their
noīse: so shall the Lord of hostes come doūne
to fight for mount Zion, and for the hill there-
of.

5 As birdes that flee, so shall the Lord of
hostes defend Ierusalem by defending, and de-
liuering by passing through and preferring it.

6 He sheweth the Iewes, that if they would put their trust in him, he is so able,
that none can resist his power: and so carefull ouer them, as a bird ouer her young,
which euer flyeth about their defence: which similitude the Scripture useth
in diuers places, as Deut. 32. 11. mat. 23. 37.

6 Dye children of Israel, turne againe,
in as much as ye are sunken deepe in rebel-
lion.

7 For in that day euery man shall s-
c out his idoles of siluer, and his idoles of golde,
which your handes haue made you, euen a
sinne.

8 Then shall Ahhur fall by the sword,
not of man, neither shall the sword of man de-
uoure him, and he shall flee from the sword,
and his pong men shall faint.

9 And he shall goe for feare to his towne,
and his princes shall be afraid of the standard,
saith the Lord, whose fire is in Zion, and his
fozname in Ierusalem.

and he shende to his Castell in Aīnueh for succour. k
nemēs.

CHAP. XXXII.

The conditions of good rulers, and officers, described by the go-
uernement of Hereshiab, who was the figure of Christ.

1 Child, a King shall reigne in iustice, and
the princes shall rule in iudgement.

2 And that man that be as an hiding place
from the winde, and as a refuge for the tem-
pest: as riuers of water in a drie place, and as
the shadow of a great rocke in a wearie land.

3 The eyes of the seeing shall not bee
blut, and the eares of them that heare, shall
hearken.

4 And the heart of the foolish shall vnder-
stand knowledge, and the tongue of the
stutters shall be ready to speake distinctly.

5 A nigard shall no moze bee called libe-
rall, nor the churle rich.

6 But the nigard will speake of nigard-
nesse, and his heart will worke iniquitie, and
doe wickedly, and speake falsly agānst the
Lord, to make empiric the hungry soule, and to
cause the drinke of the churle to faile.

7 For the weapons of the churle are wick-
ed: he deuiseeth wicked counsels, to vndoe the
poore with lying woīds: and to speake agāint
the poore in iudgement.

8 But the liberal man will deuise of li-
berall things, & he wil continue his liberalitie.

9 Rife vp, ye women that are at ease:
heare my voīce, ye carelesse daughters: hear-
ken to my woīds.

10 Ye women, that are carelesse, shall be in
feare: shall a peere in dayes: for the vi-
tage shall faile, and the gathering shall come
no moze.

11 Ye women, that are at ease, bee affoni-
ed: feare, O ye carelesse women: put off the
clothes: make bare, and giue sackcloth vpon
the loynes.

12 Men shall lament for the teares, e-
cations, which made you to contemne him: to wit, abundance of woīdy goods,
13 The teares be meaneth the plentifull fields, whereby men are nourished,
as children with the teate: or, the mothers for teares and leaumenesse shall lacke
milk.

h Toucheth
their confidence,
that they might
carefully seeke
their grieuous
sines: and so
truly repent, for
as much as holue
they are almost
drowned and
past recoverie.
k By these fruits
your repentance
shall be knowen,
as Chap. 2. 18.
h When your re-
pentance appea-
reth.
i His was as
compassion some
after, when was
hereticus armie
was rīcomfited,
to bestow his

a This prophete
is of Hereshiab,
who was a fi-
gure of Christ,
and therefore it
ought chiefly to
be referred to
him.
b By iudgement
and iustice is
ment an bright
iudgement, both
in policie and re-
ligion.
c Where men
are weay with
travailing for
lacke of labour.
d The prophete
to argue the true
light, which is
the pure doctrine
of Gods word,
and vnderstan-
ding, and scale
of the faith, are
contrary to the
theanings agāint the
heret. Chap. 6. 9,
and 29. 10.
e Churle shall no
more be called
because no be-
tweene the
poore a riches.
f The prophete
of iustice calamitie
to come, that
shall not spare
the women and
children, and
therefore will
let them to
take heed and
prouide.
g Meaning, that
the African
shall continue
long, and when
one peere were
past, yet they
should looke for
new plagues.
h God will take
from you the
means and oc-
casions, which made you to contemne him: to wit, abundance of woīdy goods,
i 13 The teares be meaneth the plentifull fields, whereby men are nourished,
as children with the teate: or, the mothers for teares and leaumenesse shall lacke
milk.

uen for the pleasant fieldes, and for the fruitfull vine.

13 Upon the land of my people that grow thornes and briers : yea, upon all the houles of ioy in the cite of reioycing,

14 Because the palace shall be forlaken, and the noise of the cite shall be left : the tobye and forrest shall be demnes for ever, and y delight of wild asses, and a pasture for flocks,

15 Untill the Spirit be powred vpon vs from above, and the wilde nesse become a fruitfull felde, and the plenteous felde be counted as a forest.

16 And iudgement shall dwell in the desert, & iustice shall remaine in the fruitful felde.

17 And the woike of iustice shall be peace, euen the woike of iustice and quietnes, and assurance for ever.

18 And my people shall dwell in the Tabernacle of peace, and in sure dwellings, and in safe resting places,

19 When it haileth, it shall fall on the forrest, and the cite shall be see in the low place.

27 Blessed are ye that sowe vpon all waters, and bringe thicher the feete of the ope and the asse.

They shall not neede to builde it in high places for feare of the enemye : for God will defend it, and turne away the stormes from harringe of their commodities. That is, upon far ground and well watered, which bringeth forth in abundance : so in places which before were covered with waters, and noise made by sea poyres. The felde shall be so tame, that they shall send out their cattell to eat vpon the field crop, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them by whom God hath punished his Church.

Woe to thee that a spoilest, and wast not spoiled : and doest wickedly, and they did not wickedly against thee : when thou shalt cease to spoile, thou shalt be spoiled : when thou shalt make an ende of doing wickedly, they shall doe wickedly against thee.

1 And the Lord, haue mercie vpon vs, wee haue waited for thee : see thou, which wast thine arme in the morning, our helpe also in time of trouble,

2 At the noise of the tumult, the people fled : at thine exalting the nations were scattered.

3 And your spoile shall bee gathered like the gathering of Caterpillers : and he shall goe against him like the leaping of Grasshoppers.

4 The Lord is exalted : for he dwelleth on high : he hath filled Zion with iudgement

and iustice. 6 And there shall be stabilitie of thy times, strength, saluation, wisdom and knowledge : for the feare of the Lord shall be his treasure.

7 Behold, their messengers shall cry wicheout, and the Ambassadors of peace shall weepe bitterly.

8 The paches are waste : the wayfaring man cealeth : he hath broken the couenant : he hath contemned the cities : hee regarded no man.

9 The earth mourneth and fainteth : Lebanon is ashamed, and hewen downe : Sharon is like a wilde nesse, and Bashan is shaken and Carmel.

10 How will I arise, saith the Lord : now will I be exalted, now will I lift vp my selfe.

11 Dee shall conceiue chaffe, and bring forth stubble : the fire of your heath shall deuoure you.

12 And the people shall be as the burning of lime : and as the thornes cut by, shall they be burnt in the fire.

13 Heare, ye that are farre off, what I haue done, and ye that are neere, knowe my power.

14 The sinners in Zion are afraid : a feare is come vpon the hypocrites : who among vs shall dwell with the deuouring fire : who among vs shall dwell with the curlling burnings :

15 He that walketh in iustice, and speaketh righteous things, refusing game of opprellion, shaking his hands from taking of gifts, stopping his eares from hearing of blood, & shutting his eyes from seeing euill,

16 He shall dwell on high : his defence shall be the munitions of rocks : bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall see the King in his glory : they shall beholde the land farre off.

18 Thine heart shall meditate feare, where is the scribe : where is the receiuer : where is he that counted the tobyes :

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceiue, and of aammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the cite of our solumme feasts : thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that can not be remooued : and the stakes thereof can neuer be taken away, neither shall any of the cozds thereof be broken.

21 For surely there the mightie Lord will be vnto vs, as a place of floods, and hoarde riuers, wherby shall passe no hyppocrite

That is, in the times of Mesias.

1 Sent from Samerib.

2 Because the of Jerusalem sent to increase of peace.

3 These are the woyses of the Ambassadors, when they returne from Samerib.

4 Which was a plentiful countrey, meaning that Samerib would destroy all.

5 To helpe and defend me.

6 This is spoken against the enemies, who though they all was their enemye, but he sheweth that their enterprise shall be in vaine, and that the fire,

which they had kindled, shall consume them.

7 His vengeance shall be so great that all the world shall talke thereof.

8 Which he not beleue the woyses of the Prophet and the assurance of their deliuerance.

9 Meaning, that God will be a sure defence to all them that liue according to his word.

10 They shall see Mesias deliuered from his enemies and reioyced to hono and glory.

11 They shall be no more shut in as they were of Samerib, but go where they will.

12 Before that this liberie cometh, thou shalt thinke that thou art in great danger : for the enemye shall so hartly assaile thee, that one shall cry, where is the clark that tobyeth n ames of them that are tared : another,

where is the receiuer : another shall crye for him that was lured the rickle houses, but God will deliuer you from this feare.

2 Let vs be content with this

Or, multitude.

That is, when the Church had beene restored :

the Prophets after they had pronounced Gods iudgements against the wicked, use to come for the goodly, least they should faint.

1 The field which is now fruitfull, shall be but as a barren forest in comparison of that it shall be then, as Chap 29. 17.

which shall be fulfilled in Christed time, for then they that were before as the barren wildernes, being regenerate, shall be fruitful, and they that had some beginning of goodnes, shall bring forth fruites in abundance, that their former life shall seeme but as a wildernes, where no fruites were.

2 They shall not neede to builde it in high places for feare of the enemye : for God will defend it, and turne away the stormes from harringe of their commodities.

3 That is, upon far ground and well watered, which bringeth forth in abundance : so in places which before were covered with waters, and noise made by sea poyres.

4 The felde shall be so tame, that they shall send out their cattell to eat vpon the field crop, which abundance shall be signes of Gods fauour and loue towards them.

5 Meaning, the enemies of the Church, as were the Caldeans, and Assyrians : but chiefly of Samerib, but the onely.

6 When thine appointed time shall come that God shall take away the Caldeans, and the Assyrians, and that which thou shalt haue fully gotten, shall be giuen to others, as Amos 5. 11.

7 The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel : and the Hebes, and Persians shall doe the same to the Caldeans.

8 He destroyed hereby what is the citie of refuge of the faithfull when troubles come, to pray and seeke helpe of God.

9 Which helpe our fathers to some as they called vpon thee. That is, the Assyrians fledde before the arme of the Caldeans, or the Caldeans fledde before the arme of the Hebes and Persians.

10 When thou, O Lord, diddest lift vp thine arme to punish thine enemies, he that as Caterpillers destroyed with you number the whole world, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed.

11 Meaning, the Hebes and Persians against the Caldeans.

small river of Shiloh, and not desire the great streames and riuers, wherby the enemies may bring in shippes and destroy vs.

THE SECOND EPISTLE OF PAVL TO THE CORIN- THIANS.

CHAP. I.

By his trouble in Asia he comforteth them, and (against his adversaries the false Apostles of the Iewes) alledgeth to them the testimony of his owne and also of their conscience. 17 answering them that objected injustices against him, for not coming to Corinthe according to his promise.

The translation of Rhemes.

The translation of the Church of England.

PAVL an Apostle of IESVS Christ by the wil of God, & Timothee our brother: to the Church of God that is at Coriothe, with all the faintes that are in al Achaia.

2 Grace vnto you and peace from God our father, and from our Lord IESVS Christ.

3 Blessed be the God and father of our Lord IESVS Christ, the father of mercies, & God of al comfort.

4 Who comforteth vs in al our tribulation: that we also may be able to comfort the that are in al distresse, by the exhortation wherewith we also are exhorted of God.

5 For as the passions of Christ abound in vs: so also by Christ doth our comfort abound.

6 And whether we be in tribulation: for your exhortation and saluation, whether we be exhorted, for your exhortation and saluation, which worketh the toleration of the same passions which we also do suffer.

7 And our hope is firme for you: knowing that as you are partakers of the passions, so shall you be of the consolation also.

8 For we wil not haue you ignorant brethren: concerning our tribulation, which hapened in Asia, that we were pressed aboue measure aboue our power, so that it was tedious vnto vs euen to liue.

9 But we in our selues had the answer of death: that we be not trusting in our selues, but in God who raiseth vp the dead.

10 Who hath deliuered and doth deliuer vs out of so great dangers: in whom we hope that he wil yet also deliuer vs.

11 You helping withal in prayer for vs, that by many mens persons, thanks for that gift which is in vs, may be giuen by many in our behalfe.

12 For our glorie is this, the testimony of our conscience, that in simplicitie and sinceritie of God, and not in carnal wisdom, but in the grace of God we haue conuerfed in this world: and more abundantly towards you.

13 For we write no other things to you then that you haue read and knowe. And I hope that you shall know vnto the end.

14 As also you haue knownen vs in part, that we are your glory, as you also ours in the day of our Lord IESVS Christ.

And an Apostle of Iesus Christ, by the will of God, and brother Timotheus, vnto the Church of God, which is at Corinthe, with all the faints which are in al Achaia.

2 Grace be with you, and peace from God the father, and from the Lord Iesus Christ.

3 * Blessed be God the father of our Lord Iesus Christ, which is the father of mercies, and the God of al comfort:

4 Which comforteth vs in al our tribulation, that we may be able to comfort them which are in al manner trouble, with the comfort wherewith we our selues are comforted of God.

5 For as the afflictions of Christ are plentiful in vs: euen so is our consolation plentiful by Christ.

6 Whether we be troubled, it is for your consolation & saluation: which saluation is wrought by the suffering of the same afflictions which we also suffer: or whether we be comforted it is for your consolation and saluation, and our hope of you is stedfast:

7 Knowing that as ye are partakers of the afflictions, so ye shall be partakers also of the consolation.

8 For we would not brethren, haue you ignorant of our trouble which came vnto vs in Asia, that we were grieved out of measure, passing strength, in so much that we were in great doubt, euen of life.

9 But we received the sentence of death in our selues, that we should not put our trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so great a death, and doeth deliuer: in whom we trust that hereafter also he wil deliuer vs.

11 * You also helping together by prayer for vs, that for the benefites bestowed vpon vs by the meanes of many persons: thanks may be giuen of many on our behalfe.

12 For our reioicing is this, the testimony of our conscience, that in simplicitie and godly purenesse, not with fleshy wisdom, but by the grace of God, we haue had our conuersation in the world, and most of all to you wards.

13 For we write none other thing vnto you then that ye read, and also that ye acknowledge: and I trust you shall acknowledge vnto the end.

14 Euen as ye haue acknowledged vs partly, that we are your reioicing, euen as ye are ours in the day of the Lord Iesus.

This Epistle for a Martyr that is a Bishop.

ο δειξ̄ μαρ-
τυριοῡ ο̄ς
μαρτυρο̄-
μεθα.

Eph. 1.5.
1 pet. 1.5.

16. That you also be subject to such, and to every one that helpeth and laboureth with vs.

17 And I reioice in the presence of Stephanas and Fortunatus and Achaicus, because that which you wanted, they haue supplied.

18 For they haue refreshed both my spirit and yours. Know them therefore that are such.

19 The churches of Asia salute you, Aquila and Priscilla with their domestick church salute you much in our Lord.

20 Al the brethren salute you. Salute one another in a holy kisse.

21 The salutation with mine owne hand Pauls.

22 If any man loue not our Lord IESVS Christ, be he Anathema. Maranatha.

23 The grace of our Lord IESVS Christ be with you.

24 My charitie be with you al in Christ IESVS Amen.

16 That ye be also obedient vnto such, and to all that helpe with vs, and labour.

17 I am glad of the coming of Stephana, and Fortunatus, and Achaicus: for that which was lacking vnto me on your part, they haue supplied.

18 For they haue comforted my spirit and yours: therefore know ye them that are such.

19 The Churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the Church that is in their house.

20 All the brethren greet you. * Greete ye one another with an holy kisse.

21 The salutation of me Paul, with myne owne hand.

22 If any man loue not the Lord Iesus Christ the same be Anathema maranatha.

23 The grace of our Lord Iesu Christ be with you.

24 My loue be with you all in Christ Iesus, Amen.

The first Epistle to the Corinthians, was written frst Philipp^{us}, by Stephana, & Fortunatus, & Achaicus, & Timotheus.

