

Original Leaves from Famous Bibles Nine Centuries 1121-1935 A.D.

LEAVES from famous Bibles and Testaments dating from the twelfth to the twentieth century have been selected to illustrate important changes in content and format during this period. Bibles in manuscript, on paper and vellum; incunabula editions of Germany and Italy; noted versions of the Reformation in England and on the Continent; polyglot texts; epoch-making Bibles, as the issue of the first printed Greek Bible and the 1611 King James Bible; the Eliot Indian Bible; and examples of fine printing, including the work of the Aldine Press, Estienne, Plantin, Elzevir, Baskerville, Doves Press, and Bruce Rogers are represented in this collection.

NOTABLE CHANGES IN THE BIBLE XII TO THE XX CENTURY

XII CENTURY. Manuscript Bibles written on paper, instead of vellum, made their first appearance in various countries.

XIII CENTURY. Miniature manuscript Bibles were produced in great numbers to meet the demands of the wandering friars and the expanding universities.

XIV CENTURY. Bibles were written in a more legible Gothic hand, with the elimination of many of the contractions and abbreviations previously used. Portions of the Bible were translated into a number of vernacular tongues for the first time.

XV CENTURY. Printed Bibles were first produced about the middle of the century. By the end of the century several hundred editions had appeared, not only in Latin, but also in vernacular tongues and local dialects. Controversial commentaries were frequently added to texts during the Reformation period.

XVI CENTURY. The great scholar-printers, as Aldus and Stephanus, brought out Latin and

Greek versions. The famous English Bibles of the Reformation—the "Coverdale," "Matthew," "Great," "Bishops," and "Genevan"—followed one another in rapid succession. Luther's translation appeared in numerous editions, and influenced religious thought in Germany and other countries. Polyglot editions were undertaken. It was an exciting century: translators and publishers were persecuted, exiled, and even martyred.

XVII CENTURY. The more important developments of Bible history include: the publication of the King James Version, the standard Bible of the English-speaking world for over three hundred years; the London Polyglot, in nine languages; the Eliot Indian Bible, the first Bible printed in North America; and the States-General Bible of the Netherlands.

XVIII CENTURY. A rather unimportant century for the history of the Bible. The first copies in a literary tongue were printed in the colonies, and Baskerville issued his beautifully printed folio Bibles in England.

XIX CENTURY. The formation of Bible societies gave great impetus to the printing of the English Bible in large editions, and to the translation of certain portions into nearly a thousand languages and dialects for the use of missionaries and converts the world over. There was renewed interest in the revision and study of original texts. The Revised Version and the Polychrome Bible are products of this interest.

XX CENTURY. The private presses have turned to the production of the Bible in beautiful editions. The Doves Bible of the Doves Press, and the Lectern Bible of the Oxford University Press rank equally with the older masterpieces of typography—the Baskerville and Gutenberg Bibles. To bring the language of the Bible into closer touch with contemporary life, translations have been made into modern English, and typography has been accommodated to present day conventions. Illustrations of this tendency include the versions of Moffat, Moulton, and Bates.

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Verfio VULGATA LATINA.

8 Nam, & si amplius aliquid gloriatus fuero de potestate nostra, quam dedit nobis Dominus in ædificationem, & non in destructionem vestram: non erubescam. Ut autem non existimer tanquam terrere vos per epistolas: non Quoniam quidem epistolæ, inquit, graves sunt & fortes: præsentia autem corporis infirma, & sermo contemptibilis: Hoc cogitet qui ejusmodi factus. Non enim audeamus inferere, aut comparare nos quibusdam, qui se ipsos commendant: sed ipsi in nobis nosmetipsos metientes, & comparantes nosmetipsos nobis. Nos autem non in immensum gloriabimur, sed secundam mensuram regulæ, quæ mensus est nobis Deus, mensuram pertingendi usque ad vos. Non enim quasi non pertingentes ad vos, superextendimus nos: usque ad vos enim pervenimus in Evangelio Christi. Non in immensum gloriantes in alienis laboribus: spem autem habentes crescentis fidei vestræ, in vobis magnificari secundum regulam nostram in abundantiam, Etiam in illa, quæ ultra vos sunt, evangelizare, non in aliena regula in

is quæ præparata sunt gloriari. Qui autem gloriatur, in Domino gloriatur. Non enim qui seipsum commendat, ille probatus est: sed quem Deus commendat.

CAP. XI.

Utinam sustineretis modicum quid insipientiæ meæ, sed & supportate me. Amulor enim vos Dei æmulatione. Despondi enim vos uni viro virginem castam exhibere Christo. Timeo autem, ne sicut serpens Hevam seduxit astutiâ suâ, ita corrumpantur sensus vestri, & excidant à simplicitate, quæ est in Christo. Nam si is qui venit, alium Christum prædicat, quem non prædicavimus; aut alium spiritum accipitis, quem non accepistis; aut aliud Evangelium, quod non recepistis: rectè pateremini. Existimo enim nihil minus fecisse à magnis Apostolis. Nam et si imperitus sermone, sed non scientiâ: in omnibus autem manifestati sumus vobis. Aut numquid peccatum feci, me ipsum humilians, ut vos exaltemini? quoniam gratis Evangelium Dei evangelizavi vobis?

Verfio ARABICA cum Interpretatione LATINA.

8 * واني ان فاحرب كثيرا بسطاننا الذي مكناه الرب لا نبيائكم لا لنقصكم فليس اخل *
9 * ليلا يطن في طان ابي افرعكم بالرسائل * اذ بعضكم يقول اما رسائلكم فمبغضه ووفيه واما
10 حضور جسده فصعيف وكلامه حقير * فمبغض هذا الافكار ان كما نحن في رسائلكم
11 في معينا بالقول * كذلك نحن في حضورنا بالفعل * لاننا ما نجاسر ان نهدر داننا او بقائس
12 انفسنا بقوم من الذين يعطون سائهم * لكن اوليك يعدرون انفسهم في دانهم ويقايسون
13 انفسهم مع دانهم وما يعفون * واما نحن فما فاحربا بامور لا تعدد لها ولا احصاء * بل كمقدار
14 فابون المقدار الذي قسمه الله لنا * ان نحكي حيي اليكم * لانا لسنا كمن لم يبدع اليكم بسط
15 داننا فوق قدرنا * لانا حيي اليكم قد بلغنا بسان المسيح * ولسنا مفاحرين بانعاب
16 عربية في اصقاع لا يحصي بقدرها * لانا مومنون اذا سمع امرانكم فندكم انها تعظم كما يحص
17 مقدارنا ونبدو ابي رايده كمنين * فندس في تلك الاصقاع التي سجاوركم مسافها لا في
18 الاصقاع المنسومة بقدر عرب * والمفاحر فليفتخر بالرب * لان ليس من يحق امر
رسنه داك هو المهدب بل الذي يحق امر الرب * الفصل اكدادي عسر * فراءد
1 * والسبت الرابع والعشرين بعد العنصن * وا ليدكم تايدتم على جهالتي مده بسن
2 بل ليدكم احملتموني * لاني اعار عليكم بعين الرب * لاني حطبتكم لرجل واحد لا لسلكم
3 للمسيح بنولا طاهر * واحصي ليلا كما حدع النعبان حوايكم * هكذا نعد فطنتكم
4 من قبل البسطة التي في امارة المسيح * ولو ان الوارد اليكم يكرري يسوع اخر لم تكرر به نحن
او باحدون روحا اخر لم نأحدوه * او بمولون بسان احري ما فندمونها لقد كان احمال ذلك حسما
* فراءد الكمعة البالبة عسر بعد العنصن *
5 * ويلي حسب طي ابي لم يبعصي سي من الرسل المعظمن جدا * ولسن
6 كتب في كلامي اميا * لكن لسب في علمي اميا بل في كل امر وفي جميع افعالنا قد
7 طهرنا لكم * ثم * اولعلمي علمت حطيه اذا واصعب نسي ليدبعوا انتم * اولايي
بسرركم بسان الله نجانا *

Et quidem si multum gloriatus fuero de potestate nostra quam dedit nobis Dominus ad ædificationem vestram, non ad destructionem vestram, non erubescam. Ne quis arbitretur quod perterefaciam vos per epistolas, (Quoniam nonnulli vestrum dicant, Epistolæ quidem ejus graves sunt ac valide, ac verò presentia corporis ejus, debilis, & sermo ejus contemptibilis.) Qui hujusmodi est, hanc cogitationem cogitet, quod quales sumus per epistolas nostras, dum absumus, sermone; tales sumus, dum adsumus, factio. Non enim audeamus metiri nos aut conferre nos ipsos cum quibusdam ex eis qui propriam famam magnificant, verum illi sese metuantur seipsis, seque cum seipsis comparant, nec intelligunt. Nos autem non gloriati sumus de rebus mensuram numero que carentibus, sed juxta mensuram canonis mensuræ quam dispersit nobis Deus, ut veniremus ad vos usque. Non enim quasi non pervenerimus ad vos, extendimus nos ipsos supra mensuram nostram: quia ut veniremus ad vos, jam pervenimus per Evangelium Christi. Neque gloriatur de laboribus alienis, in locis quorum mensura sit innumerabilis: quia speramus quod crescens fides vestra in vobis, magnificabitur pro ratione mensuræ nostræ, & augetur ad multum incrementum. Et annuntiabimus in regionibus illis quarum distantia vos prætergreditur: non in regionibus præparatis gloriatur in aliena mensura. Qui autem gloriatur, in Domino gloriatur. Non enim qui seipsum rem approbat, ille purus est: sed cuius rem approbat Dominus.

CAP. XI.

LECTIO sabbathi vigesimi quarti post Pentecosten.
Et utinam toleraretis insipientiam meam aliquanto spatio: imò utinam suffereretis me. Ambio enim vos Domini zelotypiâ, quia despondi vos uni viro, ut sisterem vos Christo virginem puram. Et metuo ne quemadmodum serpens ille decepit Evam dolo suo, ita corrumpantur mentes vestræ à conspectu simplicitatis quæ est in fide Christi. Et quidem si is qui venit ad vos, alium prædicaret Jesum quem non prædicavimus nos: aut alium acciperetis spiritum, quem non accepistis: aut aliam susceperitis annuntiationem, quam non suscepistis: congrua sanè esset ejus rei tolerantia.
LECTIO tercie sextæ, post Pentecosten decimæ terciæ.
Et secundum opinionem meam, profectò nihil minor sum summis Apostolis. Et quoniam sum in sermone meo plebeius, non tamen sum in scientiâ mea plebeius: verum in omni re, & cunctis in operibus nostris manifestati sumus vobis. Hucusque. An verò commisi peccatum? cum me ipsum demisi ut vos efferveremini? an quia gratis annuntiavi vobis evangelium Dei?

Verfio ETHIOPICA cum Interpretatione LATINA.

14 ወተባባሱ፡ ዕቅዕባሱ፡ ለከ፡ ከሙ፡ ተብጸኩ፡ ወስተ፡ ተቃህርተ፡ ክርስቶስ፡።
15 ወክስክስ፡ ለክትባህክስ፡ በዘ፡ ለይቲዕ፡ በጸላ፡ ባዕድ፡ ወባስቲ፡ ክሱር፡ ተብካህ፡ ፃ
16 ይላኛተክሙ፡ ወተዕባይ፡ በሰላሰክሙ፡ በከሙ፡ በከከ፡ ለርላተክሙ፡ ወደፋይ፡ ፃ
17 ዘሙሀንክሙ፡ ተቃክሱ፡ በዘ፡ ይቲዕ፡ በዘ፡ ድልወ፡። ወከሱ፡ ይትባህክስ፡ በለገዘ
18 ለብሐር፡ ለይተሙክስ፡። ወለከ፡ ይለሙ፡ ዘርለከ፡ ንገደ፡ ሓዲዖ፡ ይከወን፡ ለከ፡
ዘለገዘለብሐር፡ ንገደ፡ ክሙ፡።
1 ስል ወርቲዕስ፡ ተትዕገኑ፡ ስይዮ፡ ለለባደዮ፡ ወለዕዳ፡ ተዕገክኑ፡።
2 ለከሙ፡ ለቀንገ፡ ለክሙ፡ ቅንገተ፡ ለገዘለብሐር፡ ወዮሁ፡ ለወሪዕኑ፡ ለብላህ፡ ይንባ
ር፡ በብላህ፡ ወዮንጽክስ፡ ርለሱ፡ ለሙዝሙት፡ ለክርስቶስ፡።
ብቀሰላ፡ ጸሎ፡ ሓባ፡ ይትንባሱ፡።
3 ወባስቲ፡ ለርላህክሙ፡ ዮገ፡ ከሙ፡ ለርቁ፡ ወደር፡ ለከከት፡ ለከቆ፡ በገከሱት፡ ለ
4 ንደዳ፡ ለለሙ፡ ይላኛት፡ ለክሙ፡ ለሙወቲ፡ ወንጽኩ፡ ለክርስቶስ፡። ለሰሀቡ፡
ክል፡ ለዮሱስ፡ ዘይሙጽክስ፡ ዘይሰብኩ፡ ወላሳባክን፡ ለክሙ፡ ወለዕዳ፡ ክል፡ ወንጽ
ሰ፡ ዘትን፡ ለሁ፡ ዘለገዘለብሐር፡ ወለዕዳ፡ ክል፡ ተቃህርተ፡ ዘለተሙሀንክሙ፡ ርቲዕ፡
5 ተትንጽ፡። ወባስቲ፡ ለትከሐሰት፡ ለልቦ፡ ዘለሓጸጸኩክሙ፡ ለሙዝ፡ ባዕድ፡ ተቀር
6 ዮት፡። ወለዕዳ፡ ለብድ፡ ለን፡ በቀልዮ፡ ለን፡ በልብዮ፡ ወባስቲ፡ በከሱ፡ ለከሙ
7 ት፡ ለክሙ፡። ወላህ፡ ለከከት፡ ለንገ፡ ዘለከሙክሙ፡ ርለከዮ፡ በከሱ፡ ከሙ፡ ለን
ት፡ ተትሰላሱ፡ ለከሙ፡ በከክት፡ ወሙሀንክሙ፡ ተቃህርተ፡ ለገዘለብሐር፡።

Et reliquistis ordinem vestrum, non quasi perveneretis in doctrinam Christi. Et nos non gloriabimur in eo quod non convenit, videlicet in labore alterius, sed speramus, ut crescat fides vestra, & ut magnificentur super vos, secundum regulam constitutionis vestræ. Et præcipue eam, quæ docuit vos, gloriari in eo quod convenit, in eo quod præparatum est. Et qui gloriatur, in Domino gloriatur. Non tamen qui seipsum laudat, probatus erit: nonne is quem Deus laudavit?

CAP. XI.

Et oportet ut sustineatis paululum stultitiam meam, sed etiam sustinistis me. Quia ambio vos zelotypiâ Dei, & ecce stavi virum, ut maneat cum uxore ejus, & mundum faciat seipsum à scortatione, Christo.
In adventu jejunii ubi legitur.
Sed metuo vos quidem, ne foris sicut serpens seduxit Hevam astutiâ suâ, ita corrumpat intellectum vestrum, à mansuetudine & puritate Christi. Si esset alius Jesus venturus quem prædicant, & non prædicavimus vobis; & si esset alius Spiritus quem accipitis, quem non accepistis; & si alia doctrina, quam non didicistis, rectè expectetis. Sed existimo quod nihil est quo minus vos magis quam ceteri Apostoli. Et si stultus sum in sermone meo, non tamen in intellectu meo: sed in omnibus apertus sum vobis. Num peccavi igitur, quia affixi meipsum in omnibus, ut vos attolleremini: quia gratis docui vos doctrinam Dei?