Rom. 16. 16. 2. cor. 13. 12. 1. pet. 5. 14

MARGINALL NOTES. CHAP. XVI.

RHEM. I

Pentecost.) The Heretikes and other new singled strive among them selves, whether Pentecost signifie here the terme of fiftie daies, or else the lewes holy day so called. But it cometh not to their mindes that it is most like to be the feast of Whitsonide kept and instituted even then by the Apostles, as appeareth by the Fathers. See S. Aug. ep. 119. c. 15. & 16. Ambr. in c. 17. Luca.

FVLKE. I

That the feast of Pentecost, was not instituted and kept by the Apostles, as it was in the later time, it is manifested by the diliction, that arose betwene Anicetus and Polycarpus, & Ichor and the east churches, about the celebration of Easter, for whitsonide, followeth the accompt of Easter. If the Apostles had kept and instituted those feastes, they should haue bene vniuersally kept of all, but there was no certaine order, of keeping these feastes, before the council of Carthage 4. C. 65. Neither do Ambrose or Augustine say, that these feastes were instituted by the Apostles, as they were obserued afterward. By this place, it can no more be proued, that Whitsonide was instituted & obserued by the Apostles, then that the feast of vniuersaled bread, was instituted and obserued by them, of that which is written Act. 20. 6. or the Iewish fast Act. 27. 9. But the matter of festivities, is not so great, that we will strive, one with another for them, as Ichor did with the Bishops of the East, and was contemned by them, and tharpy rebuked by other Bishops of the West, for his contention about matters vniuersallarie. Euseb. lib. 5. c. 25. 26.

The feast of Pentecost. } for } for



THE ARGVMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

RHEM. I

OR the time when this Epistle was written, looke the Argument of the epistle to the Romanes: to wit, about the eighteenth yeere after his conversion, and our Lords passion, because in the 11 Chapter he maketh mention of 14 yeeres, not onely after his Conversion, as to the Galatians, but also after his rapte, which seemeth to haue bene when he was at Hierusalem Act. 9. 26. foure yeeres after his Conversion (Gal. 1. 18. in a trance or excessse of mind, as he calleth it, Act. 22. 17. It was written at Troas (it is thought) and sent by Titus, as we reade Chap. 8.

1. Cor. 13. Gal. 2. 1.

It is for the most part against these false Apostles whom in the first part of the first to the Corinthian, he noted, or rather spared, but now is constrained to deale openly against them, and to defend both his owne person which they sought to bring into contempt, making way thereto to the corruption of the Corinthian, and will all to maintaine the excellencie of the Ministerie and Ministers of the new Testament, about which they did magnifie the Ministerie of the old Testament: bearing them selves very high because they were Iewes.

Against these therefore S. Paul auoucheth the preeminent power of his Ministerie, by which power also he giueth a pardon to the incestuous fornicator whom he excommunicated in the last Epistle, seeing now his penance, and againe threatneth to come and excommunicate those that had greuously sinned and remained impenitent. Two chapters also he interposeth of the contributions to the Church of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to haue all in a readinesse against his coming.

FVLKE. I

The text is playne, that he consenteth, that the Church should pardon him, that was excommunicated 2. Par. 10. Cor. 2. 10.

seton cuchillos y con lancetas conforme a su costumbre, hasta derramar sangre sobre si;

29 Y como pasó el mediodia, y ellos *non* prophetaffen hasta el tiempo del sacrificio *del Presente, y no *avia* voz, ni quien respondiese, ni *efue* haffe.

30 Entonces Elias dixio a todo el pueblo; Acercaros a mi. Y todo el pueblo fue llegó a el, y el reparó el altar de Iehova que estava ruynado.

31 Y tomando Elias *doze* piedras, f Conforme al numero de los tribus de los hijos de Iacob, al qual avia sido palabra de Iehova diciendo, * Israel será tu nombre,

32 Edificó con las piedras *un* altar en el nombre de Iehova; e despues hizo una redadera arredor del altar, quanto cupierán dos faggos de finime.

33 Despues compuso la leña, y cortó el buey en piccas, y puso sobre la leña.

34 Y dixio: Henchid quatro cantaros de agua, y derramada sobre el hocoauto, y sobre la leña. Y dixio: Hazeldo otra vez, y hizierolo otra vez: Y dixio: Hazeldo la tercera vez. Y hizierolo la tercera vez,

35 De tal manera q las aguas corrian arredor del altar, y avia tambien henchido la redadera de agua.

36 Y como llegó la hora de ofrecerse el holo-causto, llegó el propheta Elias, y dixel; Iehova Dios de Abraham, de Isaac, y de Israel, sea oy manifiesto, que tu *eres* Dios en Israel, y que yo soy tu siervo, y que por mandando tuyo he hecho todas estas cosas.

37 * Respondeme Iehova, respondeme, para que conozca este pueblo, que tu, o Iehova, eres el Dios, y que tu bolviste a traer la coraçon de ellos.

38 Entonces cayó fuego: * de Iehova, el qual consumió el holo-causto, y la leña, y las piedras y el polvo, y aun las aguas que *estavan* en la redadera lamido,

39 Y viendolo, todo el pueblo, cayeró sobre sus rostros, y dixeron: Iehova es el Dios, Iehova es el Dios.

40 Y dixoles Elias: Prended a los prophetas de Bahal, q no escapan ninguno. Y ellos los prendieron: y llevólos Elias al arroyo de Cifon, y alli los degolló.

41 * Entonces Elias dixo a Achab: Sube, come, y bebe, porque una gran lluvia suena.

42 Y Achab subió a comer y a beber, y Elias subió a la cumbre del Carmelo, y profrandose a tierra puso su rostro entre las rodillas,

43 Y dixo a su criado: Sube agora, y mira azis la mar. Y el subió, y miró, y dixio: No ay nada. Y el bolvio a dezir: Buelve siete vezes.

44 Y a la septima vez dixo: Yo *veo* una pequeña nube, como la palma de la mano de un hombre, que sube de la mar. Y el dixo: Ve, y di a Achab, unze el carro, y deciendo porque la lluvia * no te ataje.

45 Y aconteció estando en esto, que los cielos se efurecieron con nubes, y viento, y hizo una gran lluvia. Y sabiendo Achab vino a Iezrael.

46 Y la mano de Iehova fue sobre Elias, el qual cimo sus lomos, y vino corriendo deláre de Achab hasta llegar a Iezrael.

CAPIT. XIX.

Elias amenaza a Iezabel muger de Achab de la tierra, y en el camino se consorçado de Dios por un Angel, que le da de comer y de beber. II. Llegado al monte de Oreb, Dios se le muestra y le consuela: le muestra lo que há de hacer. III. Partido de allí, llama a Elifeo de su armada, el qual lo sigue dexando todas las cosas.

Y Achab dió la nueva a Iezabel de todo lo que Elias avia hecho, y como avia muerto a cuchillo todos los prophetas.

2 Y embió Iezabel a Elias un mensagero dixi-

endo, Anfi me hagan los dioses, y anfi me anidan, si mañana a estas horas yo no ay puesto tu anima como la de uno de ellos.

3 * Y eluvo temor, y levantóse, y fueffe, b por escapar su vida, y vino a Beersebah, que es en Iuda, y dexó alli su criado.

4 Y el fue por el desierto un dia de camino; y vino, y sentóse debaxo de un Enebro; y descaendo morfió de no: Baste ya, o Iehova, d quita mi anima, que no soy yo mejor que mis padres.

5 Y echandose debaxo de un Enebro, durimóse; y heaqui luego un Angel, q le tocó, y le dixo: Levantate, come.

6 Y levantó el miró, y heaqui a su cabecera una torta cozida sobre las ascuas, y un vaso de agua, y comió y bevió, y bolviose a dormir.

7 Y bolviendo el Angel de Iehova la segunda vez, tocóle, diciendo: Levantate, come; porque que camino te resta.

8 Y levantóse, y comió y bevió, y caminó con la fortaleza de aquella comida * quarenta dias, y quarenta noches, hasta el monte de Dios, Horeb.

9 * Y allí se metió en una cueva donde tuvo la noche. Y fue a el palabra de Iehova, el qual le dixo: Que hazes aqui, Elias?

10 Y el respondió: * Zelando he zelado por Iehova Dios de los exercitos; porque los hijos de Israel han dexado tu Aliança, han derribado tus altares, y han muerto a cuchillo tus prophetas, y yo solo he quedado: y te procuran mi anima para quitarmela.

11 Y el le dixo: Sal fuera, y ponte en el móte delante de Iehova. Y heaqui Iehova que passava, y un grande y poderoso viento que rompía los montes; y quebrava las peñas delante de Iehova; mas Iehova *non* estava en el viento. Y tras el viento, h un rébolor: mas Iehova *non* estava en el temblor.

12 Y tras el temblor, un fuego; mas Iehova *non* estava en el fuego. Y tras el fuego, un silvo quieto, y delicado.

13 El qual como Elias oyó i cubrió su rostro con su manto; y salió, y paróse a la puerta de la cuevaya heaqui *su* voz a el diciendo: Que hazes aqui, Elias?

14 Y el respondió: He zelado co zelo por Iehova Dios de los exercitos; porque los hijos de Israel han dexado tu Aliança, han derribado tus altares, y han muerto a cuchillo tus prophetas, y yo solo he quedado: y procuran mi anima para quitarmela.

15 Y dixole Iehova: Vê, buelverte por tu camino, por el desierto de Damasco; y vendrás, y ungrás a Hazael, por Rey de Syria.

16 Y a Iehu hijo de Namfi ungrás por rey sobre Israel; y a Elifeo hijo de Saphat de Abeth-inechula ungrás para que sea propheta en lugar de ti.

17 Y fera, * que el que escapare del cuchillo de Hazael, Iehu lo matará; y el que escapare del cuchillo de Iehu, Elifeo lo matará.

18 * Y yo haré que queden en Israel i siete mil todas rodillas que no se convorran a Bahal, y todas bocas que no lo befarán.

19 * Y partiendo del de allí, halló a Elifeo hijo de Saphat que arava *com* doce yuntas delante de si; y clera uno de los *doze* *gavinos*. Y passando Elias por delante de el, echó su manto sobre el.

20 Entonces el dexando los bueyes, vino corriendo en pos de Elias, y dixo: Ruegote que me dexes bellar mi padre y mi madre, y luego *ver* tras ti. Y el le dixo: Vê, y buelvé, * que te he yo hecho?

21 Y o bolviose de enpos de el, y tomó un par de bueyes, y matólos, y con el arado de los bueyes cozió la carne de ellos, y dióla al pueblo q comestien; y despues se levantó, y fue tras Elias, y serviale.

q Hazeldos sus cuchillos
ofició: o
prophetaffon
como Sani
mojada del
mal esbirano.
1. Sam. 13. 10
* Exo. 19. 38
1 Parace que
avia alto, o,
lugar de culto
a Iehova en el
Carmelo.
156 palabras
de Elias al
Pueblo in-
tegrando la
historia.
* Genes. 32.
13, 14, 15.
2 Rey. 17. 14
1 Dos medi-
das peque-
ñas.

10. y como
d. amedema
la que es su-
plido.
y que tu, por
mis ocultos
hazidos, has
puesto en este
pueblo esta
ceguera, con-
que apostatan
de ti.
2 Del cielo.
1 Rey. 18. 28
de Etra cayó
fuego. * Agui
y. 21. Rey. 17. 10
y 18. 11.

y Heb. he-
su una, &c.
2. y, no te im-
pida.

a Heb. y vida.
a sub el pel-
gro que ma-
dese fuplen.
b Heb. 9. 18
alma.
c Heb. y pidió
a su alma de
muerte.
d. * Exo. 18. 11
fina de abis-
ras a Ieh-
va que la ma-
tara. * Rom. 11
15. y Job. 7.
13. la affliction
los transpor-
ta. * Exo. 17.
10. * Genes. 32.
13. * Job. 7.
13. * Heb. y pidió
a su alma de
muerte.
e. * Exo. 18. 11
fina de abis-
ras a Ieh-
va que la ma-
tara. * Rom. 11
15. y Job. 7.
13. la affliction
los transpor-
ta. * Exo. 17.
10. * Genes. 32.
13. * Job. 7.
13. * Heb. y pidió
a su alma de
muerte.
f. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
g. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
h. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
i. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
j. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
k. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
l. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
m. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
n. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
o. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
p. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
q. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
r. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
s. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
t. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
u. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
v. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
w. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
x. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
y. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.
z. * Rom. 11. 11
* Heb. y pidió
a su alma de
muerte.

CAPITULO XX.

Achab con el favor de Dios viene al rey de Syria con todo su exercito. II. El qual batiendo contra Achab dos años despues es venci- do de hecho, y preso. III. Por aver Achab perdonado y suelto al rey de Syria, y gravemente amonadado de Dios por un profeta.

Entonces Ben-adad Rey de Syria juntó todo su exercito, y con el treynta y dos reyes con cavallos y carros; y subió, y puto cerco à Samaria, y combatala.

2 Y embió mensageros à Achab Rey de Israel à la ciudad diziendo,

3 Anfi ha dicho Ben-adad; Tu plata y tu oro es mio, y tus mugeres y tus hijos hermosos son mios.

4 Y el Rey de Israel respondió, y dixo: Como tu lo dizes rey señor mio, yo soy tuyo, y todo lo que tengo.

5 Y volviendo los mensageros otra vez dixeró; Anfi dixo Ben-adad; Embio yo à ti diziendo; Tu plata y tu oro, y tus mugeres y tus hijos me darás; y mañana à estas horas,

6 Yo embiaré à ti mis siervos, los quales escudriñaran tu casa, y las casas de tus siervos, y tomarán con sus manos y llevarán todo lo precioso que tuvieres.

7 Entonces el rey de Israel llamó à todos los Ancianos de la tierra, y dixoles: Entended, y ved agora, como este no busca fino mal, porque ha embiado à mi por mis mugeres y mis hijos, y por mi plata y por mi oro, y yo no se lo he negado.

8 Y todos los Ancianos y todo el pueblo le respondieron: No le obedezcas, ni hagas lo q̄ pide.

9 Entonces el rey respondió à los embaxadores de Ben-adad: Dезд al rey mi señor: Todo lo que mandaste à tu siervo al principio, haré: mas esto, no lo puedo hazer: Y los embaxadores fueron, y dieronle la respuesta.

10 Y Bè-adad tornó à embiar à el diziendo: Anfi me has dado reyes, y anfi me añadan, q̄ el polvo de Samaria no bastará à los puños de todo el pueblo que me figue.

11 Y el rey de Israel respondió, y dixo: Dезд de q̄ no fe alabe el q̄ se cine, como el q̄ ya se descine.

12 Y como el oyó esta palabra estando bienvido con los reyes en las tiendas, dixo à sus siervos, q̄ Poned, y ellos pusieron contra la ciudad.

13 Y heaqui un profeta vino à Achab rey de Israel, y le dixo: Anfi ha dicho Iehova, Has visto esta tan grande compañía; heaqui yo te la entregare oy en tu mano, para que conozcas q̄ yo soy Iehova.

14 Y respondió Achab: Por mano de los criados de dixo: Anfi dixo Iehova: Por mano de los criados de los principes de las provincias. Y el tornó à dezir: Quien comenzará la batalla? Y el respondió: Tu.

15 Entonces el reconoció los criados de los principes de las provincias, los quales fueron dozentos y treynta y dos. Luego reconoció todo el pueblo, todos los hijos de Israel, que fueron siete mil.

16 Y falleron à mediódia; Y Ben-adad estava beviendo borracho en las tiendas, el y los reyes: treynta y dos reyes, que avian venido en su ayuda.

17 Y los criados de los principes de las provincias fallieron los primeros. Y Ben-adad avia embiado quien le dió aviso diziendo: Varones han salido de Samaria.

18 El entonces dixo: Si han salido por paz, tomaldos bivros: Y si han salido para pelear, tomaldos bivros.

19 Y los criados de los principes de las provincias fallieron de la ciudad, y despues decellos el exercito.

20 Y hirió cada uno à el que venia contra si, y los Syros huyeron siguiendo los de Israel. Y el

rey de Syria Ben-adad se escapó sobre un cavallo, y la gente de cavallo.

21 Y salió el rey de Israel, y hirió la gente de cavallo y los carros; y deshizo los Syros con grande estrago.

22 Y llegandose el profeta à el Rey de Israel, dixole: Ve, esfuerçate: sabe y mira lo que has de hazer, porque passado el año el rey de Syria ha de venir contra ti.