D d d d d

հան : Եւորբաւաթե
զինե երթային . աղաղակե
ինեառեին : Ովսաննայ
բարձրելոյն . ահարդասդ
յանունն ահլթագաւ
որումիդ հօրակրումն
Թի . խաղաղումի յերկ
ինս եփառք իբարձունս :
Եւեմոււոյն եհմ իտաճրն .
եհայեցան շորլզամեն
քումբք . զինե երեկոյա
ցեալ ժամն էլ իբեթամի
այ երկուտասան իւրն հան
դերձ :

Կեւ Եւ արիւսայն բարդէ :
Եւ եստաղաղումե : Վանիվերումս
խաղաղումե : Եւ յանենեմարբ և
անհեղձիողն աղաարհն : քարոզ
աբխաղա աղ վանհպանեայ : Եւ
ապա երթան ի գերեզման : Եւ ասի
ժամանակ : Յորժամ եկեալ կենա
րարն իգեր : Չ կեկեա խաղաղութ
հումե եփառք : Եւ ասեն չի զի
Յիսուս սմիածին . ի բեղեմբապա
ինեալ : Ա Բղիսալք շորհեցե զինե
փառք : Ի հարկանել փորոյն . զինե ալ
աղս ի խորոցկարդացե . առքեզ

Աւարն յոհան
Եւ իրուն հիւանդա
ղար : Վ զորարարն յո Գրա
ծէ յերեկան ւնասան Եւթողթ
յետըլե կարդայ : զինսար ասնպէս
եզմերն գրեալ յիւնայ :

Յորժամ եկեալ կենարարն ի գերեզմանն զազարու . յորժամ եկեալ կենարարն ի գերեզմանն
զազարու : աւետարձայնին աղաղակեբանեով զազարեարեկարոտարն . իսկաւեանն ի գերեզ
մանեկարեան . նոյնինքն զանմահութեց զպարգևանն սիրելոյն . եւսմային ճայնին ի գերեզ
մանեկարեան : վնորոյն եւսնակունբեբայեցոցն . ուստով զանհէն զանմահութեցովն . ու
աննայ ահլթագաւորն ահլթումի իբարձունս . ահարդայցեսանուամբն :

2 կեւ հոգոցն հանգցն . բրգլեհեզն
անքն որդեայ : Եւ ասպա դառնան
յեկեղեցին . Եւ ասեն չի Եւ յոր
նազհրակեբանն : Չ կեւ Եւ որոտ
եղծեալ . բրգլեհեզոց կեցոյ աղ
քումամենաղբ : Եւ այցենամ
անք ողլամ ընդպարգն կատար
ենկարգ . Գոնաբացին Եւ յորժմ
կատարի կարգն Եւ ասենեկեղեցին .
եւստիսկեց Բացեբինձ զդրունս
արդարուէ փն խոստովանեղեցոք
Եւ աստուանեղբուն զիբա
րիէ զիյաւեանեանն ողորմութ
նք :

Եւ ասացե սունեղե զկյանն
ողորմ նք :
Եւ ասացե սուն ահարծն ի զի
յանն ողորմ նք .
Եւ ասացե երկիւղճքուն զիյանն
ողորմ նք :

Եւ եղումե կարդացի առտոր
եղումս քնձ յանդորր :
Եւ իմօգնական եւստեղե
աց զիարասցե քնձ մարդ :
Եւ իմօգնական եւստեղե
իմնամիսիմ :

Եւ արիէ յուսալեարք . բանյու
սալ իմարդիկք . բարիէ յուսալ
իսորք բանյուսալ յիւսանս :
Եւ մենայն ազինք շրլեցան զինե
եւստամբուն վանեցի զնն . յաղ
Թեցինց :

Եւ ըլլով շրլեցան զինե Ե

Fratres mei qui in ista domo
 cor et eos qui adiacent il
 los cruciaverunt. Et tunc de p
 pulo rē dōstūm crunt apō se
 ut a manducant in unū. **E**
 Et elegerunt magis mori q
 uam conqueri inimicis. Et
 noluerunt infirmitate legendi
 laur. et avariam sunt. Et hū
 ius magna sū plurimū. **I**
Item illis tunc erat unū
 qas filios suos filii sū mo
 sacros et filius patris ab
 ihūm et confessor unū de mo
 dūm. Et dicit filios quos nolē
 qui cognominabantur gradus
 et symon qui cognominabatur
 thabō. et iudā qui vocatur
 machabēus. et leazarum qui
 cognominabatur altron. et io
 nathan qui cognominabatur
 apō. hū uideunt in ista q sic
 hant in ipō iuda. et in ihūm
 et dixit machabēus de iudā.
 De q natus sum uideat dōm
 nem ipō iudā. et contra dōm
 amariō sic. et fecit illic am
 dāre in mōtibz in unū. **S**
Sed in manu eorum frā sunt
 templū eius sic sū ignobilis.
 Data glie eius capta ab om
 ni sunt. cruciati sunt senes

eius in plerū q in unū. et
 occurrunt in gladio in unū
 rum. Que gens nō hōmāno
 regnum eius. et nō obtinuit
 spolia eius. Omnis complicit
 eius ablatā. Que erit lūm
 frā a ualla. Et ex ista uita
 pulchritudine et claritate
 de solaciū. et conquinatū
 eam gnis. Quis adhuc nob
 uluax. Et dicit machabēus
 et filii eius uelut in ista rop
 erunt se glie et plāne
 erunt ualde. Et uideat illic
 qui nulli erant a regē in ihū
 et uideat eos qui uita
 dunt in amariō in modū
 molare et avarā et thūm. et q
 lege et dōstūm. Et multi de ip
 itā uoluerunt. accēderunt
 ad eos. Et machabēus et filii
 eius constantē steterunt. Et
 respicientes qui in ista am
 ad dōm dōm. dicit machabē
 thū. Princeps et clarissimū
 et magnus es in hac amariō
 et otuatus filius et frā. Ergo
 accēderunt et facillimū regē.
 sic fecerunt omnes gentes r
 um uita. et qui remanent
 in ihūm. et erit in et filii in
 inter amariō regis et ampl

In terra. dñi peccet in aliquo et p̄ dñs erret. et sic hō qñ
 tuncq̄ sapiēs indiget hūano auxilio in p̄nti vita. in q̄ nō
 ē sine errore aliq̄. g Sed et cūctis. h inuitat ad actū iusti-
 cie circa seipm̄ cauēdo ab inq̄sitione q̄ p̄r eū a iusticia deij-
 cere. et hoc ē qd̄ d̄f. g Sed et cūctis f̄monib⁹. q̄ dicitur
 de te. h Ne accō-
 modes cor tuū. ad il-
 los inuestiganduz et
 sciendū. qz boni ser-
 mones plari de aliq̄
 si ipos audiat vel sci-
 at defacili eleuat euz
 in sup̄biam. et si male
 dicitur eū a iusticia
 p̄ trā et odiū p̄ferē-
 rē. et maxie si p̄ferat
 ab hoie q̄ debet eum
 diligere. ido subdit.
 i Ne for. au. rē. id ē
 mali tibi imp̄cantē.
 vel de te detrahentē
 cū tñ debeat de te bo-
 na dicere et bona tibi
 imp̄ecari. k Sic
 em̄ p̄cia tua rē. q. d̄.
 sicut nolles maledi-
 cta tua inuestigari sic
 nec alioz debes inue-
 stigare. l Cūctā tē-
 rā. h remouet ipe-
 dimētū circa p̄dica.
 circa qd̄ sciendum q̄
 fm̄ augu. j. solo qd̄m̄

B

nihil ē qd̄ magis aim hois deiciat ex arte iusticie q̄ blādī
 menta sem̄ in. corpoz ille p̄actus sine q̄ v̄por hū nō po-
 test qz vir tenet reddere debitū v̄por. p̄ q̄ tendētes ad
 p̄fectionē religionis vouerunt castitatē. et adhuc multoma-
 gis actus ueneret p̄ adulterii. vel fornicationē impediunt
 virtutis p̄fectionē. et ideo salomon in dicit ad hoc fugien-
 dū. p̄mittit tamen diligētē inuestigationē suā ad acq̄ren-
 dam sapientia dicit. l Cūctā tenraui in sapientia. i. p̄
 sapientia acq̄renda. m Dixi sapiēs efficiar. in cognitōe
 diuinoy q̄ p̄p̄ie dī sapientia. n Et ipa longi⁹ recessit a me
 fm̄ estimatiōe mē. l. equēter em̄ p̄tingit qz hoies studio
 si circa diuina credūt in p̄ncipio acq̄sitiuē demonstrati-
 ones de q̄bus postea p̄cipiunt qz sunt magis topice vel so-
 phistice ratiōes. o Et alta p̄funditas. sup. est natura di-
 uina. maxie q̄tū ad p̄p̄ietatē p̄sonarū. p Quis iue-
 nit eā. q. d. null⁹ p̄ inuestigationē humanā. de hūanis autē
 q̄ homo exp̄itur p̄t̄ habere certā noticiā. de q̄bus subdit.
 q Austrauit vniuersa. et parz ipa et subdit. r Et inueni p̄
 exp̄ientia. r Amariore morte mulierē qz sepat aiam a
 suo creatore. mors autē a solo corpe p̄ma autē sepatio amari-
 or ē. qz sepat a bono infinto. s Que laq̄ rē. l. demonū q̄ve-
 nant aias et muliere q̄si laqueo v̄tunt ad ipas capiēdas v̄
 puerbio. vij. Ecce mulier occurrit illi in ornatu meretricio
 p̄parata ad capiēdas animas. t Et sagena cor ei⁹. qd̄ sic
 sagena capiū p̄fices magni parui. et medioeres. sic mulier
 de q̄libet statu hoim̄ decipit plures. t Vincu-
 la sunt man⁹ illi⁹. qz ligat hominem mente et corpe suis amplexibus.
 v Qui placet deo est. eam. et sic expedit⁹ poterit tendere
 ad virtutē. r Ecce hoc. Post q̄ salomō induxit ad v̄tu-
 tē acq̄rendā h p̄nt̄ ostidit difficultatē. Et p̄ hāc difficultatē
 ostidit. sc̄do hui⁹ difficultatis originē deiciat. Solūmō.
 Difficultas autē ostidit p̄ hoc qz valde pauci attingūt ad vir-
 tutē. et hoc ē qd̄ d̄f. r Ecce h inuent. i. diligētē inuesti-
 gant. y Anū et alterū. i. singulis applicando intellectū
 meū. Per talē modū loquēdi d̄f de diligētē inuestigatiōe
 circa multa. Talis inq̄sitiuit bec et illa. z Et inue. ratio-
 nē quam adhuc querit anima mea. quā quāto quis p̄? stu-
 det in aliq̄ scientia. tanto desiderat acq̄sire perfectius.

Et nō inuent. i. v̄sc̄ ad p̄fectū. qz nulla res q̄tū ad oīm
 eius p̄ditionē p̄ p̄fecte sciri p̄ humanā inuestigationem. si-
 cut dicitur s̄. j. ca. sup̄ illud. Et sic res difficiles. nec p̄t
 hō eas explicare sermone. Consequētē d̄f d̄t ad p̄posi-
 tū ostendēs qd̄ inuenit de v̄tute d. b Virū de mille v̄nū
 repperit. i. virtuosum
 et senex qz de v̄tute
 valde paucis inuenit
 unū virtuosū respectū
 deficientiū a v̄tute si
 cur dicitur est s̄. j. cap.
 Stultoz infinit⁹ est
 numer⁹ Per talē mo-
 dū loquēdi d̄f comū-
 nit de p̄dite raro re-
 p̄ta i aliq̄ specie. De
 mille v̄x inuenietur
 vna res talis.
 c Mulierē ex om̄i
 b⁹ nō inuent. i. aliq̄
 v̄tuosam. nō ē tñ per
 h̄ intelligendū qz nul-
 la sit v̄tuoza. h quā
 pauce sūt v̄tuoze re-
 spectu v̄roz. sicut d̄f
 cōiter nullū eē in ec-
 clesia. qñ valde pau-
 ci s̄ sibi respectu mul-
 titudinis q̄ solet con-
 uentire. Et p̄ talē mo-
 dū d̄f. ij. p̄b̄. qz illud
 qd̄ modicū est q̄si nī
 h̄l computatur.

Solūmō. h p̄nt̄ ostidit v̄nū p̄uentū difficultas attingendū
 v̄tutē. sc̄do ex h̄ infert qd̄ p̄clusionē sibi. Quis talis. l ir-
 ca p̄mū dicit. d Solūmō h inue. i. de causa dicte diffi-
 cultatis. e qz fecerit de hominē rectū. In p̄ma ei ho-
 minis p̄ditione de? fecit adā p̄fectū in scientijs et v̄tutib⁹.
 creauit em̄ eū in iusticia originali et in p̄fectione q̄ p̄ntre
 p̄t humane nature in p̄nti v̄ta. filij autē si fuissent ab eo p̄-
 geniti i statu illo nō fuissent nati sic p̄fecti in corpe. nec in
 p̄ditionib⁹ anime. tñ fuissent nati in recitidine naturali. p̄
 quā nulla rebellio eēt i v̄tutib⁹ sensitiuis ad ratiōē. et sic ac-
 q̄sitiuē scientias et v̄tutes sine difficultate. f Et iperē.
 i. difficultatib⁹ circa acq̄sitiōē sciāz et v̄tutū. qz ipō peccā-
 te in penā h̄ subtracta ē original iusticia a tota natura hūa-
 na et q̄ subtractōe secuta ē rebellio corpis ad aiam et oim̄
 v̄tutū inferiorū ad partē anime superiorē. et ex h̄ causat dif-
 ficultas acq̄rendi sciētias et v̄tutes. g Quis talis h in-
 fert p̄clusionē ex dicitis. qz ex q̄ tāta ē difficultas attingēdi
 v̄tutes intellectuales et morales. ille q̄ attingit ē valde ex-
 cellens inter hoies ideo dicit. g Quis tā. i. sic app̄clā-
 dus inter homines. h Et tā. ē. i. v̄tuozius v̄tute morali et
 intellectuāli. i Et q̄s cog. rē. l. occulti. q. d. null⁹. nisi sapi-
 ens dico mō. sicut p̄z de daniele q̄ exposuit nabucho. som-
 nia et ip̄i bathasar sc̄pturā in pariete exarata d̄ an. v. Et qz
 dispositio mētis magis relucet in facie in q̄ vigēt om̄s sen-
 sus. ideo subdit in eodē vsu in hebreo. k Sapientia ho-
 rē. vnde d̄ Eccl. xij. Ab occurru faciei cognoscit sensatus
 l Et potentissim⁹ faciem illius cōmutabit. i. in resurrectio-
 ne quādo sibi dabit faciem gloriosam.

Capitulum vij.
 Bo os regis obseruo. Post q̄ salomon induxit
 ad virtutem. h̄c consequenter inducit ad man-
 datoy dei obseruationē. qz disponit ad beatitu-
 dinē Math. xij. Si vis ad vitā ingredi serua mandata.
 et diuidit in duas p̄tes. qz p̄mo inducit ad obseruandū mā-
 data. secūdo circa h̄ remouet impedimenta. ibi. Dia. Pri-
 ma in duas quā p̄mo inducit ad mandatorum obseruati-
 onem. secūdo ad huius obseruationis acceleratiōē. ibi.
 P̄mni negotio. Prima in duas fm̄ duas ratiōnes quos

θεοῦ οὐ σὺ λώμα ἄφρον ἐφούδ. καὶ ὁ λαὸς οὐκ ἦδεν ὅτι
 πεπρόθυμα ἰωνάθαν καὶ ἀνὰ μέσον τῆς διακείσεως
 οὐ ἐζήτει ἰωνάθαν διαβῶμαι εἰς τὴν ὑπόστασιν τῆν ἄλ
 λοφύλων, καὶ ὁ λαὸς πέτραις ἠὲ ἐκ τῆς πύργου του
 καὶ ὁ λαὸς τῆς πέτραις ἐκ τῆς πύργου του του. ὄνομα τῶ
 ἐπὶ μωσῆς καὶ ὄνομα τῶ ἄλλω σενά. ἡ ὁδὸς ἡ μία
 ἀπὸ βορρᾶ ὄρξο μωσῆς μαχίμας. καὶ ἡ ὁδὸς ἡ ἄλλη ἀπὸ
 νότου ὄρξο μωσῆς γαβέ. καὶ εἶπεν ἰωνάθαν πρὸς τὸ πει
 θέειεν τὸ αἶρον τὰ σκῆνη αὐτῶ. διότι καὶ διαβῶμαι
 εἰς μεσσηβ τῆν ἀποδιδιμήτων ἰουδαίων. εἴτε ποιήσει κύ
 ριος ἡ μὲν ὅτι οὐκ ἔστι τῶ κυρίου σιωπῶν μωσῆς σὺ ζεν
 ἢ οὐ φησὶς ἢ οὐ ὁ λόγος. καὶ εἶπεν αὐτῶ τὸ αἶρον τὰ
 σκῆνη αὐτῶ. ποίει πᾶν ὅ ἐάν ἡ καρδίᾳ σου ἐκκλίνη.
 ἰδὲς ἐγὼ μὲν σὺ εἶμι. ὡς ἡ καρδίᾳ σου καρδίᾳ μου.
 καὶ εἶπεν ἰωνάθαν ἰδοὺ ἡμεῖς διαβαίνομεν πρὸς τοὺς
 ἀνθρώπους καὶ κατὰ κυλιθησόμεθα πρὸς αὐτοὺς. καὶ
 εἴτε πᾶς δὲ εἴπωσι πρὸς ὑμᾶς ἀπόστητε καὶ εἰς ἀναγεί
 λωμεν ὑμῶν, καὶ σπῆσόμεθα ἐφ' ἑαυτοὺς, καὶ οὐ μὴ ἀνα
 βῶμεν ἐπ' αὐτῶ. καὶ εἶπεν τὰ δὲ εἴπωσι πρὸς ὑμᾶς ἀνά
 βητε πρὸς ὑμᾶς, καὶ ἀναβησόμεθα ὅτι παραδέσκειεν
 αὐτοὺς ἢ εἰς χεῖρας ἡ μῶν. ἔδωκε ἡμῶν τὸ σημεῖον.
 καὶ εἰσπύθη ἀμφὸς τῶν εἰς μεσσηβ τῶν ἀλλοφύλων.
 καὶ λέγουσιν οἱ ἀλλοφύλοι. ἰδοὺ ἐβραῖοι ἐκ πόρθου
 ταί ἐκ τῆν φωνῶν αὐτῶν οὐ ἐκρύβησαν ἐκεί.
 καὶ ἀπεκείθησαν οἱ ἀνθρώποι μεσσηβ πρὸς τὸς
 ἰωνάθαν καὶ πρὸς τὸν αἶρον ταί σκῆνη αὐτῶ καὶ λέ
 γουσι. ἀνάβητε πρὸς ὑμᾶς, καὶ γινώσκουμεν ὑμῶν ῥή
 μα. καὶ εἶπεν ἰωνάθαν πρὸς τὸν αἶρον ταί σκῆνη αὐ
 τῶ. ἀνάβηθι ὅτι ὁπίσωμον ὅτι παραδέσκειεν αὐτοὺς κύ
 ριος εἰς χεῖρας ἰσραὴλ. καὶ ἀνέβη ἰωνάθαν εὐθὺς τὰς
 χεῖρας αὐτῶ, καὶ εὐθὺς τὸν πᾶσαι αὐτῶ ὁ αἶρον ταί
 σκῆνη αὐτῶ ὅπισθεν αὐτῶ. καὶ ἐπέβλεψαν κατὰ πρό
 σωπον ἰωνάθαν, καὶ ἐπὶ ταί φων αὐτῶ. καὶ ὁ αἶρον
 ταί σκῆνη αὐτῶ ἐπέβλεψεν ὅπισθεν αὐτῶ. καὶ ἐβλήθη
 ἡ πύργου ἡ πρῶτη ἠὲ ἐπὶ ταί φων ἰωνάθαν καὶ οὐ αἶ
 ρων ταί σκῆνη αὐτῶ ὡσεὶ ἐκροσιν ἀνθρώπων. οὐ βολίσι
 καὶ οὐ περὶ βόλοις καὶ οὐ κὸς ἀπὸ τῶ πρῶτου. καὶ ἐ
 βλήθη ἐκαστος αὐτῶ πᾶσαι μεσσηβ καὶ οὐ ἀγρῶ. καὶ
 πᾶς ὁ λαὸς ὁ οὐ μεσσηβ καὶ οἱ διαφθέρωντες ἕβησαν
 ἢ γῆ καὶ ἐβλήθη ἐκαστος πᾶσαι κυρίου. καὶ εἰδὼς
 οἱ σκῆνη τῶ σκούλ οὐ γαβὰ βουκίαν. καὶ ἰδοὺ ἡ
 πᾶσαι μεσσηβ τεταραγμένον εὐθὺς καὶ εὐθὺς. καὶ εἶπε
 ἔδωκε τῶ λαῶ τῶ μετ' αὐτῶ. ἐπισκέψασθε δὴ ἡ ἰδοὺ τε
 τῆς πεπρόθυμα ἕβη ὑμῶν. καὶ ἐπεσκέψαντο καὶ ἰδὲ
 οὐ χθὲς σκετο ἰωνάθαν ὁ αἶρον ταί σκῆνη αὐτῶ. καὶ εἶ
 πε σαβ τῶ ἀγρῶ. προσεγγί. τῶ ἐφούδ. ὅτι ἠὲ ἡ με
 σωρὸς τῶ θεοῦ οὐ τῆ ἡμῶν ἐκείνη εὐώπιον ἰσραὴλ. καὶ
 ἐβλήθη ὡς λακίαι σαμουὴλ πρὸς τὸν ἰδρῆα. καὶ ὁ ἡ
 ρος οὐ τῆ πᾶσαι μεσσηβ τῶ ἀλλοφύλων ἐπὶ τῶ πο
 ρθῶμονος καὶ ἐβλήθη καὶ εἶπε σαούλ πρὸς ῥῆς
 ἰδρῆα. σιωπάγε τὰς χεῖρας σου. καὶ αἰεθὶ σαούλ
 καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτῶ. καὶ ὄρξονταί εἰς τῶ πο
 ρθῶμον. καὶ ἰδοὺ ἐβλήθη ῥομφαία ἀνθρώπος εὐθὺς ῥῆς
 πᾶσαι μεσσηβ. σὺ γὰρ εἰς μέγαλη σφόδρα καὶ οἱ ἰδοὺ

λοι οἱ ὄντες ἐχθρὸς καὶ τῆν ἡμῶν μετ' αὐτῶ ἄλ
 λοφύλων οἱ ἀναβαίνοντες οἱ εἰς τῶ πᾶσαι μεσσηβ, ἔπε
 σφόδρα καὶ αὐτοὶ εἶναι μετ' ἰσραὴλ μετ' αὐτῶ
 καὶ ἰωνάθαν καὶ πᾶσαι ἀνὴρ ἰσραὴλ οἱ κρυπτόμενοι οὐ
 φῶρε ἐφραὶμ ἠκούσαν ὅτι περὶ γασιν οἱ ἀλλοφύλοι.
 καὶ σιωπάγουσι καὶ αὐτοὶ ὁπίσω αὐτῶν εἰς πόλεμον.
 καὶ ἔσωσε κύριος οὐ τῆ ἡμῶν ἐκείνη ἡ ἰσραὴλ. καὶ
 ὁ πόλεμος ἐβλήθη τῶ λαῶ μεσσηβ. καὶ πᾶς ὁ λαὸς ἠὲ
 σαούλ ὡς δέη. χαλκίαν ἀνθρώπων. καὶ ἠὲ ὁ πόλεμος
 διεσπάρη εἰς ὄλλω τῶ πόλιν οὐ τῶ φραὶμ.
 καὶ σαούλ ἡ γῆ ὄνησεν ἀγνοίαν μετ' αὐτῶ οὐ τῆ ἡμῶν ἐ
 κείνη. καὶ ἀρᾶται τῶ λαῶ λέγων. ἐπιπύρατος ὁ
 ἀνθρώπος ὅς φράγηται ἀρῶν. εἰς ἀπὸ φρα. καὶ ἐκ δὴ
 σω τὸν ἐχθρὸν μου. καὶ εἰδὼς τὸ πᾶς ὁ λαὸς ἀρῶν.
 καὶ πᾶσαι ἡ γῆ ἠέσθη. καὶ ἰδοὺ σφοδρῶς ἠὲ μελισσῶν
 νος κατὰ πρόσωπον τῶ ἀγρῶ. καὶ εἰσπύθη ὁ λαὸς
 εἰς τῶ μελισσῶν. καὶ ἰδοὺ ἐπὶ τῶ λαῶν. καὶ οὐκ ἠὲ
 ἐπὶ τῶ φων τῶ χεῖρας αὐτῶ εἰς τὸ σῶμα αὐτῶ. ὅτι ἐφο
 βήθη ὁ λαὸς τὸν ὄρξον κυρίου. καὶ ἰωνάθαν εἰς ἡκνήθη
 οὐ τῶ ὄρξον τῶν πᾶσαι μεσσηβ τὸν λαόν. καὶ εἶπε
 τῶν ἀνθρώπων τῶ σκῆνη αὐτῶ τῶ οὐ τῶ χεῖρας αὐτῶ
 καὶ ἐβλήθη αὐτῶ εἰς τὸ κύνειον τῶ μελισσῶν. καὶ
 ἰδὲ χεῖρας αὐτῶ εἰς τὸ σῶμα αὐτῶ. καὶ ἀπέβλεψαν οἱ ὀφθαλ
 μοὶ αὐτῶ. καὶ ἀπέκείθη εἰς τὸν λαόν καὶ εἶπε.
 ὄρξοντες ὄρξοντες τὸν λαόν ὁ πᾶσαι μεσσηβ. εὐθὺς
 καὶ τῶ φρατος ὁ ἀνθρώπος ὅς φράγηται ἀρῶν σήμερον.
 καὶ εἶπε ἠὲ ὁ λαὸς καὶ ἔγνω ἰωνάθαν καὶ εἶπε.
 ἀπήλλαξεν ὁ πᾶσαι μεσσηβ τῶ γῆν. ἰδοὺ δὴ εἶδον οἱ
 ὀφθαλμοὶ μου ὅτι ἐγλυσόμενον βραχὺ τῶ μελισσῶν
 τῶ ἰσραὴλ. ὅτι ἐφραὶμ ἔδωκεν σήμερον ὁ λαὸς τῶ σκῆ
 νων τῶ ἐχθρῶν αὐτῶ ὡν ὄνησεν ὅτι ἠὲ αὐτῶ μελῶν
 ἠὲ πᾶσαι μεσσηβ τοῖς ἀλλοφύλοις. καὶ ἐπὶ ταί φων οὐ
 τῶ ἡ
 μῶν ἐκείνη ἐκ τῶν ἀλλοφύλων πᾶσαι μεσσηβ.
 καὶ εἶπε σαούλ ὁ λαὸς σφόδρα καὶ ὄρξοντες ὁ λαὸς εἰς
 τὰ σκῆνη. καὶ ἔλαβον ὁ λαὸς ποίμνια καὶ βουκόλια.
 καὶ τέκνα βοῶν καὶ σφραγῶν εὐθὺς τῶ γῆν καὶ ἠέσθη
 ὁ λαὸς τῶ τῶ ἀμῶν. καὶ ἀπηγγέλη τῶ σαβλ λέ
 γοντες. ὅτι λαὸς ἡμαρτήθη καὶ κύνειον. φρατων τῶ φῶ
 αἶματι. καὶ εἶπε σαβλ. ἐκ γὰρ δὲ μὴ κυλίσατε μοι λίθον
 οὐ ταύθα μέγαν. καὶ εἶπε ἔδωκε. διασπάρητε οὐ φῶ
 λαῶ
 καὶ εἶπε αὐτοῖς προσεγγί. οὐ ταύθα τὸν μόρον
 αὐτοῦ ἐκαστος ὑμῶν. καὶ ἐκαστος τὸ πρὸς ὄρατον αὐτοῦ.
 καὶ σφραγῶν εὐθὺς τῶ ἰδοὺ τῶ λίθου καὶ φράγηται αὐ
 τῶ, καὶ οὐ μὴ ἀμαρτήθη τῶ κύνειον τῶ εὐθὺς τῶ τῶ
 ἀμῶν. καὶ προσεγγί. ὁ λαὸς ἐκαστος τῶ οὐ τῶ χεῖρας
 αὐτῶ τῶ νύκτα καὶ ἐσφραγῶν ἐκεί. καὶ ὠκοδόμησεν
 ἐκεί σαβλ θυσιάζον τῶ κύνειον. καὶ εἶπε σαούλ.
 οἶκον δὲ μῶσαι θυσιάζον τῶ κύνειον. καὶ εἶπε σαούλ.
 κατὰ βῶμαι ὁπίσω τῶ ἀλλοφύλων τῶ νύκτα καὶ
 διαρπῶσαι οὐ αὐτοῖς εἰς διαφραῶν ἡ ἡμῶν καὶ
 μὴ ἔσθλαίπω μεν οὐ αὐτοῖς ἀνθρώπων. καὶ εἶπεν πᾶσαι
 τῶ ἀνθρώπων οὐ αὐτοῖς ἰδοὺ τῶ ἡμῶν. καὶ εἶπεν οἱ δρῶντες.
 προσεγγί. εὐθὺς τῶ πᾶσαι μεσσηβ τῶν θεῶν. καὶ ἐπὶ τῶ σα
 βλ τῶ θεῶν εἰ κατὰ βῶμαι ὁπίσω τῶ ἀλλοφύλων. εἰ ποῖρα
 εὐθὺς αὐτοῖς εἰς χεῖρας ἰσραὴλ. καὶ οὐκ ἀπέκείθη

1. xxx. c. natione replesti me. Quare factus est dolor meus perpetuus et plaga mea desperabilis reuiv curari: facta est mihi quasi mendacium aquarum infidelium. Propter hoc hec dicit dominus. Si conuerteris, conuertam te, et ante faciem meam stabis: et si separaueris pretiosum a vili: quasi os meum eris. conuertentur ipsi ad te, et tu non conuerteris ad eos. Et dabo te populo huic in murum eremum, fortem: et bellabunt aduersum te, et non preualebunt: quia ego tecum sum ut saluem te, et eruam te, dicit dominus, et liberabo te de manu pessimorum, et redimam te de manu fortium.

De futura calamitate indeorum: de populo christiano venturo ex gentibus. Caput. xvij.