23 Y los siervos del rey de Syria le dixerón: sus dioses son dioses de los montes, por esto nos han vencido; mas si peleáremos con ellos en campaña, vencerá si no los venceremos.

24 Haz pues anfi: saca los reyes cada uno de su lugar, y pon capitanes en lugar de ellos.

25 Y tu l hazete otro exercito qual fue el exercito que perdiste: cavallos por cavallos, y carros por carros; y peleáremos con ellos en campo raso, y venceremos si no los venceremos. Y el los oyó, y hizolo anfi.

26 Passado el año, Ben-adad reconoció los Syros, y vino en Apher à pelear contra Israel.

27 Y los hijos de Israel fueron tambien reconocidos, y tomando viandas fuertes al encuentro, y asentaron campo los hijos de Israel delante de ellos, como dos rebañuelos de cabras; y los Syros henchian la tierra.

28 Y llegandose el varon de Dios al Rey de Israel habló diziendo: Anfi dixo Iehova: Por quanto los Syros han dicho: Iehova es Dios de los montes, no Dios de los valles, yo entregare toda esta grande multitud en tu mano: para que conozcays que yo soy Iehova.

29 Siete dias tu ieró asentado campo los unos delante de los otros, y al septimo dia se dió la batalla; y matáron los hijos de Israel de los Syros en un dia cien mil hombres de pie.

30 Los demas huyeron à Apher à la ciudad; y el muro cayó sobre veynte y siete mil hombres, que avian quedado; y Ben-adad vino huyendo à la ciudad, y escondiase de camara en camara.

31 Entonces sus siervos le dixerón: Heaqui vemos oydo de los reyes de la casa de Israel, que son clementes reyes; pongamos pues aora sacos en nuestros lomos, y fogas en nuestras cabeças, y salgamos al rey de Israel: por ventura te dará la vida.

32 Y cineton sus lomos de sacos, y fogas à sus cabeças, y vinieron al rey de Israel, y dixerónle: Tu siervo Ben-adad dice: Ruegote que viva mi anima. Y el respondió: Si el aun vive, mi hermano es.

33 Esto tomaron aquellos varones por buen augero, y tomaron presto e esta palabra de su boca, y dixeró: Ben-adad tu hermano. Y el dixo: Id, y traeldo, y Bè-adad salió à el, y el lo hizo subir en un carro:

34 Y el le dixo: Las ciudades que mi padre tomo à tu yo, yo las restituyré; y haz plaças en Damasco para ti, como mi padre las hizo en Samaria; y yo me parare de ti confederado. Y el hizo con el alianza, y embiolo.

35 Entóces un varon de los hijos de los profetas dixo à su compañero por palabra de Dios: Hiereme aora. Y el otro varon nolo quiso herir.

36 Y el le dixo: Porquanto no has obedecido à la palabra de Iehova, heaqui en apartandote de mi un leon te herirá. Y como se apartó de el, topólo un leon, y hiriolo.

37 Y el topóse con otro varon, y dixole: Hiereme aora, Y el otro hombre hiriolo, y dióle una cuchillada.

38 Y fuese el profeta, y puso delante del rey en el camino, y disfiteçose poniendose sobre los ojos un velo

II. El dios de Syria.

I Heb. cum-tate.

m Or. todos juntos.

n El do atá- baxa. 12.

o Que mas de la vida.

p Heb. de el, y dixerón. q Ben-adad. r A en pri- ceste haifa. Arr. 13, 10. s heb. yo con alianca te embiare. Esto dix. Achab. t. 4. Dizeo Pulso.

III. A uno que vido cabe si.

x Heb. hiriendo y lagando.

a Heb. Como tu palabra. b a fab. lo bari.

c Heb. Y féc, todo cuclial- de tu o- jos, pondán en su mano y comarán.

d Heb. No oygas, y no quistas.

a Heb. que en sus piet. f El que se arma para la guerra, como el que se des- farna avida la victoria. g q. d. poner en orden para dar el asalto. h heb. fe alle- 2o.

i Heb. Y hiri- ron varon en varon.

C H A P. III.

3 The rest of their prayer & confession contained in that book, which Baruch writ and sent to Hierusalem. 30 Wisdome was shewed first to Iacob, and was seene vpon the earth.

O Lord almighty, God of Israel, the soule in anguish, the troubled spirit crieth vnto thee.

2 Heare O Lord, and haue mercy: for thou art mercifull, and haue pittie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we perish vtterly.

4 O Lord almighty, thou God of Israel, heare now the prayers of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voice of thee their God: for the which cause these plagues cleaue vnto vs.

5 Remember not the iniquities of our forefathers: but thinke vpon thy power and thy name, now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause thou hast put thy feare in our hearts, to the intent that we should call vpon thy name, and praise thee in our captiuitie: for * We haue called to minde all the iniquity of our forefathers that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, for a reproch and a curse, and to be subject to payments, according to all the iniquities of our fathers which departed from the Lord our God.

9 Heare, Israel, the commandments of life, giue eare to vnderstand wisdome.

10 How happeneth it, Israel, that thou art in thine enemies land, that thou art wahren old in a strange country, that thou art defiled with the dead:

11 That thou art counted with them that goe downe into the graue:

12 Thou hast forsaken the fountaine of wisdome.

13 For if thou hadst walked in the way of God, thou shouldst haue dwelled in peace for euer.

14 Learne where is wisdome, where is strength, where is vnderstanding, that thou mayest know also where is length of daies, and life, where is the light of the eyes and peace.

15 Who hath found out her* place: *Iob. 28.
or who hath come into her treasures: 17. 20.

16 Where are the princes of the heathen become, and such as ruled the beasts vpon the earth.

17 They that had their pastime with the foules of the aire, and they that hooded by siluer and gold wherein men trust, and made no end of their getting:

18 For they that brought in siluer, and were so careful, and whose workes are vnsearchable,

19 They are vanished, and gone downe to the graue, and others are come by in their steads.

20 Young men haue seene light, and dwelt vpon the earth: but the way of knowledge haue they not knowen,

21 Nor vnderstood the pathes thereof, nor laid hold of it: their children were farre off from that way.

22 It hath not beene heard of in Chanaan: neither hath it beene seene in Theman.

23 The Agarenes that seek wisdome vpon earth, the marchants of Berran, and of Theman, the authors of fables, and searchers out of vnderstanding: none of these haue knowen the way of wisdome, or remember her pathes.

24 O Israel, how great is the house of God: and how large is the place of his possession:

25 Great, and hath none end: high, and vnmeasurable.

26 There were the gyants, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdome, and perished through their owne foolishnesse.

29 Who hath gone by into heauen and taken her, and brought her downe from the clouds:

30 Who hath gone ouer the Sea, and found her, & wil bring her for pure gold:

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things, knoweth her, and hath found her out with his vnderstanding: he that prepared the earth for euermore, hath filled it with fourefooted beasts.

33 He that sendeth forth light, and it goeth: calleth it againe, and it obeyeth him with feare.

|| Or, ex-pouideri.

* Deut. 30. 1.

34 The starres shined in their watches, and reioyced: when he calleth them, they say, here we be, and so with cheerefulnesse they shewed light vnto him that made them.

35 This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath giuen it vnto Jacob his seruant, & to Israel his beloued.

37 *Afterward did he shew himselfe vpon earth, and conuersed with men.

CHAP. III.

1 The booke of Commandements, is that Widdome which was commended in the former chapter. 25 The Iewes are moued to patience, and to hope for the deliuerance.

This is the Booke of the commandements of God: and the Law that endureth for euer: all they that keepe it shall come to life: but such as leaue it, shall die.

2 Turne thee, O Jacob, & take heed of it: walke † in the presence of the light therof, that thou mayest be illuminated.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, happie are wee: for things that are pleasing to God, are made known vnto vs.

5 We of good cheare, my people, the memoiall of Israel.

6 We were sold to the nations, not for [your] destruction: but because you moued God to wrath, ye were deliuered vnto the enemies.

7 For yee prouoked him that made you, by *sacrificing vnto deuils, and not to God.

8 We haue forgotten the euerlasting God, that brought you vp, and ye haue grieved Ierusalem that nourished you.

9 For when shee saw the wrath of God coming vpon you, she said: Hearken, O ye that dwell about Sion: God hath brought vpon me great mourning.

10 For I saw the captiuitie of my sonnes and daughters, which the euerlasting brought vpon them.

11 With ioy did I nourish them: but sent them abway with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, who for the sinnes of my children, am left desolate:

because they departed from the Law of God.

13 They knew not his statutes, nor walked in the waies of his Commandements, nor trode in the pathes || of discipline in his righteounesse.

14 Let them that dwell about Sion come, and remember ye the captiuitie of my sonnes and daughters, which the euerlasting hath brought vpon them.

15 For he hath brought a nation vpon them from far: a shamelesse nation, and of a strange language, who neither reuerenced old man, nor pittied childe.

16 These haue caried away the deare beloued children of the widow, and left her that was alone, desolate without daughters.

17 But what can I helpe you?

18 For he that brought these plagues vpon you, will deliuer you from the hands of your enemies.

19 Goe your way, O my children, goe your way: for I am left desolate.

20 I haue put off the clothing of || peace, and put vpon me the sackcloth of my prayer. I will cry vnto the euerlasting || * in my dayes.

21 Be of good cheare, O my children, cry vnto the Lord: & he shall deliuer you from the power & hand of the enemies.

22 For my hope is in the Euerlasting that hee will saue you, and ioy is come vnto me from the holy one, because of the mercy which shall soone come vnto you from the euerlasting our Saviour.

23 For I sent you out with mourning and weeping: but God will giue you to mee againe, with ioy and gladnesse for euer.

24 Like as now the neighbours of Sion haue scene your captiuitie: so shall they see shortly your saluation from our God, which shall come vpon you with great glory, and brightnesse of the euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee: but shortly thou shalt see his destruction, & shalt tread vpon his necke.

26 My || delicate ones haue gone rough wayes, and were taken abway as a flocke caught of the enemies.

27 Be of good comfort, O my children, and cry vnto God: for you shall be remembred of him that brought these things vpon you.

28 For as it was your minde to goe astray

|| Or, of his discipline in righteounesse.

|| Or, prosperitie.

|| Or, in the time of mine affliction.

* Psa. 116. 2. and 137. 7.

|| Or, my dearelings.

* Pro. 8. 31. Iohn 1. 14.

† Greeke, to the shining, before the light thereof.

* 1. Cor. 10. 20.

will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in aray like a man to the battel against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan, unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man that I may appoint over her? for who is like me, and who will appoint me the time? and who is that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon, and his purposes: for he hath purposed against the land of the Caldeans: surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, & the cry is heard among the nations.

CHAP. LI.

Thus saith the LORD, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against him that bendeth, let the archer bend his bowe, and against him that listeth himself up in his brigandine; and spare ye not her yong men, destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the holy One of Israel.

6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity: for this is the time of the

LORDS vengeance, he will render unto her a recompence.

7 Babylon hath been a golden cup in the LORDS hand, that made all the earth drunken: for nations have drunken of her wine, therefore the nations are mad.

8 Babylon is suddenly fallen and destroyed: howl for her, take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed, forsake her, and let us go every one into his own country: for her judgement reacheth unto heaven, and is lifted up even to the skies.

10 The LORD hath brought forth our righteousness: come and let us declare in Zion the work of the LORD our God.

11 Make bright the arrows, gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.

14 The LORD of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars, and they shall lift up a shout against thee.

15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man is brutish by his knowledge, every founder is confounded by the graven image, for his molten image is falsehood, and there is no breath in them.

18 They

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve.

21 Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

22 A sound of battel is in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken? how is Babylon become a desolation among the nations?

24 I have said a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, & also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armory, and hath brought forth the weapons of his indignation: for this is the work of the Lord GOD of hosts, in the land of the Caldeans.

26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks: let them go down to the slaughter: go unto them, for their day is come, & time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about, let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I am against thee, O thou most proud, saith the Lord GOD of hosts: for thy day is come, the time that I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the LORD of hosts, The children of Israel and the children of Judah were oppressed together, and all that took them captives held them fast, they refused to let them go.

34 Their redeemer is strong, the LORD of hosts is his name, he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 A sword is upon the Caldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wife men.

36 A sword is upon the liars, and they shall dote: a sword is upon her mighty men, and they shall be dismayed.

37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her, and they shall become as women: a sword is upon her treasures, and they shall be robbed.

38 A drought is upon her waters, and they shall be dried up: for it is the land of graven images, & they are mad upon their idols.

39 Therefore the wilde beasts of the desert, with the wilde beasts of the islands shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah, and the neighbor cities thereof, saith the LORD, so shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, & a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bowe and the lance: they are cruel, and will

ria quam, ende seyde tot hen; Siet door de grimmyghet des HEEREN des Godts uwer vaderen over Juda, heeft hyse in uwe hant gegeven: ende ghy hebt die door gellagen in toornigheyt; ¹¹ die ¹² tot aen den hemel raect.

10 Daer toe ²² dencket ghy nu de kinderen van Juda, ende Jerusaleum u tot slaven, ende slavinnen te onderwerpen: ²³ ende zijt ghy het niet alleenlick? by u lieden zijn ²⁴ schulden tegen den HEEREN uwen Godt.

11 Nu dan hooret my, ende brenget de gevangene weder, die ghy van uwe broederen gevangelic wechgevoert hebt: want de hitte van des HEEREN toorn is over u.

12 Doe maecten sich ²⁶ mannen op van de Hoofden der kinderen Ephraims, Azaria, de sone Johanan, Berechiah de sone Mesillemoth, ende Jehizkia de sone Sallum, ende Amafia de sone van Hadlai; tegen de gene, die uyt het heyr quamen.

13 Ende sy seyden tot hen; Ghy en sult dese gevangene ²⁷ hier niet in brengen; tot een schult over ons ²⁸ tegen den HEEREN; ²⁹ denckt ghy lieden te oete doen tot onse sonden, ende tot onse schulden: hoewel wy vele schult hebben, ende de hitte des ³⁰ toorns over Israël is.

14 Doe lieten de ³¹ toegerustede de gevangene, ende den roof voor het aengesichte der Oversten, ende der gantscher gemeynthe.

15 De mannen nu, ³² die met namen uytgedrukt zijn, maecten sich op, ende grepen de gevangene, ende kleedden van den roof alle hare naeckte, ende sy kleeddense, ende schoeydense, ende spijfdense, ende drenckenfse, ende ³³ salfdense, ende voerdense op zepen, alle die ³⁴ swack waren, ende brachten se Jericho ³⁵ de palmstadt, by hare broederen: Daer na keerden sy weder na Samaria.

16 ³⁶ Ter selver tijt foodt de Koningh Achaz tot ³⁷ de Koninghen van Assyrien, datse hem helpen souden:

17 Daer en bovèn waren oock de Edomiten gekomen; ende hadden Juda gellagen, ende gevangene gevangelic wechgevoert.

18 Daer toe waren de Philistijnen in de steden der leeghte, ende het Zuyden van Juda ingevallen, ende hadden ingenomen ³⁸ Bethemes, ende ³⁹ Aialon, ende ⁴⁰ Gederoth, ende ⁴¹ Socho, ende hare ⁴² onderhoorige plaetsen, ende ⁴³ Timna, ende hare onderhoorige plaetsen, ende Gimzo, ende hare onderhoorige plaetsen: ende sy woonden aldaer.

19 Want de HEERE verneederde Juda, om Achaz des Koninghs Israels wille: want hy hadde Juda ⁴⁴ afgetrocken, datet ⁴⁵ gantsch seer overtradt tegen den HEERE.

20 Ende ⁴⁶ Tillegath Pilnecer ⁴⁷ de Koningh van Assyria quam tot hem: doch hy ⁴⁸ benaude hem, ende en sterckte hem niet.

21 Want Achaz ⁴⁹ nam een deel van het Huys des HEEREN, ende van het huys des Koninghs, ende der Vorsten: het welck hy den Koningh van Assyrien gaf, maer ⁵⁰ hy en hielp hem niet.

22 Jaer tijt, als men hem benaude, soo maecte hy des overtredens tegen den HEERE noch meer: ⁵¹ dir was de Koningh Achaz.

23 Want hy offerde den Goden van ⁵² Damafcus, ⁵³ die hem gellagen hadden; ende seyde, Om ⁵⁴ dat de Goden der Koninghen van Syrien hem helpen, sal ick icke offeren, op dat sy my ⁵⁵ [oock] helpen: maer sy waren hem ⁵⁶ tot sijnen val, mitgaders aen gantsch Israël.