Factum est verbum domini ad me dicens, Non accipies uxorem, et non erunt tibi filii et filie in loco isto. Quia hec dicit dominus super filios et filias, qui generantur in loco isto: et super matres eorum qui genuerunt eos: et super patres eorum, de quorum stirpe sunt nati in terra hac. Ad mortem egrotationum morientur: non plangentur, et non sepelientur in sterquilinum super faciem terre erunt, et gladio et fame consumentur, et erit cadaver eorum in escam volatilibus celi, et bestis terre. Hec enim dicit dominus, Ne ingrediaris domum conuiuium, neque yadas ad plangendum, neque consoletis eos: quia abstuli pacem meam a populo isto, dicit dominus misericordiam et miserationes. Et morientur grades, et parui in terra ista: non sepelientur neque plangent, et non se incidet: neque caluitium fiet pro eis, et non franget inter eos lugentium panem ad consolandum super mortuo: et non dabunt eis potum calicis ad consolandum super patre suo et matre, et domum conuiuium non ingrediaris, ut sedearis cum eis, et comedas et bibas: quia hec dicit dominus exercituum deus Israel, Ecce ego auferam de loco isto oculos vestros, et in diebus vestris vocem gaudij, et vocem leticie, vocem sponsi et vocem sponse, et cum annuntiaueris populo huic omnia verba hec et dixerint tibi, Quare locus tuus est dominus super nos omne malum grade istud: qui iniquitas nostra: aut quod peccatum nostrum quod peccauimus domino deo nostro: Dices ad eos, Quia dereliquerunt me patres vestri, ait dominus: et abierunt post deos alienos, et seruiuerunt eis, et adorauerunt: et me dereliquerunt et legem meam non custodierunt. Sed et vos per operati estis sicut patres vestri. Ecce enim ambulat vnusquisque post prauitatem cordis sui mali, ut me non audiat, et effugiat vos de terra hac in terra quam ignoratis vos et patres vestri: et seruietis ibi dijs alienis die ac nocte, quod non dabunt vobis requiem. Propterea ecce dies veniunt dicit dominus, et non dicetur vltra, Viuit dominus qui eduxit filios Israel de terra Egypti: sed, Viuit dominus qui eduxit filios de terra aquilonis, et de vniuersis terris ad quas eieci eos et reducam eos in terram suam, quam dedi patribus eorum. Ecce ego mittam piscatores multos dicit dominus, et piscabunt eos. Et post hec mittam eis multos venatores: et venabunt eos de omni monte et de omni colle, et de cauernis petrarum: quia oculi mei sunt super omnes vias eorum: non abscondi te a facie mea, et non fuit occultata iniquitas eorum ab oculis meis, et reddam primum duplices iniquitates et peccata eorum: quia contaminauerunt terram meam in morticinis idolorum suorum et abominationibus suis impleuerunt hereditatem meam. Dne fortitudo mea, et robur meum et refugium meum in die tribulationis: ad te gentes venient ab extremis terre et dicent, Vere me dicit dominus possederunt patres nostri, vanitatem que eis non profuit. Nunquid faciet sibi homo deos, et ipsi non sunt dii: Idcirco ecce ego ostendam eis per vicem hanc, ostendam eis manum meam et virtutem meam: et scient quod nomen mihi dominus.

De obstinatione indeorum: maledicuntur qui confidunt in homine: benedicuntur qui confidunt in domino deo: de peccato diabolico. de iprecatione Jeremie super populum peccatorem. de patientia: de obseruatione sabbathi. Ca. xvij.

Ecce enim dicit dominus, Maledicuntur qui confidunt in homine: benedicuntur qui confidunt in domino deo: de peccato diabolico. de iprecatione Jeremie super populum peccatorem. de patientia: de obseruatione sabbathi. Ca. xvij.

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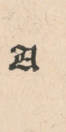
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titudinem tuam: et omnes thesauros tuos in directionem dabo, excelsa tua propter peccata in vniuersis finibus tuis, et relinqueris sola ab hereditate tua quam dedi tibi et seruire te faciam inimicis tuis in terra quam ignoras: quoniam ignem succendisti in furore meo: usque in eternum ardebit. Hec dicit dominus. Maledictus homo qui confidit in homine, et ponit carnem brachium suum a domino: recedit cor eius. Erunt enim quasi mirice in deserto, et non videbit cum venerit bonum: sed habitabit in siccitate in deserto in terra saluginis et inhabitabili. Benedictus vir qui confidit in domino et erit dominus fiducia eius, et erit quasi lignum quod transplantat super aquas, quod ad humorem mittit radices suas: et non timebit cum venerit aestus: et erit folium eius viride et in tempore siccitatis non erit sollicitum, nec aliquando desinet facere fructum. Prauus est cor omnium et inscrutabile: quis cognosceret illud? Ego domini scrutans cor et probans renes: qui do vnicuique iuxta viam suam et iuxta fructum adinventionum suarum. Perdit fons quod non peperit: fecit diuitias et non in iudicio: in dimidio dierum suorum derelinquet eas, et in nouissimo suo erit insipiens. Solum glorie altitudinis a principio, locus sanctificationis nostre expectatio Israel. Dne omnes que te derelinquunt, confundentur, recedentes a te in terra describentur: quoniam dereliquerunt venam aquarum viuentium domini. Sana me dne, et sanabor: saluum me fac, et saluum ero: quoniam laus mea tu es. Ecce ipsi dicunt ad me, Ubi est verbum domini: veniat, et ego non sum turbatus, te pastorem sequens: et diem hominis non desideravi tu scis. Quod egressus est de labijs meis rectum in conspectu tuo fuit. Non sis tu mihi formidini spes mea tu in die afflictionis. Confundatur qui me persequuntur et non confundar ego: paueat illi, et non paueat ego. Induc super eos diem afflictionis, et duplici contritione coterere eos. Hec dicit dominus ad me, Uade, et sta in porta filiorum populi per quam ingrediuntur reges Iuda, et egrediuntur: et in cunctis portis Ierusalem: et dices ad eos, Audite verbum domini reges Iuda, et omnes Iuda, cunctique habitatores Ierusalem qui ingredimini per portas istas. Hec dicit dominus, Custodite animas vestras, et nolite portare pondera in die sabbathi: nec inferatis per portas Ierusalem et nolite eicere onera de domibus vestris in die sabbathi, et omne opus non facietis. Sanctificate diem sabbathi sicut precepi patribus vestris. Et non audierunt, nec inclinauerunt aurem suam: sed indurauerunt ceruicem suam ne audirent me, et me acciperent disciplinam, et erit si audieritis me dicit dominus, ut non inferatis onera per portas ciuitatis huius in die sabbathi: et si sanctificaueritis diem sabbathi ne faciatis in eo omne opus: ingredientem per portas ciuitatis huius reges et principes sedentes super solium David, et ascendentes in curribus et equis, ipsi et principes eorum viri Iuda, et habitatores Ierusalem, et habitabit ciuitas hec in sempiternum, et veniet de ciuitatibus Iuda, et de circuitu Ierusalem, et de terra Benjamin, et de capestribus, et de montibus, et ab austro, portantes holocaustum, et victimam, et sacrificium: et thus, et inferent oblationem in domum domini. Si autem non audieritis me, ut sacrificetis diem sabbathi et ne portetis onus, et ne inferatis per portas Ierusalem in die sabbathi: succendam ignem in portis eius, et deuorabit domos Ierusalem, et non extinguetur.

Constituitur propheta quia sumus vasa figuli: dominus malos frangit sicut figulus lutum: de passione christi sub figura psecutionis eius: et ultione in indeos. Cap. xvij.

Verbum quod factum est ad Jeremiam a domino, dicens, Surge et descende in domum figuli et ibi audies verba mea. Et descendi in domum figuli, et ecce ipse faciebat opus super rotam. Et dissipatum est vas quod ipse faciebat e luto, manibus suis: conuersusque fecit illud, vas alterum, sicut plauerat in oculis eius ut faceret. Et factum est verbum domini ad me, dicens, Nunquid sicut figulus iste, non potero vobis facere domus Israel, ait dominus: Ecce

A



B

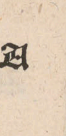
5. v. c.

5. vij. f.

1. xxij. b.

D

A



1. xvij. a

B

ps. j. a.

ps. vij. c. 1. regum xvj. b.

C

D

A

Roma. ix. d. Isa. xlv. b.

Der Prophet

Das Achte Capitel.

Er spottet der
Assyrer/ das sie
würden für Jeru-
salem kommen / vñ
doch mit scham
den danon ziehen.
4. Reg. 19.

(Bund)
Das Jüdische
volck trawete
Gott nicht / vñ
machete Bund
mit den Heiden
vmbher / welche
doch ire Feinde
waren.

(Binde)
Das Gesetz blei-
bet vñ verstanden
vñ vñ erfüllt/
wo nicht der glau-
be ist / der zu Chri-
stus Jünger ma-
chet. Ebre. 2.

(Disputten)
Die da Flug sein
wollen / vñ mit
vernunft die
Schrift meistern

Weid böse jr Völcker / vñ gebt doch die flucht. Höret jrs alle die jr in fernen landen seid: Küsstet euch / vñ gebt doch die flucht / Lieber küsstet euch / vñ gebt doch die flucht. Beschließet einen Rat / vñ werde nichts draus. Beredet euch / vñ es bestehe nicht / Denn hie ist Immanuel.

Denn so spricht der HERR zu mir / als fasset er mich bey der Hand / vñ vñterweiset mich / das ich nicht sol wandeln auff dem wege dieses Volcks / vñ spricht / Ir solt nicht sagen / Bund. Dis Volck redet von nichts / denn von Bund. Fürchtet jr euch nicht also / wie sie thun / vñ lasset euch nicht graven. Sondern heiliget den HERRN Zebaoth / den lasset ewer furcht vñ schrecken sein / So wird er eine heiligung sein. Aber ein Stein des anstossens / vñ ein fels des ergernis / den zweien Heusern Israels / zum strick vñ fall den Bürgern zu Jerusalem / das jr viel sich dran stossen / fallen / zubrechen / verstrickt vñ gefangen werden.

Luce 20
1. Pet. 2.
Roma. 9.

Binde zu das Zeugnis / versiegele das Gesetz auff meine Jünger. Denn ich hoffe auff den HERRN / der sein Andlitz verborgen hat für dem Hause Jacob / Ich aber harre sein. Sihe / hie bin ich vñ die Kinder / die mir der HERR gegeben hat / zum zeichen vñ Wunder in Israel / vom HERRN Zebaoth / der auff dem berge Zion wonet.

Wenn sie aber zu euch sagen / Ir müisset die Warsager vñ Zeichender fragen / die da schwezen vñ disputirn (solt jr sprechen) Sol nicht ein Volck seinen Gott fragen? Ists billicher / die Todten fragen denn die Lebendigen? Ja nach dem Gesetz vñ zeugnis. Werden sie das nicht sagen / so werden sie die Morgenröte nicht haben / Sondern werden im Lande vmbher gehen / hart geschlagen vñ hungerig. Wenn sie aber hunger leiden / werden sie zürnen vñ fluchen irem Könige vñ irem Gotte. Vñ werden vber sich gassen / vñ vñter sich die Erden ansehen / vñ nichts finden denn trübsal vñ finsternis / Denn sie sind vertunckelt in angst / vñ gehen jre im finstern. Denn es wird wol ein ander Tunckel sein / das jnen angst thut / denn zur vorigen zeit war / da es leicht zu gieng im lande Sebulon vñ im lande Naphthali / vñ hernach schwerer ward am wege des Meeres / dis seid des Jordans an der Heiden grenze.

Psal. 39.

Matth. 4.

Das Neunde Capitel.

Als Volck so im finstern wandelt / sihet ein grosses Liecht / vñ vber die da wonen im finstern Lande / scheint es Helle. Du machest der Heiden viel / damit machestu der freunden nicht viel. Für dir aber wird man sich frewen / wie man sich frewet in der Erndte / Wie man frölich ist / weñ man Beute austheilet. Denn du hast das Joch jrer Last / vñ die Rute jrer Schulter / vñ den Stecken jres Treibers zubrochen / wie zur zeit Midian. Denn aller Krieg mit vngestüm vñ blutig Kleid / wird verbrand vñ mit feure verzeret werden. **DEIN VAS IST EIN KJAD GEBO-
REN / EIN SON IST DAS GEBORN** / Welchs Herrschafft ist auff seiner Schulter / vñ er heisst / Wunderbar / Kat / Krafft / Held / Ewig vater / Friedefürst. Auff das seine Herrschafft gros

Jud. 7.

Luce 1.

stranger calleth to the for, that all nacpons of the erth mape knowe thy name, to feare the as do thy people Israel, and that it mape be knowe that this house which I haue buylt is calles after thy name.

And when they go out to battell agaynst their enemyes whether soeuer thou shalt send them, & shall praye vnto the Lorde to warde the cytie which thou hast chosen and towarde the house that I haue buylt for thy name: heare thou their prayers and supplications, vp to heauen, and iudge their cause.

And finally when they shall haue spuned agaynst the (for there is no man that spinneth not) & thou art angrye with them and hast deliuered the to their enemyes, that they be carryed awaye prisoners vnto the land of their enemyes, whether ferre or neare, yett of they turne agayne vnto their hertes in the lande where they be in captiuite, and retene and praye vnto the in the lande of them that holde the captiue, sayinge: we haue spuned & haue done wretchedlye & haue trespassed, & so turne agayne vnto the with all their hertes and all their soules in the land of their enemyes which holde them captiue, and praye vnto the, towarde the land which thou gauest vnto their fathers, & towarde the cytie which thou hast chosen, and house which I haue buylt for thy name: then heare thou their prayer & supplication vp to heauen thy dwelling place, & iudge their causes, and be mercifull vnto thy people that haue spuned agaynst the, and vnto all their trespace that they haue trespassed agaynst the, and get the fauoure in the syght of them that hold them captiue that they maye haue compassyon on them. For they be thy people and thyne inheritaunce whiche thou broughtest oute of Egypte, from the forname of pion. And let thine eyes be open vnto the prayer of thy seruante, & vnto the prayer of thy people Israel, to hearken vnto them, in all that they call vnto the for. For thou dydeste separat them, to be thine inheritaunce, aboue all the nacpons of the earthe, as thou saydeste by the hande of Moses thy seruante, when thou broughtest oure fathers oute of Egypte the Lorde Jehouah.

Deuter. iij.

And when Salomon had made an ende of prayinge all thys prayer & supplicacyn vnto the Lorde, he arose before the aultare of the Lorde, & from kneeling on hys knees, and stretchynge of hys handes vp to heauen and stode, & blessed all the congregacion of Israel wth a loud voyce, sayinge: Blessed be the Lorde that hath geuen rest vnto hys people Israel according to all thit he promysed, *so y there is not one worde escaped of all the good promyses which he promysed by the hande of Moses hys seruante. And the Lorde oure God be wth vs, as he was wth our fathers, and forsake vs not neyther leue vs, but that he bryng oure hertes vnto him, to walcke in all hys wayes, and to kepe hys commaundementes, ordinaunces and customes whiche he com-

Reg. iij. d

manded oure fathers. And these my wordes which I haue prayed before the Lorde, be nye vnto the Lorde oure God daye and nyghte, y he defende the cause of hys seruante and of hys people Israel euermore, that all nacpons of the earth mape knowe that the Lorde, he is God and none but he. And I praye God that poure hertes mape be founde wth the Lorde oure God, to walcke in hys ordinaunces and to kepe hys lawes, as we do thys daye. And the kyng and al Israel wth him, offered offerpuges before the Lorde. *And the peace offerpuges that Salomon offered vnto the Lorde, were. xxij. thousand oxen & an hundred and twente thousand shepe. And so the kyng and al the chyldren of Israel dedicated the house of the Lorde. And the same daye the kyng halowed the mydle of the court that is before the house of the Lorde: for there he offered burnt offerpuges & meate offerpuges, & the fat of the peace offerpuges, because the brazen aultare that was before the Lorde, was to litle to receyue the burnt offerpuges & meate offerpuges, and the fat of the peace offerpuges.

And Salomon helde that same tyme an hys feast & all Israel wth hym, a myghty congregacyn, euen from the coastes of Semath vnto the ryuer of Egypte, before the Lorde oure God, seven dayes & yett seuen dayes, that is xiiii. dayes. And the vij. daye he sente the people awaye. And they blessed the kyng and went vnto their tentes ioyfullye & glad in herte for all the goodnesse that the Lorde had shewed vnto Dauid hys seruant and to Israel hys people.

ii. Par. vij.

The Lorde appeareth the second tyme to Salomon Salomon geueth comys to Hiram. The Cananites be come to reparare the temple of Hiram for goulde. He buyldeth many cyties.



And when Salomon had finished the buyldynge of the house of the Lorde, and of the kynges palace, and of all that hys desire & luste was to make: the Lorde appered vnto him agayne, as he appered to him at Gabaon. And the Lorde sayde vnto hym: I haue hearde thy prayer and intercessyn that thou madest before me, & haue halowed thys house which thou hast buylt, to put my name there for euer, and myne eyes and myne herte shall be there perpetuallye. And of thou wylte walcke before me, as Dauid thy father walched, in purenesse of herte & plapnesse, to do all that I haue commaunded the, and shalt kepe myne ordinaunces & customes: then I wil establish the seate of thy kyngdome vpon Israel for euer, as I promysed to Dauid thy father, sayinge: *Thou shalt not be wthoute one or other vp on the seate of Israel.

ii. Par. vij. c.

ii. Reg. h. a

But and of pe and poure chyldren shall turne away from after me, and shall not kepe myne ordinaunces whiche I haue set before you, but shall go, & serue other Goddes and bowe

ii. Paralipomenon.

their goodes, and with a perfect hearte they offered vnto the lord. And Dauid the kyng reioysed with greate gladnesse. And Dauid blessed the Lorde before all the congregacion, and sayd: Blessed be thou lord God of Israel our father, fro euer & for euer. Thyne (O Lorde) is greatnesse and power, glorie, victorie and prayse: for all that is in heauen and in earthe, is thine: and thine is the kyngdom (O Lorde) and thou excellest aboue al, euen as h head of al. And richesse & honour come of the, and thou reygnest ouer all, and in thine hande is power and strength, and in thine hande it is to make greate, and to gyue strength vnto all. And now our God, we thanke the, & prayse thy glorious name. But who am I: and what is my people, & we should enforce oure selues to gyue these thynges so willingly: But al thynges come of thee: and of that whiche we receiued of thine hande, we haue gyue the. * For we be but straungers before the, and sojourners as were al oure forefathers. Oure dayes on the earthe also are but as a * shadowe, and there is none abydyng. O lorde our God, all this stuffe h we haue prepared to bulde the an house for thyne holy name, commeth of thine hande, & is all thine. (I wote also my God) that thou triest the heartes, & hast pleasure in vnfaynednesse. And in the vnfaynednes of myne herte, I haue willingly offered all these thynges. And nowe haue I sene thy people whiche are founde here, to offre vnto the willingly & with gladnesse. O lord God of Abraham, Isaac, and of Israel, oure fathers, kepe this for euer as the begynning of the thoughtes of the herte of thy people, & prepare their hertes vnto thee. And gyue vnto Salomon my sonne a perfecte herte to kepe thy commaundementes, thy testimonies, and thy statutes, and to do all, and to bulde the house, for the whiche I haue made prouision. And Dauid sayde to al the cōgregacion: Now blesse h lord your God. And all the congregacion blessed the lord God of their fathers, & bowed downe their heades, and worshipped the Lord and the kyng. And they offered offrynges vnto the Lord. And on the morowe after the sayd daye, they offered burnt offrynges vnto the lord, euen a thousande yong oren, a thousande frammes, and a thousande sheepe, with their dynkoffrynges. Many sacrifices offered they for all Israel, & dyd eate and dynke before the Lorde the same daye, with greate gladnesse. And they made Salomon the sonne of Dauid kyng the second tyme, and

anoynted him prince before the Lorde: and Zadoc to be the hie preast. * And Salomon sate on the seate of the lorde, and was kyng in stede of Dauid his father, and prospered: & all they of Israel obeyed hym. And al the lordes and men of power, & al the sonnes of kyng Dauid submitted them selues, & were vnder kyng Salomon. * And the Lorde magnified Salomon in dignitie, in h syght of all the of Israel, & gaue him so glorious a kyngdome, as no kyng had before hym in Israel. And so Dauid the son of Iai reygned ouer all Israel. And the space that he reygned ouer Israel was, xl. yere: seue yere reygned he in Hebron, and, xxxiii. yere reygned he in Ierusalem: & he dyed in a good age, full of dayes, ryches and honour. And Salomon his sonne reygned in his stede. The actes of Dauid h kyng first & laste, beholde they are written in the boke of Samuell the sear, and in the boke of Nathan h prophete, and in the boke of Gad the sear, with all his kyngdome and power, and tymes that went ouer him, and ouer all Israel, and ouer all the kyngdomes of the earth.

The ende of the first boke of the Chronicles: otherwise called the first boke of Paralipomenon.

The second booke of the Chronicles, whiche in the Hebrue is one with the first.

The first Chapter.

The offeringe of Salomon in the brylauer at Gibeon, where he receyueh an answer of God, whar wysedome should be gyue hym, with the nombre of his charrettes and horsemen.



And Salomon the sonne of Dauid waxed strong in his kyngdome: & the * lorde his God was with him, & magnified him in the dignitie. And Salomon spake vnto al Israel, to the captaynes ouer thousandes, to the captaynes ouer hundredes, to the iudges, & to euery officer in all Israel, & to the auncient fathers. And so Salomon & all the congregacion w him * went to the hie place that was at Gibeon, & for there was the tabernacle of h witness of God, * whiche Moses h seruaūt of h lord made in h wildernes. But the arke of God had Dauid brought from Byriath Jarim, into h place whiche Dauid had prepared therto. For he had pyched

* Ec. 47. b
* Ps. 39. c
* Heb. 11. c
* Sa. 2. b

3. reg. 2. c

3. reg. 4. d

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מאה ועשרים שנה אנכי היום לא
 אוכל עוד לצאת ולבוא ויהיה אמר
 אלי לא תעבר את הירדן הזה
 יהיה אלהיך הוא עבר לפניך הוא
 ישמיד את הגוים האלה מלפניך
 וירשתם יהושע הוא עבר לפניך
 כאשר דבר יהוה ועשה יהוה להם
 כאשר עשה לסיחון ולעוג מלכי
 האמורי ולארצם אשר השמיד אתם
 ונתתם יהוה לפניכם ועשיתם להם
 ככל המצוה אשר צוית אתכם
 חזקו ואמצו אל תיראו ואל תערצו
 מפניהם כי יהוה אלהיך הוא ההלך
 עמך לא ירפך ולא יעזבך
 ויקרא משה ליהושע
 ויאמר אליו לעיני כל ישראל אל חזק
 ואמץ כי אתה תבוא את העם הזה
 אל הארץ אשר נשבע יהוה לאבותם
 לתת להם ואתה תנהילנה אותם
 ויהוה הוא ההלך לפניך הוא יהיה
 עמך לא ירפך ולא יעזבך לא תירא
 ולא תחת ויכתב משה
 את התורה הזאת ויתנה אל
 הכהנים בני לוי הנשאים את ארון
 ברית יהוה ואל כל זקני ישראל
 ויצו משה אותם לאבד מקץ שבע
 שנים במעד שנת השמיטה בהג
 הסכות בכוא כל ישראל לראות
 את פני יהוה אלהיך במקום אשר
 יבחר תקרא את התורה הזאת נגד

centum & viginti annorum ego
 sum hodie, nec possum vltra egre
 di & ingredi: dixit que dominus
 ad me: tu non transibis Iordanem
 istum. Dominus deus tuus ipse
 praecedit te, & delebit gentes istas
 a facie tua, & succedes eis in pos
 sessione: Iehosua quoque iste pra
 cedet te, sicut locutus est dominus.
 Et faciet dominus eis: sicut facit Si
 hon & Og regibus Aemoraorum
 atque terrae eorum, quos extermin
 auit. Trade que eos dominus
 ante faciem uestram, vt faciatis eis
 iuxta totum istud praecceptum, qd
 mandauit vobis. Confortamini
 igitur & viriliter agite, ne timueri
 tis neque terreamini a facie eorum
 quia dominus deus tuus ipse comi
 tatur te: non dimittet te neque dere
 linquet. Vocauit autē Moses Ieho
 sua, & dixit ad eum in oculis to
 tius Israel: confortare & viriliter
 age: quia tu ingredieris cum po
 pulo isto in terram, quam iurauit
 dominus patribus eorum, vt da
 ret eis: & tu diuides eis in heredi
 tatem. Dominus autem ipse pra
 cedit te, & ipse erit tecum: non di
 mitter te, neque derelinquet te, &
 ideo ne timeas, neque animo fran
 garis. Scripsit vero Moses legem
 istam, & tradidit eam sacerdoti
 bus, filijs Leui, qui portabant ar
 cam foederis domini, atque cun
 ctis senioribus Israel. Praecipit qd
 Moses eis dicens: a fine septem
 annorum, in celebritate anni remi
 sionis, in festo tabernaculorum:
 Quando conuenit cunctus Israel
 vt appareat in conspectu do
 mini dei tui, in loco quem sibi
 elegerit, leges hanc legem coram

Proph.

tes que pugnauerint aduersus Ierusalem, Tabescent caro vniuscuiusque stans super pedes suos, & oculi eius contabescent in foraminibus suis, & lingua eorum contabescent in ore suo. ¶ In die illa erit tumultus Domini magnus in eis: & apprehendet vir manum proximi sui, & confretur manus eius super manum proximi sui. ¶ Sed & Iudas pugnabit aduersus Ierusalem, & congregabuntur diuitie omnis Gentium in circuitu auri & argenti & vestes multae satis, & erit sic erit ruina equi & mulli & camelis & aui, & omnium iumentorum quae fuerint in castris illis, sicut ruina haec. ¶ Et omnes qui reliqui fuerint de vniuersis Gentibus quae venerant contra Ierusalem, ascendent ab anno in annum, ut adoret regem Domini exercitus, & celebret in Ierusalem. ¶ Et erit qui dicitur de ascendente de familia terre ad Ierusalem, ut videtur regem Domini exercitus, non sit super eos imber. ¶ Quod & si familia Aegypti non ascenderit, & non venerit: nec super eos erit, sed erit ruina qua percutiet Dominus omnes Gentes quae non ascenderint ad celebrandam festiuitatem tabernaculorum. ¶ Hoc erit peccatum Aegypti, & hoc peccatum omnium Gentium quae non ascenderint ad celebrandam festiuitatem tabernaculorum. ¶ In die illa erit quod super fratrem equi est sanctum Domino, & erunt liberes in domo Domini quasi phisla coram altari. ¶ Et erit omnis lebes in Ierusalem, & in iuda sanctificatus Domino exercituum, & veniet omnes immolantes, & sument ex eis, & coquent in eis, & non erit mercator ultra in domo Domini exercituum in die illo.

Prophetia Malachia.

C A P. I. De electione Iacob & reprobatione Esau. De honore & timore Domini. In sacerdotibus nominis Dei contemptores. In horum avaritia. In de mandata celebrorum ex Gentibus hostia. In eos qui corruptas victimas offerant aut raptas. ¶ Nus verbi Domini ad Israel imma nua Malachia propheta. ¶ Dixi vos dixit Dominus, & dixi illis, in quo dixi illi non: Nonne frater erat Esau Iacob, dicit Dominus? ¶ Et dixi Iacob, & Esau autem odio habuit, & posui seculi montes eius in solitudine, & habitauerunt in eis dracones deserti. ¶ Quod si dixerit id quae. Destructi sumus, sed reuerentes aedificabimus quae destruxit: haec dicit Dominus exercituum, Ipsi aedificabunt, & ego destruxam, & vocabuntur Termini implectus, & Populus cuiusque est Dominus, & vos dicetis, Magnificetur Dominus super remanum Israel. ¶ Filius honorat patrem, & seruus dominum suum: si ergo Pater ego sum, ubi est honor meus? & si Dominus ego sum, ubi est timor meus? dicit Dominus exercituum ad vos & sacerdotes, qui despiciunt nomen meum, & dixi illis, in quo despeximus

nomen tuum? ¶ Offeritis super altare meum panem pollutum, & dicitis, in quo polluitur? In eo quod dicitis, Mensa Domini despecta est. ¶ Si offeratis eum ad immolandum, & nunc male est, & si offeratis claudum & languidum, nonne malum est? offerit illud dicit tu, si placuerit ei, aut si fastepe it faciem tuam, dicit Dominus exercituum. ¶ Et nunc deprecamini vultu Dei, ut miseretur vestri, de manu enim vestra factum est hoc: si quomodo faciat facies vestras, dicit Dominus exercituum. ¶ Quis est in vobis qui claudus ostia, & incendat altare meum gratuito? non est mihi voluntas in vobis, dicit Dominus exercituum: & manus non suscipiam de manu vestra. ¶ Si ab Ortu enim solis usque ad Occasum, magnum est nomen meum in Gentibus, & in omni loco sacrificatur, & offerunt nomini meo oblatio munda: quia magnum est nomen meum in Gentibus, dicit Dominus exercituum. ¶ Si et vos pollutis illud in eo quod dicitis, Mensa Domini contuminate est: & quod superponitur, contemptibile est cum igne qui illud deuorat, & non dixistis, ecce de labore: & exultastis illud, dicit Dominus exercituum, & inuultis de rapinis claudum & languidum, & inuultis manus, nunquid suscipiam illud de manu vestra, dicit Dominus? ¶ Maledictus dolosus, qui habet in grege suo masculum, & votum faciens immolat debile Domino: quia rex magnus ego, dicit Dominus exercituum, & nomen meum horribile in gentibus.

C A P. II. Sacerdotibus respicere nolentibus comminatur. Forum officii iuxta pactum Dei cum Leuitis. Proximorum contemptores increpat, & eos qui alienigenas viros ducebant. Sacrificiorum reprobatio ob violatum ab eis coniugii foedus.

¶ Tuum ad vos mandatum hoc & scerdo A Leuit. 22. b. ¶ Si nolueritis audire, & si nolueritis ponere super cor vestrum gloriam nominis mei, ait Dominus exercituum, mittam in vos egestatem, & maledicam benedictionibus vestris, & maledicam illis: quoniam non posuistis super cor, & ecce ego procliam vobis brachium, & dispersi super vultum vestrum stercus solennitatum vestrarum, & assument vos secum. ¶ Et scietis quia misi ad vos mandatum istud: ut esset pactum meum cum Leui, dicit Dominus exercituum. ¶ Pactum meum fuit cum eo vir & pacis, & dedi ei timorem: & timuit me, & a facie nominis mei pauebat. ¶ Lex veritatis fuit in ore eius, & iniquitas non est inuenta in labiis eius: in pace & in equitate ambulauit mecum, & multos auertit ab iniquitate. ¶ Labia enim sacerdotis custodient scientiam, & legem requirunt ex ore eius: quia Angelus Domini exercituum est, & vos autem recessistis de via, & scandalizastis plurimum in lege: iratum feci illis pactum meum, dicit Dominus exercituum. ¶ Propter quod & ego dedi vos contemptibiles, & humiles omnibus populis, sicut non seruastis vias meas, & accepistis faciem in lege. ¶ Non quid non passer vni omnium nostrum nunc: quid non Deus vnus creauit nos? quare ergo despicit vniuersaque vestrum & aeternam suam,

Rom. 9. 11. ¶ in de factum dicitur.