24 Ende Achaz versamelde de vaten van het Huys Godts, ende hieuw de vaten van het Huys Godts in stukken, ⁵⁷ ende flood deuren ⁵⁸ van het Huys des HEEREN toe: daer toe maecte hy sich altaren in alle hoecken te Jerusaleem.

25 Oock maecte hy ⁵⁹ in elke stad van Juda hooghen, om ⁶⁰ anderen Goden te roocken: alsoo verweckte hy den HEERE sijnner vaderen Godt tot toorne.

26 Her overige nu sijnner geschiedenissen, ende alle ⁶¹ sijne wegen, d'eerste, ende de laetste; siet, sy zijn geschreven in het boeck der Koninghen van Juda, ende Israël.

27 Ende Achaz ontliet met sijne vaderen, ende sy begroeven hem in de ⁶² stad te Jerusaleem: maer sy en brachten hem niet in de graven der Koninghen ⁶³ Israels: ende sijn soon Jehizkia wert Koningh in sijne plaetse.

om oock ⁶⁴ veele godeen genaemt worden: Siet Genef. 35. 2. ende de aenrecke, daer op ⁶⁵ Siet boven 27. op vers 6. ⁶⁶ D. in de stad Davids, welcke was een deel van de stad Jerusaleem. ⁶⁷ D. Iuda. Siet boven cap. 21. op vers 2.

HET XXIX. CAPITTEL.

Hizkia een Godvruchtigh Koningh, boegte se hem om den Godesdienst te herstellen, vers 1, Sec. vergaderd daer toe de Priesters, ende Leviten, 4. den wakenen hi tot desen synde vint. Traffelike vermaninge daer 5. diefstaekomen 12. 1. oock, sy den Koning te kennen gaen, 18. denont, om Godt te danken, vele gelykenissen offer, maer lossagen, 20. De gemeenre voeght hare aershamden daer by, 31. om d'afste offeren, wordende Priesteren gehalpen van de Leviten, die versijger waren gezeyt, om sich te heyligen, dan de Priesteren, 34.

1 ¹ Jhizkia wert Koningh, ² vijfen twintigh jaer oudt zijnde, ende regeerde negen en twintigh jaer te Jerusaleem: ende de name sijnner moeder was Abia, eene dochter van Zacharia.

2 Ende by dede dat recht was in de oogen des HEEREN: na alles wat sijn vader David gedaen hadde.

3 Deselve dede in het eerste jaer sijnner regeringe, ³ in de eerste maent, ⁴ de deuren van het Huys des HEEREN open, ende ⁵ betederde.

4 Ende hy bracht de Priesteren, ende de Leviten in: ende hy versamelde se in de ⁶ ooft-lvate.

5 Ende hy seyde tot hen; Hooret my, o Leviten: ⁷ Heyliger nu u selven, ende

20 Ofte, het welck, D. welke daer.
21 Eene maniere van speucken bereckende voortvindinge, van het gene daer van gesproken wort, ende medebrengende een dreymen, ende waer Gods nix den hemel. Vergel. Genef. 11. 4. ende Exo. 9. 6.
22 Hebr. seget, of, zijt staende. Siet Genef. 20. op vers 17. ende 1 Reg. cap. 5. op vers 5. alsoo onder vers 13.
23 Te weten, die u broeders van d'aven loeck: te makens of, en zijt ghy niet buyen dat, eenlick vol schulden?
24 D. enkele sonden. Het is soo veel, als of sy seyde, Soo veel u aensicht, die de nootdijde van Gods straffe tegen de Iuden, die hem verdoem hebben, zijt ghy heyr dan sy? was zijder anders by u, dan enkele sonden, ende oerredingen, dat mede ghy doorgeant tot nu toe Gods geteiger hebt, die ghy anders niet, dan sijne suttien hebt te verwachten? Aud. Tu dan niet by, ja u aensicht, sicut, 1 Reg. 20.
25 Hebr. geteigerd. Siet Num. 11. op vers 12. alsoo onder vers 13, 14, 15, 17.
26 Verlaet d' Overste van Samaria. Oversten. Verstaen worden sij genaemt, onder vers 14.
27 Te weten, in Samaria.
28 Hebr. schult des Heeren, D. tegen den Heere: als vers 10.
29 Hebr. ghy seget. D. dat het voerdenende. Siet boven op vers 10. Het is soo veel als of sy seyden, Daer ghy voor hier, is eene nouwe sonde, daer mede ghy onse voortvindinge sonden verfoerden, d'aver, daer wy doch der selver alreede maer te uwen hebben.
30 Namelick, des HEEREN, daer mede hy tegen onse sonden verdoemt is. Het voerdenende wort sonder byvoeging van het woort Godes dicke vestien van Godes toorn, om dat hy van wegen sijn goetheyt symulic den toorn mach schencken wonden. Alsoo Num. cap. 3. vers 53. ende 18. vers 9. Ioh. 22. vers 10. 1 Chron. 17. vers 24. boven 14. 18.
31 D. de gevangene offer kringhlieden.
32 T. w. boven vers 12. Verlaet, die met namen daer toe gellat waren, datse de gevangene sonden geleyden, ende met nootdijde verdoemen.
33 T. w. van dese gevangene, na het gebruyck van die Orientalische landen, te verquicken, ende te vermalen. Siet Ruth 1. op vers 5.
34 Hebr. allen fruytvolken. Dat is, die doer oerredingen, ofse jonckheyt, ofse heidat, ofse quaetheit, ofse vermoeyheyt, niet veel op den gauck en waren, datse menighe niet en konden wort houden.
35 Siet Dimez. 14. op vers 1. 16. De weten, als Rezin de Koningh van Syrien, ende Pekah de Koningh Israels hem de oerde aenscedden. Siet boven vers 1. ende 1 Reg. 16. 1. 7. 37. D. tot den vermaerden, ende groeten Koningh van Assyrien, genaemt Tiglath-Pilnecer, 1 Reg. 16. 7. ofte het geal van velen staet voor het geal van een. Siet Genef. 19. op vers 29. 38 Siet 1 Reg. 14. op vers 11. 39 Siet bov. cap. 11. op vers 10. 40 Eene lude in den stam Iuda, Ioh. 15. 41. 41 Siet boven 11. op vers 6, 7.
42 Hebr. daerteren, D. plaetsen daer onder forterende. Siet Numer. 21. op vers 21. 43 Eene lude gelegen in Iuda, Ioh. 15. 40. 44 T. w. van den wesen Godt tot de afgoden, van den ghyvenen Godesdienst, tot de welke, ende superstitieuse afgodendienben. Gelycke bereckende heeft het Hebreusch woort, Exod. 4. 4. Andere, maer by ontfange Iuda. Te weten, van de hulpe, ende bechaminge des Heeren, doende s'elvighe sondigen. 45 Hebr. overtredinge overtrefts.

46 Oock genaemt Tiglath-Pilnecer, 1 Reg. 15. vers 20. Sec. Siet alder d'aenrecke.
47 Wilt hieue Achaz verfocht hadde; boven vers 16.
48 Of, hie de hem benaemdeheyt; verdoemde oock Achaz; nae een groote comen gelyc, die ghebrude hebruen (alsoo hem seijns noemt Cap. 7. vers 20.) moette op sijn zijde koopen: ende het Achaz heyr nauwelickliken sommit gelyc op te brengen.
49 D. nam het silver, ende goar wech, die in den Tempel was, ende in de schatten van het Koninklike huys, ende mincklike huys, ende die konckheit der den Koningh van Assyrien. Siet 1 Reg. 16. 8.
50 Hebr. hy en was hem niet u hulpe: Namelick, den Koningh Achaz.
51 Dat is, sulck een waerheit, alijt desijne ween, dat hy hem niet en berede, maer selt, dat hy langhs soo egert maecte, hoe seer oock de HEERE hem straffe, ende plaghte.
52 Hebr. Damafek.
53 Sommeige brengen dese woorden, als hem gellagen hadden, op het volck der stad Damafcus: doch andere tot den Goden Damafcus, alsoo dat Achaz meyninge soude sijn, dat het de Goden van Damafcus waren, die hem gellagen hadden.
54 Iudic. 16. 13.
55 Iudic. 17. 11.
56 Hebr. en hem te doen waken.
57 Vergel. ond. 19. 3.
58 Namel van het voorhuys, ende van het heylighe, ond. 19. vers 7.
59 waer mede dese goden loose Koningh den gantschen Godesdienst heeft doen ophoulen.
60 Hebr. in alle stad, ond. 18. 11.
61 Verst. andre dan den Goden Damafcus, die hem sijn volck geoyt baert hadde, ende daerom oock veele godeen genaemt worden: Siet Genef. 35. 2. ende de aenrecke, daer op Siet boven 27. op vers 6.
62 D. in de stad Davids, welcke was een deel van de stad Jerusaleem.
63 D. Iuda. Siet boven cap. 21. op vers 2.

⁸ Dat is, reyngt. Al-
fo onder veert. 17, 19.

⁹ Heb. *afzondering*.
Soo wirt de onreynig-
hey geneant, om datse
moet afgezonderde ende
wegheladen worden.
Insigelijck wirt de tijt
van de onreynighey
eener kintwouwe ge-
heeten, *eenen tijt den af-
zondering*; om datse
gehoederde den selven
moette afgezonderd zijn
van het geselschap der
menschen. Siet Levit.
cap. 12. op vers 1. Ver-
staet hier, door de on-
reynighey, al wat den
Tempel door de afgon-
dendienaren, ende den
afgondienst verou-
reynighit hadde.

¹⁰ Verstaet hier *Heylighe*.
Dat is, het voorhof van
des Tempels, onder
vers 16. ofis oock het
voorhof der Priesteren,
het welke mede een
Heylighdom genaemt
wort. Siet onder vers 7.
ende de aenteekeninge.

¹¹ Namelick, mijn va-
der Achaz, ende uwe
vaders, die sijne afgon-
dijste nagevolget heb-
ben.

¹² Dily hebben den rug-
ge genaemt, wegens
de den Heere gehoor te
geven, ende na sijne wet
te dienen.

¹³ Of, *gevoelen*. Heb.
gegeven.

¹⁴ Verstaet, het voorhof
der Priesteren, daer in de
brand-offer altaer stont,
1 Reg. cap. 8. vers 64.
ende dat eene *heilige*
plaats genaemt wort.
Levit. cap. 6. vers 16. en
de 13. ende 14. 13.
ende het *Heylighdom* als
hier, ende Numer. 18.7.
ende onder 31. 1. om
datser Goede geleyghit
was.

¹⁵ Of, *verstryking*. Siet
Deuten. 18. op vers 15.
¹⁶ Siet 1 Reg. cap. 9. op
vers 8.

¹⁷ D. door oorloge om-
me gekomen. Siet Le-
vit. 16. op vers 7.

¹⁸ Siet boven cap. 28.
weir. 1. 8.

¹⁹ Dat is, ick ben van
sinne, ende hebbe voor-
genomen. Siet 1 Reg. 8.
op vers 17.

²⁰ Hy noemt de Prie-
steren, ende Leviten, *so-
wan*, niet sijnes grooten
ouderdoms halven,
(want hy en was maar
toe de vijf en twintigh
jaren gekomen, bov-
vens 1.) maer om dat
hyre als sijne sonen be-
meide.

²¹ Ofis, *om houdt in niet
stille, nalatigh, gevul*.
And. *en dyalet, gevul*.
T. w. dat ghy u niet en
soudet quiten in't temple,
daer toe Godt u verko-
ren, ende geroepen
heeft.

²² T. w. gelijk te vo-
ren, als ghy den rechten,
ende inyverden Godd
dienst nagelaten hebt.
1 Exod. 28. 1.
Numer. 1. 8.
ende 8. 14.
ende 18. 1.

²³ Siet Deut. 10. op
vers 8.

²⁴ Dese was ten tijden
Mosis een Overste ge-
weest in't geslachte der
Kehatiten, Numer. 3.
vers 10.

²⁵ Siet van Asaph, He-
man, ende Iedunim, en-
de van hare kinderen,
1 Chron. 25. 1. 2. 6. en
ende onder 16. 1. 2.

²⁶ Siet boven op vers 1.
²⁷ D. welck gebodt de
Koningh gegeven hadde,
geroemde zijnde de woorden
van des Heeren wet, die sulcks
mede brachten, daer mede hy
18. Want het desen alleene
grootlofs was te gaen in't
Heylighe, ende niet den
Leviten.

²⁹ Verstaet, het voorhof der
Priesteren, daer den brand-offer
altaer stont.
³⁰ D. In't *Heylighe*, ende oock,
na eeniger gevoelen, in't
Alteylighdom.
³¹ Siet 1 Reg. 2.
op vers 37.

² heyliget het Huys des HEEREN des
Godts uwer vaders, ende brengt de
⁹ onreynighey uyt van het ¹⁵ Heyligh-
dom.

⁶ Want ¹¹ onse vaders hebben overge-
treeden, ende gedaen, dat quaet was in de
oogen des HEEREN onses Godts, ende
hebben hem verlaten: ende sy hebben
hare aengesichten van den Tabernakel
des HEEREN omgewendt, ende ¹² heb-
ben den necke ¹³ toegekeert.

⁷ Oock hebben sy de deuren van het
voorhuys toegesloten, ende de lampen
uytgebluscht, ende het reuckwerck niet
geroockt: ende het brand-offer en hebben
sy in ¹⁴ het Heylighdom den Godt Israëls
niet geoffert.

⁸ Daerom is eenen grooten toorn des
HEEREN over Juda, ende Jerusaleem
weest, ende heeftse overgegeven ter ¹⁵ be-
roeringe, ter verwoefinghe, ende ¹⁶ ter
aensuyfinghe, gelijk als ghy siet met uwen
oogen.

⁹ Want siet onse vaders ⁹ zij ¹⁷ door
het sweert gevallen: daer toe onse sonen,
ende onse dochteren, ende onse wij-
ven ¹⁸ zijn daerom in gevangenis ge-
weest.

¹⁰ Nu ¹⁹ is het in mijn herte een ver-
bont te maken met den HEERE den
Godt Israëls: op dat de hitte sijnes toorns
van ons afkeere.

¹¹ ²¹ Mijne sonen, ²¹ en weest ²² nu
niet traegh: ²¹ want de HEERE heeft u
verkoren, dat ghy ²³ voor sijn aengesichte
staen soudet, om hem te dienen, ende op
dat ghy hem dienaers, ende wicroockers
soudet wesen.

¹² Doe maecten sich de Leviten op,
Mahath, de sone van Amafai, ende Joël
de sone van Azaria, van den kinderen der
Kehatiten, ende van de kinderen Merari,
Kis de sone van Abdi, ende Azaria de sone
van Jehalleel: ende van de Gerfoniten,
Joah de sone van Zimma, ende Eden de
sone van Joah.

¹³ Ende van de kinderen ²⁴ Eliza-
phans, Simri, ende Jeciel: ende van de kin-
deren ²⁵ Afaphs, Zacharia, ende Matta-
nia.

¹⁴ Ende van de kinderen Hemans,
Jehiel, ende Simci: ende van de kinderen
Jeduthuns, Semaia, ende Uzziel.

¹⁵ Ende sy versamelden hare broede-
ren, ende ²⁶ heylighden sich, ende quaemen
na het gebodt des Koninghs, ²⁷ door de
woorden des HEEREN; om het Huys
des HEEREN te reynigen.

¹⁶ Maer de ²⁸ Priesteren gingen bin-
nen in het Huys des HEEREN, om
[dat] te reynigen, ende sy brachten uyt
in het ²⁹ voorhof van het Huys des
HEEREN alle de onreynighey, die sy in
den ³⁰ Tempel des HEEREN vonden:
ende de Leviten namense op, om na
buysten te brengen, in de becke
³¹ Kidron.

¹⁷ Sy begonnen nu ³² te heyligen op

den ³³ eersten der ³⁴ eerster maent; ³³
ende op den achtsten dagh der maent
quaemen sy in het voorhuys des HE-
EREN, ende heylighden het Huys des
HEEREN in acht dagen: ende op den
seftienden dagh der eerster maent
maecten sy een eynde.