Malach. 1. 2. 6.

meo vtere privilegio, quo me libenter
 carere profiteor. ⁷ Hic autem erat mos
 antiquitus in Israël inter propinquos, ut
 si quando alter alteri suo iuri cederet: ut
 esset firma concessio, soluebat homo
 calceamentum suum, & dabat proximo
 suo. hoc erat testimonium cessionis in
 Israël. ⁸ Dixit ergo propinquo suo Booz,
 Tolle calceamentum tuum. Quod sta-
 tim soluit de pede suo. ⁹ At ille maiori-
 bus natu, & vniuerso populo, Testes vos,
 inquit, estis hodie, quod possiderim om-
 nia quae fuerunt Eli-melech & Chelion
 & Mahalon, tradente Noëmi: ¹⁰ & Ruth
 Moabitidem, uxorem Mahalon, in con-
 iugium sumpserim, ut succederet nomen de-
 functi in hereditate sua, ne vocabulum
 eius de familia sua, ac fratribus de popu-
 lo deleatur. Vos, inquam, huius rei testes
 estis. ¹¹ Respondit omnis populus qui erat
 in porta, & maiores natu, Nos testes su-
 mus: faciat Dominus hanc mulierem,
 quae ingreditur domum tuam, sicut Rachel,
 & Liam, quae edificauerunt domum Is-
 raël, ut sit exemplum virtutis in Ephra-
 im, & habeat celebre nomen in Beth-lé-
 hem: ¹² fiatque domus tua, sicut domus
 Phares, quem Thamar peperit Iudae, de
 femine quod tibi dedit Dominus ex
 hac puella. ¹³ Tulit itaque Booz Ruth, &
 accepit uxorem: ingressusque est ad eam,
 & dedit illi Dominus ut conciperet, &
 pareret filium. ¹⁴ Dixeruntque mulieres
 ad Noëmi, Benedictus Dominus qui nō
 est passus ut deficeret successor familiae
 tuae, & vocarent nomen eius in Israël:
¹⁵ Et habes qui consoletur animam tuam,
 & nutriat senectutem, de nutu etiam
 tua natus est, qui te diligit: & multo ri-
 bi melior est, quam si septem haberes fi-
 lios. ¹⁶ Suscepitque Noëmi puerum po-
 suit in sinu suo, & nutrice ac genitricis
 fungebatur officio. ¹⁷ Vicinae autem mu-
 lieres congratulantes ei, & dicentes, Na-
 tus est filius Noëmi: vocauerunt nomen
 eius Obed: hic est pater Isai, patris Da-
 uid. ¹⁸ Haec sunt generationes Phares: Pha-
 rus genuit Efron, ¹⁹ Efron genuit Aram,
 Aram genuit Aminadab, ²⁰ Aminadab ge-
 nuit Nahasson, Nahasson genuit Salmō,
 Salmō genuit Booz, Booz genuit Obed:
²¹ Obed genuit Isai, Isai genuit Dauid.

HIERONYMI IN LIBROS
 REGVM PRAEFATIO.

VIGINTI & duas literas esse apud Hebraeos
 Syrorum quoque & Chaldaeorum lingua te-
 statur, quae Hebraeae magna ex parte conueniunt
 nam & ipsi viginti duo elementa habent, eodem fo-
 no, sed diuersis characteribus. Samaritani etiam
 pentateuchum Moysi totidem literis scriptum, si-
 gnis tantum, & speciebus discrepantes, certumque
 est Efdram scribam, legisque doctorem, post captam
 Ierofolyman & instaurationem templi sub Zoro-
 babel, alias literas reperisse quibus nunt vniuersi
 cum ad illud usque tempus idem Samaritanorum,
 & Hebraeorum characteres fuerint, in libro quo-
 que Numerorum haec eadem supputatio, sub Leui-
 tarum ac sacerdotum censu, manifeste ostenditur. Et
 nomen Domini tetragrammaton in quibusdam
 Graecis voluminibus usque hodie antiquis expres-
 sum literis inuenimus. Sed & psalmi, centesimus
 festus, & centesimus decimus, & centesimus vnde-
 cimus, & centesimus decimus octauus, & centesi-
 mus quadagesimus quartus, quanquam diuerso
 scribantur metro, tamen eiusdem numeri texun-
 tur alphabeto. Et Ieremias lamentationes, & oratio
 eius. Salomonis quoque in fine proverbiorum, ab eo
 loco in quo ait, Mulierem fortem quis inueniet? Ipsi-
 dem alphabetis vel incisionibus supputantur. Por-
 ro quaeque literae duplices apud Hebraeos sunt:
 Caph, Mem, Nun, Pe, Saad, alter enim scribitur
 per has principia medietateque verborum, alter
 fines. Vnde & quaeque a plerisque libri, duplices
 estimantur, Samuel, Malachim, Dibre haramin
 Efdras, Ieremias, cum Cinoth, id est, lamentationi-
 bus suis. Quomodo igitur vigintiduo elementa
 sunt per quae scribitur Hebraice omne quod lo-
 quitur, & eorum initijs vox humana comprehen-
 ditur, ita viginti duo volumina supputantur, qui-
 bus quasi literas & exordijs in Dei doctrina, tercia
 adhaec & laetis viri iusti eruditur infamia. Pri-
 mus apud eos liber, vocatur HERESITH, quem nos
 Genesim dicimus. Secundus, VELLE-
 LEMOTH, qui Exodus appellatur. Ter-
 tius VAICRA, id est Leuiticus. Quartus,
 VAIEDABBER, quem Numeros vocamus.
 Quintus, ELLEHADDEBARTH, qui
 Deuteronomium praenotatur. Hi sunt quinque li-
 bri Moysi: quos proprie THORAH, id est lei-
 gem appellant.

Secundum Prophetarum ordinem faciunt: &
 incipit ab Iesu filio Naue, qui apud eos ITHO-
 SVA BENNYN dicitur. Deinde succedunt
 SOPHETIM, id est Iudicum liberum.
 Et in eundem compingunt RVTH: quia in
 diebus Iudicum, facta eius narratur historia.
 Tertius sequitur SAMVEL, quem nos Re-
 gum primum & secundum dicimus. Quartus,
 MAEA CHIM, id est regum: qui tertio &
 quarto Regi volumine continetur. Meliusque mul-
 to est MALACHIM, id est regum, quam MA-
 LACOTH, id est regnum dicere. Non enim
 multarum gentium describitur regna: sed vnius Iude-
 licae gentis, qui tribus duodecim continetur.
 Quintus est ISAIAS. Sextus IEREMIAS.
 Septimus EZECHIEL. Octauus, liber
 duodecim Prophetarum: qui apud illos vocatur
 THERAZAR.

Tertius octo hagiographa possidet. Et
 primus liber incipit ab IOB. Secundus
 DAVID, quem quinque incisionibus, & vno
 psalmorum volumine comprehendunt. Ter-
 tius, est SALOMON, tres libros habens,
 Proverbia, quae illi parabola, id est MISLEB
 appellant. Quartus, ecclesiastes, id est CO-

με ως ένα τῶν μεθ' αὐτῶν. καὶ ἀποστὰς ἦλθε
 πρὸς τὸν πατέρα αὐτοῦ. ἐπ' ἧς αὐτὸς μα-
 κρὰν ἀπέχοντες, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ,
 καὶ ἐπαλάχρισεν. Ἐδραμῶν ἐπέπνευεν ἐπὶ τὸν
 σφραγισμένον αὐτοῦ, καὶ ἐτίθησεν αὐτῷ. εἶπε ἧς
 αὐτῷ ὁ υἱὸς, πάτερ, ἡμεῖς οἱ εἰς τὸν οὐρανὸν
 καὶ ἐνώπιόν σου, καὶ ἐκτίμι εἰμι ὡς κληθῆναι
 υἱὸς σου. εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους
 αὐτοῦ, ὁμοεικάτω τῶν πολλῶν τῶν πατρῶν,
 καὶ ἐκδύσασθε αὐτὸν, καὶ δάκτυλοι ἕως τῶν
 ἑξήκοντα αὐτοῦ, καὶ ἕως δὲ ἑξήκοντα ἕως τοῦ ποδός, καὶ
 ἐκκαίετε τὸν μόνον τὸν σιλευτὸν θυγατῆρ, καὶ
 φαρσίτες βύφραυ τῶν ὄντων ὅτι οὐκ ἔστι υἱὸς υἱοῦ
 νεκρῶν ἰσθμῶν, καὶ ἀποκλιῶν ἰσθμῶν, καὶ
 εὐρέθη. καὶ ἠρξάτο βύφραυ εὐαγγέλιον δὲ ὁ
 υἱὸς αὐτοῦ ὁ κρεσσυπερος ἐν ἀρχῇ καὶ ἔρ-
 χόμενος ἠγγίστην οἰκίαν, ἠκουσέν τι συμβαίνει
 καὶ γορῶν. καὶ πρὸς ἀλεξάνδρον ἕνα τὸν πατ-
 ῆρα, ἐπευθάνει ὅτι εἶπεν αὐ-
 τῷ, ὅτι ὁ ἀδελφός σου ἦκε. καὶ ἔθεντο ὁ πατὴρ
 αὐτοῦ τὸν σιλευτὸν ὅτι ὑγιάνοντα αὐτὸν
 ἀπέλαβεν. ἀρχισυνεργὸν δὲ καὶ ἡθελεν εἰσελ-
 θεῖν. ὁ οὖν πατὴρ αὐτοῦ ἔκλειψεν παρεκκλεῖ
 αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε πᾶσι πατέρι, ἰδοὺ
 ἔστειλά με ἐπὶ δουλοῦν ἑστέ, ἔτι οὐδέ ποτε ἐπίλο-

drinking daughter for the Lord will worke a new thing bypon earthe: A woman shall compasse a man.

23 For thus sayth the Lord of hostes, the God of Israell, It will come thereto, that when I haue brought Iuda out of captiuitie, these wordes shall bee hearde in the lande, and in his cities, The Lordesse bleste thee, O thou dwelling place of righteoulnesse, O thou holy hyll.

24 And there shall dwell Iuda, and all hir cities, the shephardes, and husbandmen:

25 For I shall feede the hungry soule, and refresh all saynt hartes.

26 When I hearde this, I came agayne to my selfe, I sawe lyke as I had bin waked out of a sweete sleepe.

27 Beholde sayth the Lord, the dayes come, that I will sowe the house of Israell, and the house of Iuda, with men and with cattell.

28 Yea it shall come thereto, that lyke as I haue gone about in tymes past to roote them out, to scatter them, to breake them downe, to destroy them, and chassen them: euen so will I also goe diligently about to buylde them by agayne, and to plant them, sayeth the Lord.

29 Then shall it no more be sayde, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge.

30 For every one shall dye for his owne misdoedes: so that who so eateth a sowre grape, his teeth shall be set on edge.

31 Beholde, the dayes will come, sayeth the Lord, that I will make a newe couenante with the house of Israell, and the house of Iuda:

32 Not after the couenante that I made with their fathers, wher I tooke them by the hand, and ledde them out of the lande of Egypt, which couenante they brake, yea euen when I as an husbände had rule ouer them, sayeth the Lord.

33 But this shall be the couenante that I will make with the house of Israell after those dayes, sayth the Lord: I will plante my lawe in the inward partes of them, and write it in their hartes, and will be theyr God, and they shall be my people.

34 And from thenceforth shall no man teach his neighbour or his brother, and say, Know the Lord: but they shall all knowe me from the lowest vnto the highest, sayth the Lord: for I will forgive their misdoedes, and will neuer remember their finnes any more.

35 Thus sayeth the Lord, whiche gaue the sunne to bee a lighte for the daye, and the moone and the starres to shine in the nyghte, whiche moueth the sea, so that the floudes

Ezech. 5. a. and. 11. b.

Deut. 28. g. Iere. 32. e. Zach. 8. c.

Ezech. 18. a.

Hebr. 8. b.

Hebr. 10. b.

Ezech. 51. b.

Iere. 24. b. and. 30. b.

Gene. 1. b.

thereof waereth fierce, his name is the Lord of hostes.

36 Lyke as this ordinance shall neuer be taken out of my sight, sayeth the Lord: so shall the seede of Israell neuer cease, but alway be a people before me.

37 Moreover, thus sayeth the Lord, Lyke as the heauen aboue cannot be measured, and as the foundations of the earth beneath may not be sought out: so will I also not cast out the whole seede of Israell for that they haue committed, sayth the Lord.

38 Behold, the dayes come, sayeth the Lord, that the cite of Ierusalem shall be enlarged fro the towre of Hananel, vnto the gate of the corner wall.

39 From thence shall the right measure bee taken before hir, vnto the hyll toppe of Garreb, and shall come about Gaath.

40 And the whole valley of the dead carcases, and of the ashes, and all the fieldes, vnto the brooke Cedon, and vnto the corner of the hore gate towarde the East, it shall be holy vnto the Lord, and shall neuer be broken nor cast downe any more.

Rom. 11. a.

2. Cor. 3. a. Zach. 24. b.

Iere. 19. b.

The xxxij. Chapter.

1. Ieremie is cast into prison, bycause he prophesied that the cite shoulde be taken of the kyng of Babylon. 7. By the field that Ieremie bought at the commaundement of the Lorde, is signified that the people shoulde come agayne to their owne possession. 38. The people of God are his seruantes, & he is their Lord. 40. To feare God, is gods gift, to the intent that finnes may be eschewed.

1 These wordes spake the Lord vnto Ieremie in the tenth yere of Zedekias king of Iuda which was the eyghtenth yere of Nabuchodonosor.

2 What are as the king of Babylons host layde siege vnto Hierusalem: but Ieremie the prophet lay bound in the court of his prison, which was in the king of Judas house.

3 Where Zedekias the king of Iuda caused him to be layd, bycause he had prophesied on this maner, Thus saith the Lord, Beholde I will deliuer this cite into the bandes of the king of Babylon, which shall take it.

4 As for Zedekias the king of Iuda, he shall not be able to escape the Chaldees: but surely he shall come into the bandes of the king of Babylon, whiche shall speake with hym mouth to mouth, and one of them shall looke another in the face.

5 And Zedekias shall be carried vnto Babylon, and there shall he be vntill the time that I visite hym, sayth the Lord: but if thou takest

Iere. 34. a. 38. a. & 39.

29. Jesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels, that shall not receiue an hundred fold more, and shall be salue with eternall life.

30. But he shall receiue an hundred fold, now at this present, houses, and brethren, and sisters, and mothers, and children, and landes with persecutions, and in the world to come, eternall life.

31. * But many that are first, shall be last, and the last, first.

32. * And they were in the way, going vnto Hierusalem, and Jesus went before them and they were troubled, and as they followed, they were afraid, and Jesus tooketh the twelue againe, and began to tell them what things should come vnto him,

33. Saying, Beholde, we go vnto Hierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34. And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35. * Then James & John the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest do for vs that we desire.

36. And he said vnto them, What would ye I should do for you?

37. And they said to him, Grant vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38. But Jesus said vnto them, Ye knowe not what ye aske, Can ye drinke of the cyppe that I drinke of, and be baptized with the baptisme that I shall be baptized with?

39. And they said vnto him, We can. But Jesus said vnto them, Ye shall drinke in deed of the cyp that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40. But to sit at my right hand and at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.

41. And when the ten heard that, they began to disvaire at James and John.

42. * But Jesus called them vnto him, and said to them, * Ye knowe that they which are princes among the Gentiles, haue domination ouer them, and they that be great among the, exercise authoritie ouer them.

43. But it shall not be so among you: but whosoever will be great among you, shall be your seruant.

44. And whosoever will be chiefe of you, shall be the seruant of all.

45. For euen the Sonne of man came not

to be serued, but to serue, and to giue his life for the ranfome of man.

46. * Then they came to Jericho: and as he went out of Jericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sat by the wayes side, begging.

47. And when he heard that it was Jesus of Nazareth, he began to cry, and to say, Jesus the Sonne of Dauid, haue mercy on me.

48. And many rebuked him, because hee should holde his peace: but hee cried much moze, Sonne of Dauid, haue mercy on me.

49. Then Jesus stood still, and commanded him to be called: and they called him blinde, saying vnto him, Be of good comfort: arise, he callethe thee.

50. So he threw away his cloke, and rose, and came to Jesus.

51. And Jesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde saide vnto him, Lord, that I may receiue sight.

52. Then Jesus saide vnto him, Goe thy way: thy faith hath saued thee. And by and by, he receiued his sight, and followed Jesus in the way.

CHAP. XI.

1. Christ entred into Hierusalem riding on an asse. 13. The fruitlesse figge tree is curfed. 15. Sellers and buyers are cast out of the Temple. 17. The force of faith. 24. Faith in prayer. 25. The brothers offences must be pardoned. 27. The Priests aske by what authoritie he wroughte those things that he did. 30. Whence Johns baptisme was.

And when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Oliues, he sent forth two of his disciples,

2. And said vnto them, Goe your waies into that towne that is ouer against you, and as soone as ye shall enter into it, yee shall finde a Colte tied, whereon neuer man sate: loose him, and bring him.

3. And if any man say vnto you, Why doe yee pee this? Say that the Lorde hath neede of him, and straight way he will send him hither.

4. And they went their way, and found a Colte tied by the doore without, in a place where two waies met, and they loosed him.

5. Then certaine of them that stood there, sayde vnto them, What doe yee loosing the Colte?

6. And they said vnto them, as Jesus had commanded them: So they let them goe.

7. * And they brought the Colte to Jesus, and cast their garments on him, and he sate vpon him.

8. And many spread their garments in the way: other cut downe branches off the trees, and strewed them in the way.

9. And they that went before, and they that followed

An hundred fold as much, if we looke to the true use and commodities of this life, so that wee measure them after the will of God, and not after the wealth it selfe, and our greedie desire.

Euen in the mids of persecutions.

* Math. 19. 30. Luke 13. 30.

* Math. 20. 17. Luke 18. 31.

6 The disciples are againe prepared to patience not to be ouercome by the force telling vnto them of his death, which was at hand, and there withall of life which should most certeinly followe.

* Math. 20. 20. 7 The must first strue before we triumph.

8 We pray thee.

8 The Magistrates according to Gods appointment rule ouer their subjects: but the Passions are not called to rule, but to serue according to the example of the Sonne of God himselfe, who went before the, fastomuch as he also was a sufferer of his Fathers will.

* Luke 22. 25. h They to whom it is decreed and appointed.

* Math. 20. 29. Luke 18. 35. Christ onely, being called vpon by faith, healeth our blindness.

* Math. 21. 1. Luke 18. 29. A liuely image of the spiritual kingdom of Christ on earth.

* John 12. 14.

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24. cuius ad quid esse iram super r. 25. notificantes scil. summo. 26. demensum vetustatis & decigal non potens injicere super eum. 27. quae sint isti suadentes omni pop. qui in transitu fluminis, omnibus scientibus mandata D. r. ad exstendum (i. ut sit) faciens mandatum D. r. mandatum quod Regis, c. j. ad exstendum factum. 29. eradicationem (i. exilium) vel proscriptio- nem. Na ut natale solum plantatio, se exilium exstirpationis comparatur. Levit. 25. n. 40. & multam opum & ad vincula. 30. sicut istud in e. r. ad decorandum.

man dasselb fleissig thu zum haufe Gottes vom himel/ das nicht ein zorn kome vber des königs königreich vnd seine kinder.

24. Vnd euch sey kund/das jr nicht macht habe / zins/ zol/ vnd ierliche rente zu legen auff irgend einen prierster/ Leuitensenger / thorbüter / Nethinim vnd diener im haufe dieses Gottes.

25. Du aber Esra nach der weisheit deines Gottes / die vnter deiner hand ist / setze richter vnd pfleger die alles volck richten / das jenseid des wassers ist / alle die das gesetz deines Gottes wissen / vnd welche es nicht wissen / die lere ete.

26. Vnd alle die nicht mit fleisch thun werden das gesetz deines Gottes / vnd das gesetz des königs/ der sol sein vrtheil vmb der that willen haben / es sey zum tod oder in die acht / oder zur busse am gut / oder ins gefengnis.

27. Gelobet sey der HERR vnser veter Gott / der solchs hat dem könige eingegeben / das er das hauf Gottes zu Jerusalem sicret.

28. Vnd hat zu mir barmherzigkeit geneiget für dem könige vnd seinen ratherrn / vnd allen gewaltigen des königes. Vnd ich ward getrost nach der hand des HERRN meines Gottes ober mir / vnd versamlet die heupter aus Israel / das sie mit mir hinauff zögen.

Das VIII. Cap.

HIER sind die heupter vnser veter die gerechnet wurden / die mit mir erauff zogen von Babel / zuzeiten da der könig Artaxerxes regierte.

Von

domui Dei caeli, 24 cuius ut quid futu- ra est ira contra regnum regis & filiorum eius:

24. Vobis autem 25 notis facimus, quod omnibus sacerdotibus, & Levitis, cantoribus, ianitoribus, Nethinæis & ministris domus Dei huius 26 tributum, vectigal, & redditum annuum pre- fectus nullus imponet.

25. Tu autem Ezra secundum sapientiam legis Dei tui, quæ est in manu tua, constitue iudices, & caudicos, 27 qui iudicent universum populum, qui est trans flumen, omnes qui norunt leges Dei tui: & eum qui non noverit, docebitis.

26. Omnem autem, qui non 28 fecerit legem Dei tui, & legem regis, celeriter iudicium fiat de eo, sive ad mortem, sive ad perditionem eius, sive ad condemnationem substantiæ eius, vel certe in carcerem.

27. Benedictus Jehovah Deus patrum nostrorum, qui dedit 29 tale quiddam in corde regis, ut glorificaret domum Jehovah, quæ est in Jerusalem.

28. Et super me inclinavit misericordiam coram rege & consiliariis eius, & omnibus principibus regis potentibus: & ego 31 confortatus manu Jehovah Dei mei super me, congregavi de Israele principes, ut ascenderent mecum.

CAP. VIII.

Isti autem 1 sunt principes patrum eorum, & genealogia ipsorum qui ascenderunt mecum in regno Artaxerxis regis, de Babel.

De

buatur diligenter in domo Dei caeli: ne forte irascatur contra regnum regis, & filiorum eius.

24. Vobis quoque notum facimus de universis sacerdotibus, & Levitis, & cantoribus, & janitoribus, Nethinæis, & ministris domus Dei huius, ut vectigal & tributum, & annonas non habeatis potestatem imponendi super eos.

25. Tu autem Efdra secundum sapientiam Dei tui, quæ est in manu tua, constitue iudices & præfides, ut iudicent omni populo, qui est trans flumen, his videlicet, qui noverunt legem Dei tui, sed & imperitos docete libere,

26. Et omnis qui non fecerit legem Dei tui, & legem regis diligenter, iudicium erit de eo, sive in mortem, sive in exilium, sive in condemnationem substantiæ eius, vel certe in carcerem.

27. Benedictus Dominus Deus patrum nostrorum, qui dedit hoc in corde regis, ut glorificaret domum Domini, quæ est in Jerusalem.

28. Et in me inclinavit misericordiam suam coram rege & consiliariis eius, & universis principibus regis potentibus: & ego confortatus manu Domini Dei mei, quæ erat in me, congregavi de Israel principes, qui ascenderent mecum.

CAP. VIII.

HI sunt ergo principes familiarum & genealogia eorum qui ascenderunt mecum in regno Artaxerxis regis, de Babylone,

De

οὐκ ἔθεοδ' ἔρανοδ. περὶ χετέ μήπε διακαρήσῃς τὸν οἶκον ἔθεοδ' ἔρανοδ, μή ποτε γάνηται ὀργή ὅτι τῷ βασιλείῳ ἔβασιλέως κ' ἔγῶν αὐτῶ.

24. Καὶ ὑμῖν ἐγνώρισται ἐν πᾶσι τοῖς ἱερεῦσι καὶ τοῖς Λευίταις, ἀδελφοῖς, πωλοῖς, Νεθινάοις, & λειτουργοῖς οἴκου Θεοῦ τοῦ ἁγίου, ἵνα φέρον καὶ πρᾶξιν καὶ δόξα φεραν οὐκ ἔχῃν ὑμᾶς ἐξέσταν ὑπὲρ βασιλείῳ ἐπ' αὐτῶς.

25. Καὶ σὺ Εσδρα καὶ τῷ σοφίῳ ἔθεοδ τῷ ἐν χειρὶ σου, κατέστησον γραμματεῖς κερπέας, ἵνα ὅσοι κείνοιτες παντὶ τῷ λαῷ τῷ ἐν πέτρῳ ἔπῳμοσ πᾶσι τοῖς εἰδῶσι τὰ νόμια τοῦ Θεοῦ σου, καὶ τῷ μὴ εἰδῶσι γνωρίζετε.

26. Καὶ πᾶς ὁς ἀδὲ μὴ ἦ πτωχὸν τὸ νόμον ἔθεοδ καὶ τὸ νόμον ἔβασιλέως ὁπμελῶς, τὸ κελμαῖ ἐσται γνώμων ἐξ αὐτῶ, εἰς εἰς δαίκατον, εἰς εἰς κελμαῖσιν αὐτῶν ἢ περὶ δόξα καὶ ζῆμιώσῃ πῆσπάρχωντα ἢ εἰς φυλακῶν ἐγκλείσῃ.

27. Ευλογητὸς Κύριος ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁς ἐδῶκεν ἐν καρδίᾳ ἔβασιλέως ἔτασ, ἔδοξασα τὸ οἶκον Κυρίου τὸ ἐν ἱερουσαλήμ.

28. Καὶ ἐπ' ἐμὲ ἐκλινεν ἔλεος ἐν ὀφθαλμοῖς ἔβασιλέως καὶ τῶ συμβῶλων αὐτῶ, καὶ πάντων τῶ δρχόντων ἔβασιλέως τῶ δυνατῶν. καὶ ἐγὼ ἐκράταμα δῖον ἐν τῇ χειρὶ Κυρίου ἔθεοδ μετῆ ἀγαθῆ ἐπ' ἐμὲ, καὶ σωῆζα δὲ πῶ ἱσραήλ ἀρχόντας πῶ αἰαβῶσ μετ' ἐμοῦ.

Κεφαλ. η.

ΚΑΙ ἔπει οἱ ἀρχοντες πατέρων αὐτῶν, ἐ ἡγεσθαι λογία τῶ αἰαβῶτων μετ' ἐμοῦ ἐν τῇ βασιλείᾳ Ἀρταξερξῆ ἔβασιλέως ἐκ Βαβυλωνίῳ.

Α πῶ

31. con- fort. ebi- me iusta manum 3. D. m. f. m. & congr. d. 1. capita ad ascen- dendum mecum.

3. Esd. 8. v 31.

Abraham: and I.

23 They are the ministers of Christ: and I. (I speake as one scarce wise) more I: in many moe labours, in prisons more abundantly, in stripes above measure, in deaths often.

Deut. 25. 33. Act. 16. 23. 14. 18. 27. 13.

24 Of the Jewes five times, did I receiue *fourtie, sauing one.

25 Thrice was I beaten* with rods,* once I was stoned, thrise I suffered *shipwracke, night and day haue I bene in the depth of the sea,

26 In iourneying often, perils of waters, perils of the eues, perils of my nation, perils of Gentiles, perils in the citie, perils in the wildernesse, perils in the sea, perils among false brethren,

27 In labour and miserie, in much watchings, in hunger and thirst, in fastings often, in cold and nakednes,

S. Chrysolom and Theophylact interpret it of daily conspiracie against him. others, of multitude of cares in flant and vrgent vpon him. * non vror? πνευμα 3 Act. 9. 24.

28 Beside those things which are outwardly: my daily instance, the carefulnes of al churches.

29 Who is weake, and I am not weake? who is scandalized, and I am not burnt?

30 If I must glorie: I will glorie of the things that concerne my infirmities.

31 The God and Father of our Lord Iesus vs Christ, who is blessed for euer, knoweth that I lie not.

32 At Damascus the Governour of the nation vnder Aretas the king, kept the citie of the Damascenes, for to apprehend me:

33 And through a window in a basket was I let downe by the wall, and so escaped his hands.

Abraham, euen so am I,

23 They are the ministers of Christ, (I speake as a foole) I am more, in labours more abundantly, in stripes above measure, in prison more plentifully, in deaths often.

24 Of the Jewes five times received I fourtie stripes saue one,

25 * Thrice was I beaten with rods, * once stoned, * thrise I suffered shipwracke, a night and a day haue I bene in the depth:

26 In iourneying often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Heathen, in perils in the citie, in perils in the wildernesse, in perils in the sea, in perils among false brethren,

27 In labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse,

28 Besides the things which outwardly come vnto me: the trouble which priuily conspireth against me daily, is the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must needes glory, I wil glory of the things that concerne mine infirmities.

31 The God and father of our Lorde Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In the citie of Damascus, the governour of the people appointed by king Aretas, layed waite in the citie of Damascus, desirous to haue caught me:

33 And at a window was I let downe in a basket thorow the wall, and escaped his hands.

ANNOTATIONS. CHAP. XI.

RHEM.

3 From the simplicitie.) People fall from their first sayth, vireinitie, and simplicitie in Christ, not by soden reuolt, but by litle and litle, in giuing eare to the subtil persuasion of the Serpent, speaking to them by the sweete mouthes and illurements of Heretikes, of which kind of seduction, he giueth Eue for an example, who was by her greedy desire of knowledge & the Diuels promise of the same, drawen from the native simplicitie and obedience to God, as at this day, promise and pretense of knowledge driueth many a poore soule from the sure, true, sincere, and onely belife of Gods Church.

As Eue by the Serpent, so the people are seduced by Heretikes.