¹⁸ Daer na quaemen sy binnen tot den
Koningh Hizkia, ende seyden, Wy heb-
ben het gehele Huys des HEEREN ge-
reyngigt: mitigaders den brand-offer al-
taer, met alle sijne gereetschap, ende ⁴⁵ de
tafel der toerichinghe, met alle hare ge-
reetschap.

¹⁹ Alle gereetschap oock, die de Koni-
ngh Achaz onder sijn Koninckrijcke
door sijne overtredinghe wechgeworpen
hadde, hebben wy ³⁶ bereydet, ende ge-
heyliget: ende siet, sy zijn voor den altaer
des HEEREN.

²⁰ Doe maecte sich de Koningh
Jehizkia vroegh op, ende versamelde ³⁷ de
Overste der stad: ende hy gingh op in
het Huys des HEEREN.

²¹ Ende sy brachten ³⁸ seven varren,
ende seven rammen, ende seven lamme-
ren, ende seven geeytenbocken ten ³⁹ brand-
offer voor het Koninckrijcke, ende voor
het Heylighdom, ende voor Juda: ende
hy seyde toe de sonen Aarons, de Prie-
steren, datse [die] op den altaer des HE-
EREN souden offeren.

²² Soo slachteden sy de runderen, ende
de Priesters ontfingen het bloet, ende
sprenghden het op den altaer: Sy slachte-
den oock de rammen, ende sprenghden
het bloet op den altaer: insgelijcks slachte-
den sy de lammeren, ende sprenghden het
bloet op den altaer.

²³ Daer na brachten sy de bocken
by, ten fond-offer, voor het aengesich-
te des Koninghs, ende der gemeynte,
ende sy ³⁹ leyden hare ⁸ handen op de
selve.

²⁴ Ende de Priesteren slachttense, en-
de ⁴⁰ ontfondighden met der selver bloet
op den altaer, om versoeninge te doen
voor het gantsche ⁴¹ Israël: want de Koni-
ngh hadde dat brand-offer, ende dat
fond-offer voor gantsch Israël ⁴² bevo-
len.

²⁵ Ende ⁴³ hy stelde de Leviten in het
Huys des HEEREN, met cymbalen, met
luysten, ende harpen, ⁴⁴ na het gebodt Da-
vids, ende Gads des ⁴⁵ Sienders des Koni-
nghs, ende Nathans des Propheten:
want dit gebodt was van de hant des
HEEREN, door de hant sijner Prophe-
ten.

²⁶ De Leviten nu stonden met de ⁴⁴
instrumenten ⁴⁵ Davids, ende de Priesters
met de trompetten.

²⁷ Ende Hizkia beval, dat men het
brand-offer op den altaer soude offeren: ter-
tijt nu als dat brand-offer begon, begon
het geselgh des HEEREN met ⁴⁶ de
trompetten, ende ⁴⁷ met de instrumenten
Davids des Koninghs Israëls.

³³ Heb. *enen*. Siet
Genet. 1. op vers 6.
³⁴ Verst. de eerste maent
van het eerste jaer der
regeeringe des Koningh
Hizkia, als bov. vers 3.
Andere verstaen die van
de eerste maent der jaers
genaemt Nisan.

³⁵ Verstaet, de heylige
mer gout overtoockene
tafel, staende in't *Heylig-
he*, daer op de roomban-
den velen Sabbatda-
gen misten voerrecht,
Dat is, in oorde voorge-
stelt, ende geleygt zijn,
Exod. 27. 30. Levit. 24.
vers 5. 6. &c. welck
werck wort genaemt de
*voerichinghe des geslachte-
s* [brocks], boven 2. 4.
18. T. w. tot haer we-
relicke gebuyck, daer toe
sy veroorden waren.

³⁷ Verstaet, den Magi-
straet, Raet, ende Offi-
cieren der stad. Die oock
de *Gadde der stad* ge-
naemt worden. Siet
1 Reg. 21. 8. ende de
aenteekeninge.

³⁸ Hier worden ge-
noemt alle soorten van
reynigheytswegge, die
tot de offerhanden
bequaem waren, ende dit
geoffert werden: 1. voor
het Koninckrijcke, 2. da-
is, voor den Koningh,
sijne Raetsheeren, ende
Officieren. 3. voor het
Heylighdom, dat is,
voor de sonde, ende on-
reynighden, die in den
Tempel door afgoderie,
valliche Goddijnen, ge-
welte ende andersin be-
gaen waren. 4. voor
Juda, dat is, voor de son-
den der gantscher ge-
meynte.

³⁹ Levit. 4. 14.
1. Levit. 8. 14, 15.
Hebr. 9. 21.

³⁹ Namel. de Koningh,
ende de gemeynte, of, de
gene, die uyt den naem
der gemeynte daer ver-
schienen. Sy verstaeden
nu niet dese ceremonie,
datse hare sonden belen-
den, ende Godt baden
om versoeninge, uye
krachte der offerhande,
die genant was den
Offergheschten sonde,
ende door dese afge-
beelt was Siet Levit. 1.
vers 4. ende cap. 4.
vers 15, 24. ende 8. 18.
item de aent. cap. 1. op
vers 4.

⁴⁰ Te weeten, het Koni-
nckrijck, het Heyligh-
dom, ende de gemeynte,
als boven vers 21. dazis,
gantsch Israël, bestaen-
de uyt den Koningh, sijn
bolghen, ende sijne Of-
ficieren; uye de Kerck-
like personen, ende uy-
alle andere inwoonde-
den des lants, ende
burgeren der steden.

⁴¹ Siet boven 21. op
vers 4.

⁴² Heb. *geeyte*. Alfoo
ouder vers 27. Job 9. 7.
1 Chron. 16. 4.
ende 15. 6.

1 Chron. 6. 31.
ende 23. 7.
ende 25. 1. &c.

1 Chron. 8. 14.

⁴³ Dat is, des Prophe-
ten. Siet 1 Sam. 9. 9. da-
boven 9. op vers 19.

⁴⁴ Achterevoengende het
bevel des Heeren, dat van sy lesen Numer. 10. vers 10.

⁴⁷ Heb. *door de handen der
instrumenten Davids*. And. *na de handen*, dat is, na de instellinge,
die David door Godts bevel
verordent hadde. Siet boven 23. op vers 18. ende hier vers 25.

16 Kah pish neemunau woiketompac kirtinneumoh kah mittamwoffide kirtinneumoh, kah kummenuhkefuéneumowuh, kah kutassefumowuh, kah pish wutanakaufuwentunkquob.

17 Kah pish neemunau piogque chippifinutcheh kuttheepsumoh, kah kenaau pish wuttinneumoh.

18 Kah pish kummaumwo ne kesukok, newutche kukketassotimowow, noh woh pepenamog. kah Jehovah matta pish kenwutunkoo ne kesukok.

19 ¶ Qui onch missinninnuog sekeneamwog noswehtamunat owadtauatunkqufluonk Samuel: kah nag nowaog, matta, qut pish wuketassotimowun.

20 Onk woh nutogqueneunkquffimun wame wutohtimoneash, kah nukketassotamowun woh noofumukgun, kah woh negonuhkungun, kah woh ayeuhkontam nutayeuwutruonganunonash.

21 Kah Samuel notam wame ukkuttowonganowash missinninnuog, kah nish ukkenuppe nompowonash ut wehtanogkut Jehovah.

22 Kah Jehovah unnau Samueloh, notash owadtauatonkquffuonganow, kah nag ayimau ketassotamwoh, kah Samuel unnau Israelle woiketompub, monchek nishnoh woiketomp en wutotanat.

CHAP. IX.

1 *Saul despairing to find his fathers asses, 6 by the counsel of his servants. 11 and direction of young maidens. 15 according to Gods revelation. 18 cometh to Samuel.*

19 *Samuel entertaineth Saul at the feast.*

KAH na mo Benjaminne woiketomp, uifowesu a Kish, wunnaumonuh Abiel, wunnaumonuh Zéror, wunnaumonuh Béchorath, wunnaumonuh Aphiah. up Benjamin misshaketomp kah weenau wetuen.

2 Kah wunnaumonowop, uifowesuoh Saul, pepenamwe wusken kah wunneetu: kah na matta mo howan kenugke wunnaumonuh Israel, wutane wunneeteumoh: wutch wutukeet kah waabe, anue qunnunkquffimau missinninnuh.

3 Kah wutassifumoh Kish wotroh Saul wannehedog: kah Kish unnau Sauloh wunnaumonuh, neemun yeuyeu, pasuk wuttinneumin, kah neepauh monchish natinneah assifog.

4 Kah pannupshau Ephraimne wadchu, kah pannupshau Salihac ohke, qut matta wunnamheuh, neit pannupshaog Shalime ohkit, kah na matta wutappeineau, kah pannupshau wutohkeyeuout Benjaminisfog, qut mat wannamheuh.

5 Kah pasbetti Zuphe ohkit Saul unnau wuttinneumoh neh weetfogqutcheh, peyauh, qushketuh, ishkontaish ahque wuttamanumau assifob, kah onk woh koo tamanumukgun.

6 Kah wuttinuh, kuffeh yeuyeu, yeu otanat wuttappin Manitowomp: noh quehtanumwe woiketomp wame ne a: owadt, nish yeuyeu na ontuh, paguodcheu woh kukkukwotomunkgun mayhe woh aog.

7 Kah Saulé unnau wuttinneumoh, qut kuffeh, na aog, teagwas woh kuppauddauouu woiketomp, newutche petukqunne g mahtshau nowilquanonut, kah na no magowonganow pauddauonat Manitowomp, teag kutotomuh.

8 Kah wuttinneumun nampowhamauau Sauloh, nowau, kuffeh nutano yeuut, nunutche ganit, patuk quarternow a ekle silver ne nutunumauon Manitowomp kummishamunkqunnonut may.

9 (Nowadt ut Israelut woiketomp monchetic natotomwehtache Godou, yeu wutsh peyauh, aununonuh Naumwaenin, newutche noh yeuyeu hennau quobodtumwaen, nowadt hennop naumwaen.)

10 Neit Saul unnau wuttinneumoh, kumnomwam, peyauh, na ontuh, neit aog keitotanat, ne apit Manitowomp.

11 ¶ Kah kohkukquehettit wadchu en yeu oranit namehbeaog nunkquoh, sohhamwog wuttowuppzog, kah wuttinnuh, sun yeu wuttappin Naumwaen.

12 Kah nag wunnampowhamauouh, kah nowaog ne wutapin kuffeh, noh anaguabeog, yeuyeu kenupshagk, newutche peyau yeu kesukok keitotanat, newutche na wutephauwuonganow missinninnuog, yeu kesukok ut qunnunkque ayeuonganit.

13 Quenau petutteag oranat, pish teanuk kenamheau, atquam aungkup qunnunkqui ayeuonganit, meetfinneat: newutche missinninnuog matta meetseog no pajeh peyonat: newutche noh wunnantam sephauuonk, kah ne mahche usseit, neit metfuog neg webkomutcheg, newutche yeuyeu kuhkuhquck, newutche papaume yeuyeu kenamheau.

14 Kah nag kuhkubqueog en otanat, kah pahettit keitotanat, kuffeh Samuel uppiuhlukubkauh, kuhkuhquenat qunnuhqui ayeuonganit

15 ¶ Kah Jehovah mahete unnop Samuel ut wutauogut, pasuk kesukafq papayonkup Saule, nowop.

16 Saup yeu ut wacne kesukok, nutannow woiketomp en kuhhokkat wutch wutohkit Benjamin, kah pish kuffessegun ummumugquompainneat ut nummissinninneumut Israel, onk woh wadchanau nummissinninneumoh wutch wunnutche ganowout Philistiasfog, newutche nummonunneau nummissinninneumog, newutche ummauonganow nuppeyoggun.

17 Kah Samuel nauont Sauloh, Jehovah wuttinuh, kuffeh, woiketomp noh aonowp: yeuoh pish nanawunont nummissinninneumoh.

Chap. 14. 51. I Chro. 8. 33.

b Chap. 15. 1. Ass. 13. 21.

18 Neit Saul pasotshau Samuelut, ut squontamut, kah noowau, mislohhamah ko-wehquetumwush, uttoh Naumwaen wek ohtag.

19 Kah Samuel nampohamauau Sauloh, kah noowau, neen Naumwaen; negonuhkah kuhkuquish en qunaungqui ayeuonganit, newutche pish koowepimimwo ne kesukok, kah taup pish kittinannunumwo noh-nuhak, kah kutriannun wame ne kuttah-hut.

20 Kah papaume kutasseisumog neg wan-hutcheq niuhikqunogkod, ahque mislum, newutche, nag nameheog: kah howane wame Israel kodraumwahettiche? funnam-matta ken, kah wame kooth wek?

21 Kah Saul nampoham kah noowau, sunnummitta nen up-Benjamin, peafis wutchippanwonganoo Israel? kah nuttrahiyewoonk anuepeafin, onk nish wame wuttea-teahiyeuongash wutchippanwoonk Benjamin, newaj tohwutch yeu uslean.

22 Kah Samuel nemunau Sauloh, & wut-tianeumoh, kah nah uppawoh parlourut kah wutappuwaheuh kehche appuonganit kenugke nagoh wehkomutcheq, neg papaume najhwunnenchagkuffitcheq.

23 Kah Samuel unnau nattrupponuh, paudrauth kutchippiyeum ne anumaunomp ne papaume anomp wadchanash.

24 Kah nattruppona nemunau uhpequn-ah, kah ne noh ohtag, kah upponamun ana quabit Saul, kah Samuel noowau, kusseh, ne sequeteamuk, ponih anaquasbean kah meeche: newutche pajeh yeu ahquompak kutah-toeh-ohkontean, wutuhshut ad nowaan, num-mache wehkom mislinninnog: nemehekuh Saul wehpumau Samueloh ne kesukok.

25 ¶ Kah nekehettit wutch qununkqui ayeuonganit en orinat, keketohekawau Sauloh ut woikechekom nuk.

26 Kah nag nampae omohkeog, kah nih adhuwompog, Samuel wehkonau Sauloh ut woikeche kotmak, noowau, omkith, onk woh kumm onche-hish, kah Saul omohku, kah nag na neefwe tohamwog nagum kah Samuel poyodchit.

27 Kah womullehettit en wehqshik keitoran, Samuel unau Sauloh, us kittinnéum negonshauh, kah negonshau qut ken togkog-qithah ogguhese, onk woh kukkuhkoetom-oush wuttinawoonk God.

CHAPTER X.

1 Samuel anointeth Saul, and confirmeth him by prediction of three signs 9 Sauls heart is changed, and he prophesieth.

Neit Samuel nemunum withque pum-mee kah wuffokenumauh uppuhkuk-qut, kah wutchipwuttoonapwuh, kah noowau sunnummatta newutche Jehovah kesse sequnuk kummumugquompainneat ut wut-tootonganit?

2 Amtean wutch nuhhogkat yeu kesukok neit pish kenamen nesog wosketompaog, a kibke oweenohkeet Rachel, ut woffisip-poyeumut Benjamin, ut Zilzah, kah pish kuttugguog aslefog neg natinneahwhodcheg, nameheog: & kasseh, kowsh ahque wuttam-anumau aslefog, kah keneuanumukou, noowau, toh woh nutussew wutch nunnaumon?

a Gen. 35. 20.

3 Neit na pish kootch kutchittoushonéau & pish kuppeyaumoo mukohquttat Tabor kah na pish kuttit nogkushkunkoneau shu-og woiketompaog kuhkuhqueog en Godut ut Bethel pasuk kenunnau nistuhoh kidsob, kah onkatuk kenunnum nishwinash petuk-qunungash, kah onkatuk kenunnum wish-que wine.

4 Kah nag pish koowonkumukquog, kah pish kittinumungquog neenash petukqunungash kah pish adumunumanash.

5 Ne mache. pish kuppeyam owad-chumut God, na ut nanawehhuwaenue Philestianog: kah pish nih, peyoan otanat, pish kenopskau chippanoe quoshodtumwaenuog omwog wutch qunuhquiyeuonganit nashpe Psaltary, kah Tabrets, kah puhpeqk, kah harp ut anaquabenit, kah nag quoshod-tumwog.

6 Kah wunnashauanittomoh Jehovah pish kenuhkukont, kah pish nag kooweeche quoshodrumomoog, kah pish kuppencoinne-unkqas.

7 Kah n nag, yeush kuhkinneasuongash nuhkukongquean, neit ushish uttoh onag, ne-wutche God koowetomuk.

8 Kah pish kenegonne woomus en Gilgal kah kusseh, pish koowomassuonsh, magunat chikobsue magwongash kah sephaufinneat wunohtee magwongane sephaufuogash, b nesaufuk tahit ikquime pish na kuttit pah-tis, no pajeh kuppeyoonunat, kah pish kenah-tinsh toh woh ascan.

b Chap. 13. 8.

9 ¶ Kah nih, qunupipsquannait wumunat Samuelut, God wuttinnomauch onkatuk metah kah wame yeulh kukkinneasuongash nihyeuash ne kesukok.

10 Kah na paahettit wadchut, kusseh, chippanoe quoshodtumwaenuoh wunnog-skauoh, kah wunnashauanittomoh God nuhkukunk, kah na wutit quoshodtumun kenugke nahoh.

11 Kah nih, wame nag negonne wahempanog, nauahettit kusseh quoshod-tum ut kenugke quoshodtumwaenuh, neit mislinninnuog unnittuog, teaguas yeu anak ut wunnaumonat Kish? c sun wonk Saul kenugshau quoshodtumwaenuh?

c Chap. 19. 24.

12 Kah pasuk ne ayeuonganit nampoham kah noowau, qut howan wutoosumau? newajeh nnag nupwoonk, sun Saul wonk kenukshau quoshodumwaenuh?

13 Kah mache quoshodtuk, peyau qun-ukque ayeuonganit.

5 Behold, God is mighty, and despiseth not any: *he is mighty in strength and wisdom.*

6 He preserveth not the life of the wicked: but giveth right to the || poor.

7 ^{† Heb. Or, *He* withdraweth not his eyes from the righteous; but with kings *are they* on the throne, yet, he doth establish them for ever, and they are exalted.}

8 And if *they* be bound in fetters, and be holden in cords of affliction:

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not [†] they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 [†] They die in youth, and their life is among the || unclean.

15 He delivereth the || poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait into a broad place, where *there is* no straitness, and [†] that which should be set on thy table, should be full of fatness.

17 But thou hast filled the judgment of the wicked: || judgment and justice take hold on thee.

18 Because *there is* wrath, beware lest he take thee away with his stroke: then a great ransom cannot [†] deliver thee.

19 Will he esteem thy riches? no not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it, man may behold its afar off.

26 Behold, God is great, and we know *him* not, neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop, and distil upon man abundantly.

29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth [†] the bottom of the sea.

31 For by them judgeth he the people, he giveth meat in abundance.

32 With clouds he covereth the light; and

commandeth it not to shine, by the cloud that cometh between.

33 The noise thereof sheweth concerning it, the cattle also concerning [†] the vapour.

C H A P. XXXVII.

1 God is so be feared because of his great works: His wisdom is unsearchable in them.

AT this also my heart trembleth, and is moved out of his place.

2 Hear attentively the noise of his voice, and the found that goeth out of his mouth.

3 He directeth it under the whole heaven, and his [†] lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency, and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For [†] he saith to the snow, Be thou on the earth; [†] likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the south cometh the whirlwind: and cold out of the [†] north.

10 By the breath of God, frost is given: and the breadth of the waters is straitened.

11 Also by watering he enriceth the thick cloud: he scattereth [†] his bright cloud.

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for [†] correction, or for his land, or for mercy.

14 Harken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments are warm, when he quieteth the earth by the south-wind?

18 Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?

19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now men see not the bright light which is in the clouds: but the wind passeth and cleanseth them.

22 [†] Fair weather cometh out of the north: with God is terrible majesty.

23 Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any that are wise of heart.

C H A P. XXXVIII.

1 God challengeth Job to answer. 4 God by his mighty works convinceth Job of ignorance, 31 and of imbecillity.

Before Christ
cin. 1520.

Then the Lord answered Job out of the whirlwind, and said,
2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and thou answer thou me.
4 Where wast thou when I laid the foundations of the earth? declare if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?

7 When the morning stars sang together, and all the sons of God shouted for joy.

8 Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.

12 Hast thou commanded the morning since thy days? and caused the day-spring to know his place,

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay to the seal, and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way where light dwelleth? and as for darkness, where is the place thereof?

20 That thou shouldst take it || to the bound thereof, and that thou shouldst know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battel and war?

24 By what way is the light parted, which scattereth the east-wind upon the earth?

25 Who hath divided a water-courfe for the overflowing of waters? or a way for the lightning of thunder,

26 To cause it to rain on the earth, where before no man is; on the wilderness, wherein there is Christ cin. 1520:

27 To satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath generated it?

30 The waters are hid as with a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of || Pleiades, or loose the bands of Orion?

32 Canst thou bring forth || Mazzaroth in his season, or canst thou guide Arcturus with his fions?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go and say unto thee, Here we are?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 || When the dust is grown into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill || the appetite of the young lions,

40 When they couch in their dens, and abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

C H A P. XXXIX.

1 Of the wild goats and birds. 5 Of the wild ass, 9 the unicorn, 13 the peacock, stork, and ostrich, 19 the horse, 26 the hawk, 27 the eagle.

Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their forrows.

4 Their young ones are in good liking, they grow up with cenn: they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the || barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

Stadt Bersaba, bis auf den heutigen tag.

* c. 21, 31.

34. Da Esau vierzig Jahr alt war, nahm er zum *weibe Judith, die Tochter Elons, des Hethiters, und Basmath, die Tochter Eris, des Hethiters.

* c. 36, 2.

35. Die machten beyde Isaac und Rebecca ein tel herkeleid.

Das 27 Capitel.

Jacob wird von seinem vater gesegnet, von Esau angefeindet.

Und es begab sich, da Isaac war alt worden, daß seine augen * dunkel wurden zu sehen, rieß er Esau, seinem größern sohn, und sprach zu ihm: Mein sohn. Er aber antwortete ihm: Sie bin ich.

* c. 48, 10.

2. Und er sprach: Siehe ich bin alt worden, und weiß nicht, wenn ich sterben soll.

3. So nim nun deinen zeug, köher und bogen, und gehe aufs feld, und fähe mir ein wildpret:

4. Und mache mir ein essen, wie ichs gern habe, und bringe mirs herein, daß ich esse, daß dich meine seele segne, ehe ich sterbe.

5. Rebecca aber hörte solche worte, die Isaac zu seinem sohn Esau sagte. Und Esau ging hin aufs feld, daß er ein wildpret jagte, und heim brachte.

6. Da sprach Rebecca zu Jacob, ihrem sohn; Siehe, ich habe gehört deinen vater reden mit Esau, deinem bruder, und sagen:

7. Bringe mir ein wildpret, und mache mir essen, daß ich esse, und dich segne vor dem HERRN, ehe ich sterbe.

8. So höre nun, mein sohn, meine stimme, was Ich dich heisse.

9. Gehe hin zu der heerde, und hole mir zwey gute böcklein, daß ich deinem vater ein essen davon mache, wie ers gerne hat:

10. Das solt du deinem vater hinein tragen, daß ers esse; auf daß er dich segne vor seinem tode.

11. Jacob aber sprach zu seiner mutter Rebecca: Siehe, mein bruder * Esau ist rauch, und ich glatt.

* c. 25, 25.

12. So möchte vielleicht mein vater mich begreifen, und würde vor ihm geachtet, als ob ich ihn betrogen wolte; und brächte über mich einen fluch, und nicht einen segen.

13. Da sprach seine mutter zu ihm: Der fluch sey auf mir, mein sohn; gehorche nur meiner stimme, gehe und hole mir.

14. Da ging er hin und holete, und bracht's seiner mutter. Da machte seine mutter ein essen, wie sein vater gerne hatte.

15. Und nahm Esaus, ihres größern sohns, köstliche kleider, die sie bey sich im hause hatte: und zog sie Jacob an, ihrem kleinem sohn:

16. Aber die selle von den böcklein that sie ihm um seine hände, und wo er glatt war am halse.

17. Und gab also das essen mit brod, wie sie es gemacht hatte, in Jacobs hand, ihres sohns.

18. Und er ging hinein zu seinem vater, und sprach: Mein vater. Er antwortete: Sie bin ich. Wer bist du, mein sohn?

19. Jacob sprach zu seinem vater: Ich bin Esau, dein erstgebohrner sohn; ich habe gethan, wie du mir gesagt hast. Stehe auf, setze dich, und is von meinem wildpret, auf daß mich deine seele segne.

20. Isaac aber sprach zu seinem sohn: Mein sohn, wie hast du so bald funden? Er antwortete: Der HERR, dein GOTT, beschereete mirs.

21. Da sprach Isaac zu Jacob: Trit herzu, mein sohn, daß ich dich begreiffe, ob du seyst mein sohn Esau, oder nicht.

22. Also trat Jacob zu seinem vater Isaac, und da er ihn begriffen hatte, sprach er: Die stimme ist Jacobs stimme, aber die hände sind Esaus hände.

23. Und er kante ihn nicht; denn seine hände waren rauch, wie Esaus, seines bruders, hand; und segnete ihn.

24. Und er sprach zu ihm: Bist du mein sohn Esau? Er antwortete: Ja, ich bins.

25. Da sprach er: So bringe mir her, mein sohn, zu essen von deinem wildpret, daß dich meine seele segne. Da brachte ers ihm, und er aß; und trug ihm auch wein hinein, und er trank.

26. Und Isaac, sein vater, sprach zu ihm: Kom her, und küsse mich, mein sohn.

27. Er trat hinzu, und küßete ihn. Da roch er den geruch seiner kleider, und segnete ihn, und sprach: Siehe, der geruch meines sohns ist wie ein geruch des selbes, das der HERR gesegnet hat.

28. * GOTT gebe dir vom thau des himmels, und von der fertigkeit der erden, und korns und meins die fülle.

* Sir. 3, 10. Ebr. 11, 20.

29. Böcker müssen dir dienen, und leute müssen dir zu fusse fallen. Sey * ein herr über deine brüder, und deiner mutter kinder müssen dir zu fusse fallen. † Verflucht sey, wer dir flucht: Gesegnet sey, wer dich segnet. c. 25, 23. † c. 12, 3. 4. Mos. 24, 9.

D 30. 11.

30. Als nun Isaac vollendet hatte den segnen über Jacob, und Jacob kaum hinaus gegangen war von seinem vater Isaac; da kam Esau, sein bruder, von seiner jagd;

31. Und machte auch ein essen, und trugs hinein zu seinem vater, und sprach zu ihm: Stehe auf, mein vater, und is von dem wildpret deines sohns, daß mich deine seele segne.

32. Da antwortete ihm Isaac sein vater: Wer bist du? Er sprach: Ich bin Esau, dein erstgebohrner sohn.

33. Da entsetzte sich Isaac über die masse sehr, und sprach: Wer? Wo ist denn der jäger, der mir bracht hat, und ich habe von allem gegessen, ehe du kamest, und habe ihn gesegnet? Er wird auch gesegnet bleiben.

34. Als Esau diese rede seines vaters hörte, schrie er laut, und ward über die masse sehr betrübt; und sprach zu seinem vater: Segne mich auch, mein vater.

35. Er aber sprach: Dein bruder ist kommen mit list, und hat deinen segnen hinweg.

36. Da sprach er: Er heisset wohl Jacob; denn er hat mich nun zweymal untertreten. Meine* erstgeburth hat er dahin, und siehe, nun nimt er auch meinen segnen. Und sprach: Hast du mir denn keinen segnen vorbehalten?

37. Isaac antwortete, und sprach zu ihm: Ich habe ihn zum herrn über dich gesetzt, und all seine brüder habe ich ihm zu knechten gemacht: mit korn und wein habe ich ihn versehen: Was soll ich dir nun thun, mein sohn?

38. Esau sprach zu seinem vater: Hast du denn nur einen segnen, mein vater? Segne mich auch, mein vater; und* hub auf seine stimme, und weinete.

39. Da antwortete Isaac, sein vater, und sprach zu ihm: Siehe da,* du wirst eine fette wohnung haben auf erden, und vom thau des himmels von oben her.

40. Deines schwerdts wirst du dich nehmen, und deinem bruder dienen. Und es wird geschehen, daß du auch ein herr, und sein joch von deinem halse reissen wirst.

41. Und Esau war Jacob gram um des segens willen, damit ihn sein vater gesegnet hatte, und sprach in seinem herzen: * Es wird die zeit bald kommen, da mein vater leid tragen muß; denn ich will meinen bruder Jacob erwürgen.* Obad. v 10.

42. Da wurden Rebecca angesaget diese worte ihres größern sohns Esau; und schickte hin, und

ließ Jacob, ihren kleinern sohn, ruffen, und sprach zu ihm: Siehe, dein bruder Esau dräuet dir, daß er dich erwürgen will.

43. Und nun höre meine stimme, mein sohn: Mache dich auf, und fleuch zu meinem bruder Laban in Haran.

44. Und bleib eine weile bey ihm, bis sich der grimme deines bruders wende:

45. Und bis sich sein zorn wider dich von dir wende, und vergesse, was du an ihm gethan hast; so will ich darnach schicken, und dich von dannen hollen lassen. Warum* solte ich eurer beyder beraubt werden auf einen tag.

46. Und Rebecca sprach zu Isaac: Mich verdreufft zu leben vor den töchtern Heths; wo Jacob ein weib nimt von den töchtern Heth, die da sind wie die töchter dieses landes; was soll mir das leben?

Das 28 Capitel.

Jacob stehet auf seiner ruse die himmelseitens. **A**lso rief Isaac seinen sohn Jacob, und segnete ihn, und gebot ihm, und sprach zu ihm: Mich nicht ein* weib von den töchtern Canaan,

* C. 24, 3.

2. Sondern mache dich auf, und zeuch in Mesopotamiam zu Bethuels, deiner mutter vatters, haus, und nim dir ein weib daselbst von den töchtern Laban, deiner mutter bruder.

3. Aber der allmächtige Gott segne dich, und mache dich fruchtbar und mehre dich, daß du werdest ein hauffen vöcker.

4. Und gebe dir den segnen* Abrahams, dir und deinem samen mir dir, daß du besitzest das land, da du ein fremdling innen bist, das Gott Abraham gegeben hat.

5. Also fertigte Isaac den Jacob ab, daß er in Mesopotamiam zog zu Laban, Bethuels sohn in Syrien, dem bruder Rebecca, seiner und Esau mutter.

6. Als nun Esau sahe, daß Isaac Jacob gesegnet hatte, und abgefertiget in Mesopotamiam, daß er daselbst ein weib nähme; und daß, indem er ihn gesegnet, ihm gebot und sprach: Du sollst nicht ein weib nehmen von den töchtern Canaan;

7. Und daß Jacob seinem vater und seiner mutter gehorchete, und in Mesopotamiam zog;

8. Sah auch, daß Isaac, sein vater, nicht gerne sahe die töchter Canaan;

9. Ging er hin zu Ismael, und nahm über die weiber, die er zuvor hatte,* Mahelath, die tochter

ter

40 ^r Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then ^s God turned, and gave them up to worship ^t the host of heaven; as it is written in the book of the prophets, ^v O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, ^{||} speaking unto Moses ^x that he should make it according to the fashion that he had seen.

45 ^y Which also our fathers [§] that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David,

46 ^z Who found favour before God, and ^a desired to find a tabernacle for the God of Jacob.

47 ^b But Solomon built him an house.

48 Howbeit, ^c the most High dwelleth not in temples made with hands; as saith the prophet,

49 ^d Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 ^e Ye ^e stiff-necked, and ^f uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye.

52 ^g Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of ^h the Just One; of whom ye have been now the betrayers and murderers:

53 ⁱ Who have received the law by the disposition of angels, and have not kept it.

54 ^k When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God;

56 And said, Behold, ^l I see the heavens opened, and the ^m Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And ⁿ cast him out of the city, and stoned him: and ^o the witnesses laid down their clothes at a young man's feet whose name was Saul.

59 And they stoned Stephen, ^p calling upon God, and saying, Lord Jesus, ^q receive my spirit.

60 And he ^r kneeled down, and cried with a loud voice, ^s Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

C H A P. VIII.

¹ By occasion of the persecution in Jerusalem, the Church being planted in Samaria, ⁵ by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people, ¹⁴ Peter and John come to confirm and enlarge the Church: where by prayer and imposition of hands, giving the Holy Ghost, ¹⁸ when Simon would have bought the like power of them, ²⁰ Peter sharply reproving his hypocrisy and covetousness, and exhorting him to repentance, together with John, preaching the word of the Lord, return to Jerusalem. ²⁶ But the angel sendeth Philip to teach and baptize the Ethiopian eunuch.