RHEM. I

6 Rude in speech.) Hereby we see that the seditious and false teachers haue often the gift of eloquence whereby the simple be easily beguiled. Such were Coré and Dathan, as Iosephus writeth Antiqu. lib. 4. c. 2. for the same S. Augustine (lib. 5. Confel. c. 3. & 13.) calleth the Heretike Faustus Manicheus, Magnum laqueum Diaboli, A great snare of the Deuill, saying that he passed the glorious Doctor S. Ambrose in shew of wordes, but far inferior to him (without at comparison) in substance and matter. In which sort the Apostle here is glad to compare himselfe with the false Apostles, whom the Corinthians did folow and extoll farre above him by reason of their eloquence, graunting to them that gift, but chalenging so himselfe superioritie in knowledge, which al wise men preferre before vaine words. And it is the bane of our poore country, that the people now a dayes giue credit rather to new orators and foolish yonkers, for their sweete speeches: then to the glorious Doctors of Christs Church, for their singular knowledge and more graue eloquence.

Heretikes sometime eloquent, Knowledge better then gay words. Yong orators among Heretikes preferred before the ancient doctors.

EVLEKEI

Thanks be to God that hath endued the ministers of his Church, not with vaine eloquence, but with sound learning, that they are able euen by testimony of the ancient doctors of the Church (beside the manifest autoritie of the holy Scriptures) both to iustifie the doctrine which they teach, and to confute your heresies, in the most necessary pointes of difference betweene vs. Therefore this is but an hereticall bragge to chalenge the doctors to be yours, for two or three of the least of your errors, which are sparingly found in some of them, not in all, nor in the most ancient of them, nor in any so maintained, as they are holden by you: when in the greatest matters, and them so many, they are all, or most, expressly & directly as it were your professed enemies.

CHAP. XII.

He telleth of his incomparable visions, 5 But for humilitie liketh better to talke of his infirmities: 11 putting the fault in the Corinthians for that he is saue thus to rehearse his owne commendations. 13 Where agayne he reasoneth the matter with them like a father, why they should preferre those false Apostles before him. 20 And feareth least at his comming he shall be compelled to excommunicate many of them.

IF

Los Psalmos de DAVID.

Este Libro que David y otros Prophetas inspirados por el Espiritu santo compusieron, contiene un epitome de toda la Escritura...

Prov. 1, 10. 15, 2, 4, 4. Psal. 7, 14. Ephes. 4, 19. 10, 1, 8. Lucern. 17, 8. a Siempre que...

la oportunidad se le presenta. b O, no se mar- chita. Eze. 47, 12. Revel. 22, 2. c Como el fruto del buen arbol es saludable...

A. A. 4, 52. Summa del consejo de los impios. Psal. 59, 9. A. A. 13, 33. Hebr. 12, 5. b S, de Dios, sobre el qual mi Reyno es- traba. c Etternalmen- to. Apo. 2, 24, y 19, 15. d Dad obedi- encia al Mes. v. 7. De la ce- remonia de besar los pies...

1. Sam. 15, 14. David acusado de muchos y fuertes enemigos domesticos, en Dios se promete cierta victoria. Es figura del estado de la Iglesia en el mundo...

PSAL. I.

EL pio (cuyo perpetuo estudio es en la Ley de Dios) sera etternalmente prosperado. El impio perecera con todos sus caminos y empresas.

Benaventurado el varon, que no anduvo en consejo de malos, ni estuvo en camino de peccadores, ni se assento en silla de burladores. Mas antes en la Ley de Jehova es su voluntad: y en su Ley meditará de dia y de noche.

Y será como el arbol plantado junto a arroyos de aguas, que dá su fruto a en su tiempo: y su hoja no cae, y todo lo que haze, prosperará. No así los malos: sino como el tamo, que lo echá el viento. Por tanto no se levantará los malos en el juicio: ni los peccadores en la congregacion de los justos. Porque Jehova conoce el camino de los justos: y el camino de los malos se perderá.

PSAL. II.

Todos los consejos y consultas de los poderosos de la tierra contra Christo y su glorioso Reyno serán frustradas, y el Reyno de Christo permanecerá para siempre. Porque se amotinán las gentes, y los pueblos piensan vanidad. Estará los reyes de la tierra, y principes consultarán en uno contra Jehova, y contra su unigido.

Rompamos sus coyundas: y echemos de nosotros sus cuerdas. El que mora en los cielos se reirá: el Señor se burlará de ellos. Entonces hablará a ellos con su furor, y con su ira los conturbará. Y yo envesti mi Rey sobre Sion el monte de mi sanctidad. Yo recitaré el decreto. Jehova me dixo, Mi hijo eres tu: yo te engendré hoy. Demandame, y yo daré las gentes por tu heredad, y por tu posesion los cabos de la tierra. Quebrantarlos has con vara de hierro: como vaso de ollero los desmenuzará. Y aora reyes enteded: admitid castigo juezes de la tierra. Servid a Jehova con temor, y alegras con temblor. Besad al hijo, porque no se enoje, y perezcays en el camino: quando se enciediere un poco su furor, bienaventurados todos los que confían en el.

PSAL. III.

David acusado de muchos y fuertes enemigos domesticos, en Dios se promete cierta victoria. Es figura del estado de la Iglesia en el mundo, de sus persecuciones, de su constancia, y de sus victorias.

1. Psalmo de David: quando huya de delante de Abfalon su hijo. Jehova, quanto se han multiplicado mis enemigos: muchos se levantan contra mi.

Muchos dizen a de mi vida, No ay para el salud en Dios. Selah. Mas tu Jehova eres escudo por mi: mi gloria, y el que enfalca mi cabeza. Con mi boz clamé a Jehova, y el me respondió desde el monte de su sanctidad, Selah. Yo me acosté, y dormí, y desperté: porque Jehova me sustentava. No temeré de diez millares de pueblo, que pusieren cerco sobre mi. Levantate Jehova, salva me Dios mio: porque tu heriste a todos mis enemigos en la quixada: los dientes de los malos quebrantaste. De Jehova es la salud: sobre tu pueblo será tu bendicion, Selah.

PSAL. IIII.

Llama a Dios en su affliction. II. Corrige a sus perseguidores, y llamalos a penitencia. III. Declara que la verdadera felicidad es estar en gracia de Dios. La ocasion de este Psalmo parece aver sido la misma del precedente.

Al Vencedor en Neginoth. Psalmo de David. Quando llamo, responde me, o Dios de mi justicia: en el angustia me heziste enfanchar: té misericordia de mi, y oye mi oración. Hijos de hombre hasta quando bolvereys mi honra en infamia: amareys la vanidad: bucareys la mentira? Selah. Sabed pues que Jehova hizo apartar al pio para si: Jehova oyrá, quando yo clamare a el. Temblad, y no pequeys: hablád en vuestro coraçon, sobre vuestra cama, y d callad. Selah. Sacrificad sacrificios de justicia, y confiad en Jehova. Muchos dizen, Quien nos mostrará el bien? Alça sobre nosotros, o Jehova, la luz de tu rostro. Tu diste alegría en mi coraçon, al tiempo que el grano de ellos, y el mosto de ellos se multiplicó. En paz me acostaré, y ansimismo dormiré: porque tu Jehova solo me harás estar confiado.

PSAL. V.

Oracion de David contra los impios, mentivosos, calumniadores, homicidas, a los quales denuncia cierta perdicion y ira de Dios. Los pios se gozaran de la prision de los impios. Parece ser la ocasion de este Psalmo la misma de los tres precedentes.

Al Vencedor, sobre Nehiloth, Psalmo de David. Escucha, o Jehova, mis palabras: entiende a mi dicho. Está attento a la boz de mi clamor, Rey mio, y Dios mio, porque a ti oraré, Jehova, de mañana oyrás mi boz: de mañana me presentará a ti, y esperaré. Porque tu no eres Dios que quieres la maldad: el malo no habitará cabe ti. No estarán los locos delante de tus ojos: a todos los que obran iniquidad, aborreçiste. Destruyrás a los que hablan mentira: al daron de sangres y de engaño abominará Jehova.

Y yo

a Heb, de má alma, q. d. persuaden me a desespere de Dios. b Or, arredor de mi, q. d. q me cubre. c Tsal, 4, 9.

De gente.

a Nonibre del instrumento. b del tono. c Cumple mi peccio, o defensor de mi innocencia.

II. Ephel, 4, 26. c Pensad bien lo que hazeys. d Cellad de vuestras em- prelas.

III. e El summo bie. la verdate ra felicidad.

f Los hombres se alegran con sus buenas cosas: de trigo y vino. Eze. 9, 33. Jer. 9, 27. mas yo (Dize David) mucho mas me alegro con sentir a Dios proprio. * Psal. 5, 6.

a O, mi medita- tion.

b Heb, miraré c Todos los q se gobiernan por affecio o consejo de car- ne, 1. Cor. 3, 19. d Al homici- da, y al frau- dulento.

Wine, for wine hath destroyed many.

26 The furnace prooueth the edge by dipping: so doth wine the hearts of the proud by drunkennesse.

27 Wine is as good as life to a man if it be drunke moderately: what life is then to a man that is without wine: for it was made to make men glad.

28 Wine measurably drunke, and in season, bringeth gladnesse of the heart and cheerefulnesse of the minde.

29 But wine drunken with excesse, maketh bitternesse of the minde, with brawling and quarreling.

30 Drunkennesse increaseth the rage of a foole till he offend, it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with vrging him (to drinke.)

CHAP. XXXII.

1 Of his duty that is cheefe or master in a feast.

14 Of the feare of God. 18 Of counsell.

20 Of a ragged and a smooth way. 23

Trust not to any but to thy selfe and to God.

If thou be made the master (of the feast) list not thy selfe vp, but bee among them as one of the rest, take diligent care for them, and so sit downe.

2 And when thou hast done all thy office, take thy place that thou mayest be merry with them, and receiue a crowne for thy well ordering of the feast.

3 Speake thou that art the elder, for it becometh thee, but with sound iudgement, and hinder not musicke.

4 Dowe not out words where *there is a musitian, and shew not forth wisdom out of time.

5 A consort of musicke in a banquet of wine, is as a signet of Carbuncle set in gold.

6 As a signet of an Emeraude set in a worke of gold, so is the melodie of musicke with pleasant wine.

7 Speake yong man, if there be need of thee: and yet scarcely when thou art wise asked:

8 Let thy speech be short, comprehending much in few words, be as one that knoweth, and yet holdeth his tongue.

9 *If thou be among great men,

make not thy selfe equall with them, and when ancient men are in place, vse not many words.

10 Before the thunder goeth lightning: and before a shamefast man shall goe fauour.

11 Rise vp betimes, and be not the last: but get thee home without delay.

12 There take thy pastime, & do what thou wilt: but sinne not by proud speech.

13 And for these things blesse him that made thee, and hath replenished thee with his good things.

14 Who so feareth the Lord, will receiue his discipline, and they that seeke him early, shall find fauour.

15 He that seeketh the law, shall be filled therewith: but the hypocrite will be offended thereat.

16 They that feare the Lord shall find iudgement, and shall kindle iustice as a light.

17 A sinfull man will not be reproued, but findeth an excuse according to his will.

18 A man of counsell will be considerate, but a strange and proud man is not daunted with feare, euen when of himselfe he hath done without counsell.

19 Doe nothing without aduice, and when thou hast once done, repent not.

20 Goe not in a way wherein thou maiest fall, and stumble not among the stones.

21 Be not confident in a plaine way.

22 And beware of thine owne children.

23 *In every good worke trust thy owne soule: for this is the keeping of the commandements.

24 He that beleueth in the Lord, taketh heed to the commandement, and he that trusted in him, shall see neuer the worse.

CHAP. XXXIII.

1 The safety of him that feareth the Lord. 2

The wise and the foolish. 7 Times and seasons are of God. 10 Men are in his hands, as clay in the hands of the porter. 18

Cheefely regard thy selfe. 24 Of seruants.

Here shall no euill happen vnto him that feareth the Lord, but in temptation euen againe he will deliuer him.

2 A wise man hateth not the Law, but he that is an hypocrite therein, is as a ship in a storme.

*Eccle. 3.7.
chap. 20.7.

*Job. 33.6.

*Rom. 14.
5.

|| Or, shall not
be hurt.

The widow of **II. Samuel.** Tekoahs parable.

behold, the kings sonnes came, and lift up their voice and wept; and the King also and all his seruants wept † very sore.

† Heb. with a great weeping greatly.

37 **B**ut Absalom fled, and went to Talmai the sonne of Ammihud king of Geshur: and Dauid mourned for his sonne euery day.

|| Or, Ammihud.

38 So Absalom fledde, and went to Geshur, and was there three yeeres.

39 And the soule of king Dauid longed to goe forth vnto Absalom: for he was comforted concerning Amnon, seeing he was dead.

|| Or, was confirmed.

CHAP. XIII.

1 Ioab, suborning a widow of Tekoah, by a parable to incline the Kings heart to fetch home Absalom, bringeth him to Hierusalem. 25 Absaloms beautie, haire, and children. 28 After two yeeres, Absalom by Ioab is brought into the Kings presence.

Now Ioab the sonne of Zeruah, perceiued that the Kings heart was toward Absalom.

2 And Ioab sent to Tekoah, and fetcht thence a wise woman, and sayd vnto her, I pray thee, faine thy selfe to be a mourner, and put on now mourning apparel, and anoint not thy selfe with oyle, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speake on this maner vnto him: so Ioab put the words in her mouth.

4 And when the woman of Tekoah spake to the king, shee fell on her face to the ground, and did obeysance, and said, † Helpe, O king.

† Heb. saue.

5 And the king said vnto her, what aileth thee: And shee answered, I am indeed a widow woman, and mine husband is dead.

6 And thy handmayde had two sonnes, and they two stroue together in the field, and there was † none to part them, but the one smote the other, and slew him.

† Heb. no deliverer between them.

7 And behold, the whole family is risen against thine handmaid, and they sayd, Deliuere him that smote his brother, that we may kill him, for the life of his brother whom he slew, and we will destroy the heire also: and so they shall quench my cole which is left, and shall not leaue to my husband neither name

nor remainder † vpon the earth.

† Heb. vpon the face of the earth.

8 And the King said vnto the woman, Goe to thine house, and I will giue charge concerning thee.

9 And the woman of Tekoah said vnto the king, My lord, O king, the iniquitie bee on mee, and on my fathers house: and the king and his throne bee guiltlesse.

10 And the king said, whosoever saith ought vnto thee, bring him to mee, and hee shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, † that thou wouldest not suffer the reuengers of blood to destroy any more, lest they destroy my sonne. And he said, As the LORD liueth, there shall not one haire of thy sonne fall to the earth.

† Heb. that the reuenger of blood doe not multiply to destroy.

12 Then the woman said, Let thine handmayde, I pray thee, speake one word vnto my lord the king. And hee sayd, Say on.

13 And the woman said, wherefore then hast thou thought such a thing against the people of God: For the king doeth speake this thing as one which is faultie, in that the king doeth not fetch home againe his banished.

14 For we must needs die, and are as water spilt on the ground, which cannot bee gathered by againe: || neither doeth God respect any person, yet doeth he deuise meanes, that his banished bee not expelled from him.

|| Or, because God hath not taken away his life, he hath also deuised meanes, &c.

15 Now therefore that I am come to speake of this thing vnto my lord the king, it is because the people haue made me afraid: and thy handmaid sayd, I will now speake vnto the king; it may bee that the king will performe the request of his handmaid.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would destroy mee, and my sonne together out of the inheritance of God:

17 Then thine handmaid said, The word of my lord the king shall now bee † comfortable: for as an Angel of God, so is my lord the king † to discern good and bad: therefore the LORD thy God will be with thee.

† Heb. for rest. † Heb. to heare.

18 Then the king answered and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the King sayd, Is not the hand

PARAPH. CHALD. cum VERSIONE LATINA.

TEXTUS HEBRÆO-SAMARITANUS.

TEXT. ET VER. SAM.

Traditio