AND ^a Saul was consenting unto his death. ^{A. D. 34.} And at that time there was a great persecution against the Church which was at Jerusalem; and ^b they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

² And devout men carried Stephen to his burial, and ^c made great lamentation over him.

³ As for Saul, ^d he made havock of the Church, entering into every house, and haling men and women, committed them to prison.

⁴ Therefore ^e they that were scattered abroad, went every where preaching the word.

⁵ Then ^f Philip went down to the city of Samaria, and preached Christ unto them.

⁶ And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did.

⁷ For ^g unclean spirits crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

⁸ And there was great joy in that city.

⁹ But there was a certain man called Simon, which before-time in the same city ^h used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

¹⁰ To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

¹¹ And to him they had regard, because that of long time he had bewitched them with sorceries.

¹² But when they believed Philip, preaching the things ⁱ concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

¹³ Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the ^{*}miracles and signs which were done.

¹⁴ Now when the apostles which were at Jerusalem heard that Samaria had received the

¹ Exod. 32. 1. ² Psal. 81. 12. Ezek. 20. 25, 39. Rom. 1. 24. ² Theff. 2. 11. ³ Jer. 19. 13. ⁴ Amos 5. 25. ^{||} Or, who spake. ⁵ Exod. 25. 40. Heb. 8. 5. ⁶ Josh. 3. 14. [§] Or, having received. ⁷ 1 Sam. 16. 1. ch. 13. 22. ⁸ Psal. 132. 4. ⁹ 1 Kings 6. 1. ¹ Chron. 17. 12. ¹⁰ 1 Kings 8. 27. ch. 17. 24. ¹¹ 1 Kings 8. 27. ¹² Isa. 66. 1, 2. Math. 5. 34. & 23. 22. ¹³ Exod. 32. 9. ¹⁴ Isa. 48. 4. ¹⁵ Lev. 26. 41. Deut. 10. 16. Jer. 4. 4. & 6. 10. & 9. 26. ¹⁶ Matth. 23. 34. 37. ¹⁷ ch. 3. 14. ¹⁸ Exod. 20. 1. Gal. 3. 19. Heb. 2. 2. ¹⁹ ch. 5. 33. ²⁰ Ezek. 1. 1. Math. 3. 16. ch. 10. 11. ²¹ Dan. 7.

13. ¹ 1 Kings 21. 13. Luke 4. 29. Heb. 13. 12. ² Deut. 17. 7. ch. 22. 20. ³ ch. 9. 14. ⁴ Psal. 31. 5. Luke 23. 46. ⁵ ch. 9. 40. & 20. 36. & 21. 5. ⁶ Math. 5. 44. Luke 23. 34. ⁷ ch. 7. 58. & 22. 20. ⁸ ch. 11. 19. ⁹ Gen. 23. 2. & 50. 10. ¹⁰ Sam. 3. 31. ¹¹ ch. 22. 4. & 26. 10. 11. ¹² Cor. 15. 9. Gal. 1. 13. ¹³ 1 Tim. 1. 13. ¹⁴ Matth. 10. 23. ch. 11. 19. ¹⁵ ch. 6. 5. ¹⁶ Mark 16. 17. ¹⁷ ch. 13. 6. ¹⁸ ch. 1. 3. ¹⁹ Gr. signs and great miracles.

word of God, they sent unto them Peter and John :

15 Who, when they were come down, prayed for them, ^k that they might receive the Holy Ghost.

16 (For ^l as yet he was fallen upon none of them: only ^m they were baptized in ⁿ the name of the Lord Jesus.)

17 Then ^o laid they *their* hands on them, and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles hands, the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost.

20 ¶ But Peter said unto him, Thy money perish with thee, because ^p thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, ^q if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in ^r the gall of bitterness and *in* the bond of iniquity.

24 Then answered Simon, and said, ^s Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and behold, ^t a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and ^v had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read, was this, ^x He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is water*; ^y what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, ^z I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, ^a the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

C H A P. IX.

¹ Saul going towards Damascus, ³ is stricken down to the earth, ¹⁰ is called to the apostleship, ¹⁷ and is baptized by Ananias: ²⁰ he preacheth Christ boldly: ²³ the Jews lay wait to kill him; ²⁹ so do the Grecians: but he escapeth both. ³¹ The church having rest, Peter healeth Eneas of the palsy, ³⁶ and restoreth Tabitha to life.

AND ^a Saul yet breathing out threatenings A. D. 35. and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any ^b of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 ¶ And ^b as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, ^c why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. ^d It is hard for thee to kick against the pricks.

6 And he trembling and astonished, said, Lord, ^e what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And ^f the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

6 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, ^g named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go

^k ch. 2. 38. ^l ch. 19. 2. ^m Matth. 28. 19. ch. 2. 38. ⁿ ch. 10. 48. & 19. 5. ^o ch. 6. 6. & 19. 6. Heb. 6. 2. ^p Matth. 10. 8. See 2 Kings 5. 16. ^q Dan. 4. 27. ^r Tim. 2. 25. ^s Heb. 12. 15. ^t Numb. 21. 7. ^u Kings 13. 6. ^v Zeph. 3. 10. ^w John 12. 20. ^x Isa. 53. 7. ^y ch. 10. 47. ^z Matth. 16. 16. John 6. 69. & 11. 27. ch. 9. 20. ^a John 4. 15. & 5. 5. ^b 1 Kings

18. 12. ^c 2 Kings 2. 16. Ezek. 9. 12, 14. ^d ch. 8. 3. Gal. 1. 13. ^e 1 Tim. 1. 13. ^f Gr. of the way: so ch. 19. 9, 23. ^g ch. 22. 6. & 26. 12. ^h 1 Cor. 15. 8. ⁱ Math. 25. 40, &c. ^j ch. 5. 39. ^k Luke 3. 10. ch. 2. 37. & 16. 30. ^l Dan. 10. 7. See ch. 22. 9. & 26. 13. ^m ch. 22. 12.

6 Behold, I am according to thy wish in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,

9 I am clean without transgression, I am innocent; neither is there iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, in this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once, yea twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed:

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man from his purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He his chastened also with pain upon his bed, and the multitude of his bones with strong pain:

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen, stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

25 His flesh shall be fresher than a child's: he shall return to the days of his youth.

26 He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these things worketh God oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak; for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

C H A P. XXXIV.

1 *Elihu accuseth Job for charging God with injustice.*
 10 *God omnipotent cannot be unjust.* 31 *Man must humble himself unto God.* 34 *Elihu reproveth Job.*

FURTHERMORE, Elihu answered and said,

2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what is good.

5 For Job hath said, I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? my wound is incurable without transgression.

7 What man is like Job, who drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing, that he should delight himself with God.

10 Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to his ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed the whole world;

14 If he set his heart upon man, if he gather unto himself his spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now thou hast understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

18 Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?

19 How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For his eyes are upon the ways of man, and he seeth all his goings.

23 *If there be a messenger, &c.*] This is a circumstantial account of God's dealings with Hezekiah; as related 2 Chron. xxxii. 24, 25. 2 Kings xx. 1 &c. It is hardly possible to apply the passage otherwise.

Notes on the Thirty Fourth Chapter.

Ver. 12 *Behold, in this thou art not just.*] It may be rendered, "Lo! this will I answer thee, Thou art not perfect;" for the Hebrew word signifies not only just, but perfect likewise. The argument is, "Notwithstanding all thy pretensions to purity and innocence, thou art far from perfection; there is human frailty enough in thee and all mankind to justify the dealings of God with thee or them, however severe they are: give him therefore the glory, by acknowledging the justice of his proceedings." This in scripture is giving him glory, as appears from Josh. vii. 19.

Ver. 20 *In a moment shall they die, &c.*] Literally, "In a moment they die; and at midnight the people are in an uproar, while they pass through, and destroy the mighty invincibly." This alludes to the destruction of the first in Egypt, Exod. xii. 12. 23. It may likewise have a future reference to Sennacherib's army ravaging Judaea.

22 *There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.*

23 For he will not lay upon man more than right; that he should enter into judgment with God.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others:

27 Because they turned back from him, and would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more.

32 *That which I see not, teach thou me: if I have done iniquity, I will do no more.*

33 *Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.*

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words were without wisdom.

36 My desire is that Job may be tried unto the end, because of his answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth his hands amongst us, and multiplieth his word against God.

C H A P. XXXV.

1 *Comparison is not to be made with God, because our good or evil cannot extend unto him. 9 Many cry in their afflictions, but are not heard for want of faith.*

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?

3 For thou saidst, What advantage will it be unto thee? and, What profit shall I have if I be cleansed from my sin?

4 I will answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds which are higher than thou.

6 If thou findest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?

26 *In the open sight of others.*] This is a metaphor taken from executions, which are performed in public places, amidst a crowd of spectators, for the sake of example.

Notes on the Thirty Fifth Chapter.

Ver. 10. *Who giveth songs.*] The Hebrew word *serimoth*, rendered *songs*,

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

9 By reason of the multitude of oppressions, they make the oppressed to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where is God my maker, who giveth songs in the night?

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.

12 There they cry (but none giveth answer) because of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him.

15 But now because it is not so, he hath visited in his anger, yet he knoweth it not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

C H A P. XXXVI.

1 *Elihu sheweth how God is just in his ways; 16 how Job's sins hinder God's blessings. 24 God's works are to be magnified.*

ELIHU also proceeded, and said,

2 Suffer me a little, and I will shew thee that I have yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly, my words shall not be false: he that is perfect in knowledge is with thee.

5 Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.

6 He preserveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if they be bound in fetters, and be holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them,

is rendered *guards* by the Septuagint, who probably took it for *serimoth*, by aphorisms, for nightly watches or guards. The sentence may therefore be rendered, "Who appointeth guards over me in the night season."

15 *In great extremity.*] The Hebrew signifies *frustrance or wantonness*: the clause may be rendered literally, "And knoweth not from the cause abundance of self-conceit."

ρεῖτε αὐτῶ· Ὅτι ὁ Κύριος αὐτῆ χρεῖαν ἔχει.

32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι, εὗρον καθὼς εἶπεν αὐτοῖς.

33 Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτῆ πρὸς αὐτῆς· Τί λύετε τὸν πῶλον;

34 Οἱ δὲ εἶπον· Ὁ Κύριος αὐτῆ χρεῖαν ἔχει.

35 Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· Καὶ ἐπὶ ῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.

36 Πορευομένη δὲ αὐτῆ, ὑπεσρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

37 Ἐγγιζόντι δὲ αὐτῆ ἦν πρὸς τῇ καταβάσει τῆ ὄρου τῶν ἐλαιῶν, ἤρξαντο ἀπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,

38 Λέγοντες· Εὐλογημένον ὁ ἐρχόμενον βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν ἔρανῳ, καὶ δόξα ἐν ὑψίστοις.

39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τῆ ὄχλου εἶπον πρὸς αὐτὸν· Διδάσκαλε, ἐπιλίμησον τοῖς μαθηταῖς σου.

40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν ὅτι ἐὰν ἔτοιμι βιαπήσωσιν, οἱ λίθοι κεκραζούσιναι.

41 Καὶ ὡς ἤγγισεν, ἰδὼν

τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῆ, λέγων·

42 Ὅτι εἰ ἐγὼς καὶ σου, καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου·

43 Ὅτι ἤξουσιν ἡμέραι ἐπὶ σου, καὶ περιβαλῶσιν οἱ ἐχθροὶ σου χάρακά σου, καὶ περικυκλώσουσί σου, καὶ συνέξουσί σου πάντοθεν·

44 Καὶ ἐδαφίῃσί σου, καὶ τὰ τέκνα σου ἐν σοί· καὶ ἐκ ἀφῆσθουσιν ἐν σοί λίθον ἐπὶ λίθῳ· ἀνθ' ὧν ἐκ ἔγως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τῆς πωληνίας ἐν αὐτῷ καὶ ἀγοράζοντας.

46 Λέγων αὐτοῖς· Γέγραπται· Ὁ οἶκός μου, οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποίησατε σπήλαιον ληστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ Ἄρχιερεῖς καὶ οἱ Γραμματεῖς ἐζήτην αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τῆ λαῆς.

48 Καὶ ἔχ' εὐρισκόν τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέμαλο αὐτῆ ἀκῶν.

Κεφ. κ'. 20.

ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐπεινῶν, διδάσκοντι αὐτῆ τὸν λαὸν ἐν τῷ ἱερῷ, καὶ εὐαγγελιζομένῳ, ἐπέσησαν οἱ Ἄρχιερεῖς καὶ οἱ Γραμματεῖς σὺν τοῖς Πρεσβυτέροις,

2 Καὶ

2 Καὶ εἶπον πρὸς αὐτὸν, λέγοντες· Εἶπε ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐσιν ὁ δὲς σοι τὴν ἐξουσίαν ταύτην;

3 Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτὴς· Ἐρωτήσω ὑμᾶς κατ' ἓνα λόγον· καὶ εἰπάτέ μοι·

4 Τὸ βάπτισμα Ἰωάννου ἐξ ὕδατος ἦν, ἢ ἐξ ἀνθρώπων;

5 Οἱ δὲ συνελογίσαντο πρὸς ἑαυτὰς, λέγοντες· Ὅτι εἰ εἴπωμεν· Ἐξ ὕδατος· ἐρεῖ· Διὰ τί ἔν ἔν ἐπιζητεῖσθε αὐτῷ;

6 Ἐάν δὲ εἴπωμεν· Ἐξ ἀνθρώπων· ὡς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένον γὰρ ἐσιν Ἰωάννην προφήτην εἶναι.

7 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πότεν.

8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέσω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπεδήμησε χρόνου ἰκανῆς.

10 Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τῆς γεωργῆς δούλον, ἵνα ἀπὸ τοῦ καρπῆ τοῦ ἀμπελῶνος δώσιν αὐτῷ· Οἱ δὲ γεωργοὶ δείραντες αὐτὸν, ἐξαπέστειλαν κενόν.

11 Καὶ προσέθετο πῆμψαι ἕτερον δούλον· οἱ δὲ κακείνον

δείραντες καὶ ἀτιμάσαντες, ἐξαπέστειλαν κενόν.

12 Καὶ προσέθετο πῆμψαι τρίτον· οἱ δὲ καὶ τῆτον τραυματίσαντες ἐξέβαλον.

13 Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πῆμψω τὸν υἱὸν μου τὸν ἀγαπητόν· ἵσως τῆτον ἰδόντες ἐντραπήσουσίν ται.

14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτὰς, λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκλείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία.

15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκλειναν· Τί ἔν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;

16 Ἐλεύσει καὶ ἀπολέσει τῆς γεωργῆς τῆς τῆς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις· Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο.

17 Ὁ δὲ ἐμβλέψας αὐτοῖς, εἶπε· Τί ἔν ἐστι τὸ γεγραμμένον τῆτο· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομῆνες, ἔτι ἐβλήθη εἰς κεφαλὴν γωνίας;

18 Πᾶς ὁ πεισὼν ἐπ' ἐκεῖνον τὸν λίθον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πῶσῃ, λιχμήσει αὐτόν.

19 Καὶ ἐζήτησαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔνωσαν γὰρ

ing this secret, that Daniel and his friends might not perish
19 with the rest of the wise men of Babylon : and the secret was
revealed to Daniel in a vision of the night; whereupon he
20 blessed the God of heaven, and said, " Blessed be the name
21 of God from everlasting to everlasting; for wisdom and know-
ledge are his; and he changeth times and seasons. He setteth up
kings and removeth them. He giveth wisdom to the wise and
22 understanding to them who have knowledge. He it is who re-
vealeth deep and hidden things. He knoweth the things which
23 are in darkness. And with him is the light. To thee, O God
of my fathers, I give thanks and praise ; because thou hast
given me wisdom and power and hast made known to me
what we asked thee and hast revealed to me the vision of the
king.)

24 Then Daniel went to Arioch whom the king had appoint-
ed to slay the wise men of Babylon, and said to him, Destroy
not the wise men of Babylon ; but introduce me to the king,
25 and I will tell him the meaning. Thereupon Arioch with
haste introduced Daniel to the presence of the king and said
to him, I have found among the captives of Israel, a man
26 who can tell the king the interpretation. And the king ad-
dressing Daniel, whose name was Baltasar, said, Canst thou
27 tell me the dream which I saw, and the meaning of it ? And
Daniel answered in the presence of the king and said, The
secret which the king demandeth, it is not in the power of wise
28 men, magians, sooth sayers, gazarenes, to tell the king. There
is none but God in heaven who revealeth secrets. He indeed
hath made known to the king Nabuchodonosar what must
come to pass in latter days. With regard to thy dream, and
29 the visions of thy head, on thy bed, this is it. Thy thoughts,
O king, on thy bed ascended to what might come to pass
hereafter. And he who revealeth secrets made known to thee
30 the things which must come to pass. And to me this secret
was revealed, not indeed for any wisdom in me above all the
living : but for the purpose of making the interpretation known
to the king, that thou mayst know the thoughts of thy heart.
31 Thou, O king ! didst behold, and lo ! an image ! Great was
that image and its aspect lofty as it stood before thee ; and its
32 appearance was awful. It was an image, the head of which

was of pure gold ; the hands and the breast and the arms of it were of silver ; the belly and the thighs of brass : the legs
33 of iron ; the feet partly of iron, and partly of potter's clay.—
34 With wonder thou didst view it, till from a mountain there was rent without hands a stone, which smote the image on the feet, which were of iron and potters clay, and at last broke
35 them to pieces. Then were broken to pieces at once, the clay, the iron, the brass, the silver, the gold. And they became like the dust of a threshing floor in summer : and a great wind swept them away, and there was no place found for them. And the stone which smote the image became a great moun-
36 tain and filled all the earth. This is the dream. The mean-
37 ing of it we will now explain to the king. Thou O king, art a king of kings, to whom the God of heaven hath given a king-
38 dom, strong and mighty and glorious, in every place where the sons of men dwell. Into thy hand he hath delivered the beasts of the field, and the birds of the air, and the fishes of
39 the sea, and appointed thee lord over all. Thou art the head of gold. And after thee there shall be raised up another king-
40 dom inferior to thee ; then a third kingdom which is the brass, which shall rule over the whole earth ; then a fourth kingdom
41 which shall be strong as iron. As iron breaketh to pieces and subdueth all things, so shall it break and subdue all. And inasmuch as thou sawest the feet and toes, partly of clay and partly of iron, it shall be a disjointed kingdom, though there shall be in it some of its iron root. As thou sawest the iron
42 mixed with the clay ; and the toes of the feet were part iron, and part clay, some part of that kingdom will be strong and
43 some part of it will be broken. Inasmuch as thou sawest the iron mingled with the clay, there will be mixtures in it, of the seed of men, and they will not cement one with another, as
44 iron doth not cement with clay. And in the days of those kings, the God of heaven will set up a kingdom which shall never be destroyed ; and this kingdom of his shall not be left to another people. It shall break in pieces, and blow away all
45 those kingdoms and shall itself stand forever. As thou sawest that without hands there was cut from a mountain a stone, which broke in pieces the clay, the iron, the brass, the silver, the gold ; the God who is great, hath made known to the king

their land in a single season; for the God of Israel, JHVH, fought 10
for Israel. Then Joshua, and all Israel with him, returned to the 43
camp at Gilgal.



Defeat of Jabin, King of Hazor, and his Allies.¹

5 **W**HEN Jabin,² king of Hazor, heard of it, he sent to Jobab, 11, 1
king of Madon, and to the kings of Shimron and Achshaph,³
and to the Northern kings in the Hill-country, in the Arabah²
south of Chinneroth, in the Lowlands, and in the Heights of Dor⁴
near the Sea, the Canaanites on the east and west, the Amorites,³
10 Hittites, Perizzites, the Jebusites in the Hill-country, and the Hivites⁵
at the foot of the Hermon in the land of Mizp.e.h.⁶ They marched 4
out with all their hosts, a great army as numerous as the sand
upon the seashore, with a great force of horses and chariots. All 5
these kings met, and marched on, and encamped together at the
15 Waters of Merom⁷ to fight against Israel. But JHVH said to 6
Joshua: Be not afraid of them; to-morrow, at about this time,
I will deliver them all up: they shall all lie slain in sight of
Israel; thou shalt hamstring their horses, and burn their chariots.
When Joshua and all the armed men with him came upon them 7
20 suddenly at the Waters of Merom, and fell upon them, JHVH gave 8
them into the hand of Israel, and they routed them, and pursued
them to Great Zidon⁸ and Misrephoth-maim,⁹ and to the valley
of Mizpeh eastward; they slaughtered them until they left none
of them surviving. Joshua did with them as JHVH had said to 9
25 him: he hamstrung their horses, and burned their chariots.

Then Joshua turned back, and took Hazor, and put its king 10
to the sword (Hazor was formerly the head of all those kingdoms).
They massacred all the persons that were in it, 'devoting' them: 11
no living creature was left, and Hazor was burned. Joshua took 12
30 all these kings and their cities, and conquered the cities, putting
the inhabitants to the sword, and 'devoting' them, as Moses,
the Servant of JHVH, had commanded. *Yet Israel burnt none of 13*
the cities standing on mounds,¹⁰ except Hazor; that did Joshua burn.
All the plunder of these cities, and the cattle, the Israelites took 14
35 as spoil for themselves; but they put all the men to the sword,
until they had extirpated them: they left no living creature. As 15

11 JHVH had commanded his Servant Moses, so Moses commanded Joshua, and so did Joshua; he neglected nothing of all that JHVH had commanded Moses.

Summary of Joshua's Conquests.

16 JOSHUA took all this land, the Hill-country, all the Negeb, 5
all the land of Goshen, the Lowlands, and the Arabah; and
17 the Hill-country and Lowlands of Israel; from Mount Halak¹¹
that rises toward Seir, as far as Baal-gad¹² in the valley of Lebanon
at the foot of Mount Hermon; and Joshua took all their kings, 10
18 and fell upon them, and killed them. Joshua made war for a long
19 time with all those kings. No city made peace with the Israelites; ¹⁰
20 they conquered the whole land by force of arms; for¹³ the stubborn
resistance of the Amorites was inspired by JHVH Himself, in
order that they might meet Israel in battle, and be 'devoted'
without mercy, extirpated, as JHVH had commanded Moses. 15

Joshua conquers the Giants.

21 *AT that time Joshua proceeded to extirpate the giants¹⁴ from the
Hill-country, from Hebron, Debir, and Anab,¹⁵ from all the
Hill-country both of Judah and Israel. Joshua 'devoted' them together
22 with their cities. No giants were left in the land of the Israelites; 20
there were remnants of them only in Gaza,¹⁶ Gath,¹⁷ and Ashdod.¹⁸*

Deuteronomic Conclusion of History of Conquest.

23 JOSHUA took the whole land, just as JHVH had said to Moses,
and gave it as an inheritance to Israel, according to their divisions
by their tribes. Then the land had rest from war. 25



List of Conquered Kings.

12, 1 **N**OW¹ these are the kings of the land, whom the Israelites
conquered, and of whose land they took possession: Beyond
the Jordan eastward from the valley of the Arnon² to Mount
2 Hermon, and all the eastern Arabah.³ Sihon, king of the Amorites, 30

II, 19 ¹except the Hivites who dwelt in Gibeon

and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, & wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria. So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover. And it came to pass on the morrow, that he took a thick cloth, and dipt it in water, and spread it on his face, so that he died: and Hazael reigned in his stead. ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. Thirty & two years old was he when he began to reign; & he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: & he did evil in the sight of the Lord. Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give to him alway a light, and to his children. In his days Edom revolted from under the hand of Judah, and made a king over themselves. So Joram went over to Zair, & all the chariots with him: and he rose by night, & smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time. And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And Joram slept with his fathers, & was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead. ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel. And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as did the house of Ahab: for he was the son in law of the house of Ahab. And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram. And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick. ¶ And Elisha the prophet called one of the children of the prophets, & said unto him, Gird up thy loins, and take this box of oil in thine hand, & go to Ramoth-gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to

II Kings 9 an inner chamber: then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish: & I will cut off from Ahab him that pisseth against the wall, & him that is shut up and left in Israel: and I will make the house of Ahab like the house of Jeroboam the son of Nebat, & like the house of Baasha the son of Ahijah: and the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, & fled. ¶ Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication. And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel. Then they hasted, and took every man his garment, & put it under him on the top of the stairs, & blew with trumpets, saying, Jehu is king. So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he & all Israel, because of Hazael king of Syria. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel. So Jehu rode in a chariot, & went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there stood a watchman on the tower in Jezreel, & he spied the company of Jehu as he came, & said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again: & the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out

of the cities the portions of the Jews for the priests and Levites, for the singers, and for the priests and for the Levites, and for the singers.

10 And both the singers and the priests kept the ward of their flock, and the ward of the purification, according to the commandment of David, and of Nehemiah his son.

11 For in the days of David and Asaph of old there were chief of the singers, and judges of praise and thanksgiving unto God.

12 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they scattered holy things unto the Levites: and the Levites ministered unto the children of Aaron.

CHAPTER 13.

1 From the reading of the law separation is made from the mixed multitude. 2 Nehemiah at his return searcheth the chambers to be adorned. 3 He reformeth the officers to the house of God. 4 The restoration of the sabbath. 5 And the marriage with strange women.

ON that day they read in the book of Moses in the audience of the people: and therein was found written, that the Ammonites and the Moabites should not come into the congregation of God for ever:

2 Because they met not the children of Israel with bread, and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated themselves all the mixed multitude.

4 ¶ And before this, Eliabai the priest, having the oversight of the chamber of the house of our God, was sited unto Tobiah:

5 And he had prepared for him a great chamber, where sometimes they laid the meat offerings, the frankincense, and the vessels, and the sifted of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

6 But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon, I came unto the king, and after certain days obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliabai did for Tobiah, in preparing him a chamber in the court of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleaned the chambers: and likewise I made the vessels of the house of God, with the meat offerings and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given them, for the Levites and the singers, that did the work, were not every one to his part.

11 Then rebuked I with the rulers, and said, Why is the house of God forsaken?

And I gathered them together, and set them in their place.

12 Then brought all Judah the tithes of the corn and the new wine, and the oil unto the treasurer.

13 And I made treasurers over the treasure, Zerubbabel the priest, and Judah the scribe, and of the Levites, Pashiah: and next to them was Hasean the son of Zebai, the son of Mahanai: for they were counted faithful, and their office was to distribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds, that I have done for the house of my God, and for the officers thereof.

15 ¶ In those days saw I in Judah, some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I commanded with the words of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring us into this evil land, and upon this day? yet ye bring more wrath upon Israel by violating the sabbath.

19 And it came to pass, that when the wiles of Jerusalem began to be built, before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants sat I at the gates, that there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem over or under.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to accompany the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

23 ¶ In those days also saw I Jews that had married wives of Ashdod, of Samaria, and of Beeroth:

24 And their children spake half in the language of Ashdod, and could not speak in the Jewish language, but according to the manner of each people.

25 ¶ And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, nor any of your children.

beginning of the dedication of the wall. 14 The names of priests and Levites appointed to the wall.

NOW these are the priests and the Levites that went up with Zerubbabel the son of Shabbetai, and Joshua the son of Jehoiada, Jeremiah,

- 1 Ameriah, Malchiah, Hamaiah,
- 2 Jehoshaphat, Pahath, Meremoth,
- 3 Ido, Gershom,
- 4 Shabbethai, Zebadiah,
- 5 Joramiah, and Jozabab, Jozabab,
- 6 Nethaneel, and Zebadiah, Jozabab, These were the chief of the priests and of their brethren in the days of Joshua.

7 Moreover the Levites: Judah, Simon, Meremoth, Shabbethai, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren,

8 Also Bakkiah and Theai, their brethren, were over against them in the watches.

9 And Joshua began Jozabab, Jozabab also began Eliashib, and Eliashib began Jozabab.

10 And Jozabab began Jonathan, and Jonathan began Judah.

11 And in the days of Jozabab were priests the chief of the fathers: of Srahah, Meremoth; of Jeremiah, Hananiah;

12 Of Ezra, Meshullam; of Ameriah, Jehohanan;

13 Of Malchiah, Jozabab; of Shabbethai, Jozabab;

14 Of Harim, Azbub; of Meremoth, Nehemiah;

15 Of Ido, Gershom; of Shabbethai, Jozabab;

16 Of Azbub, Shabbethai; of Shabbethai, Jozabab;

17 And of Jozabab, Mattaniah; of Jozabab, Jozabab;

18 Of Meshullam, Kattai; of Amek, Eber;

19 Of Eliashib, Meshullam; of Jozabab, Meshullam.

20 The Levites in the days of Eliashib, Judah, and Johanan, and Judah, were recorded chief of the fathers; also the priests, to the reign of Darius the Persian.

21 The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib.

22 And the chief of the Levites: Hashabiah, Shabbethai, and Joshua the son of Nehemiah, with their brethren over against them, to praise and to give thanks according to the commandment of David the man of God, went over against the wall.

23 Mattaniah, and Bakkiah, Ophai, Meshullam, Talmon, Athab, were before the wall, the ward at the Shechemite of the gate.

24 These were in the days of Jozabab the son of Joshua, the son of Jehoiada, who was in the days of Zerubbabel the governor, and of Ezra the scribe.

25 And in the dedication of the wall of Jerusalem, they sought the Levites out of

all their places to bring them to Jerusalem, to give thanksgiving with guitars, with stringed instruments, and with singing, with organs, with harps, and with organs.

26 And the sons of the singers gathered themselves together, both out of the plain country about Jerusalem, and from the villages of Judah;

27 Also from the house of Gilgal, and out of the fields of Gibeon and Anathoth; for the singers had builded them villages round about Jerusalem.

28 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

29 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate;

30 And after them went Hashabiah, and half of the princes of Judah,

31 And Ameriah, Ezra, and Meshullam,

32 Judah, and Benjamin, and Shabbethai, and Jeremiah.

33 And certain of the priests' sons with trumpets, namely, Zachariah the son of Jonathan, the son of Shabbethai, the son of Meremoth, the son of Meshullam, the son of Bakkiah, the son of Amos;

34 And his brethren, Shabbethai, and Azbub, Meshullam, Gishai, Malchiah, Meshullam, and Azbub, with the musical instruments, to praise the man of God, and Ezra the scribe before them.

35 And at the fountain gate, which was by the wall, from them they went up by the side of the city of David, where going up at the wall, above the house of David, then unto the water gate outward.

36 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnace even unto the broad wall;

37 And from above the gate of Ephraim, and above the old gate, and above the dung gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate; and they stood still in the prison gate.

38 And when the two companies of them that gave thanks in the house of God, and I, and certain of the fathers with me;

39 And the priests: Elnathan, Meshullam, Meshullam, Talmon, Elernai, Zachariah, and Hananiah, with trumpets;

40 And Shabbethai, and Meshullam, and Elnathan, and Uri, and Jehohanan, and Malchiah, and Elner, and Ezer. And the singers sang loud, with Jeremiah their overseer.

41 Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy; the wives also and the children rejoiced, so that the joy of Jerusalem was heard even afar off.

42 And at that time were some appointed over the chambers for the treasure, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields

JUDGES CHAPTER VI

strong holds. And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, that the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto you, I *am* the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide *it* from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house. And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again.

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. And when Gideon

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perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord God! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it: and build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built. And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar. Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manassch; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

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other garments; and they shall not sanctify the people with their garments. ¶20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. ¶21 Neither shall any priest drink wine, when they enter into the inner court. ¶22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. ¶23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. ¶24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths. ¶25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. ¶26 And after he is cleansed, they shall reckon unto him seven days. ¶27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD. ¶28 And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession. ¶29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be their's. ¶30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. ¶31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

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MOREOVER, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. ¶2 Of this there shall be for the sanctuary five

hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. ¶3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place. ¶4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary. ¶5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

¶6 And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

¶7 And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border. ¶8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

¶9 Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD. ¶10 Ye shall have just balances, and a just ephah, and a just bath. ¶11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. ¶12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. ¶13 This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley: ¶14 Concerning the ordinance of oil, the bath of oil, ye

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shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: ¶15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God. ¶16 All the people of the land shall give this oblation for the prince in Israel. ¶17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel. ¶18 Thus saith the Lord God; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: ¶19 And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. ¶20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house. ¶21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. ¶22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. ¶23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering. ¶24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. ¶25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

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THUS saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the

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day of the new moon it shall be opened. ¶2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. ¶3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. ¶4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish. ¶5 And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. ¶6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. ¶7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. ¶8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

¶9 But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. ¶10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. ¶11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. ¶12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. ¶13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou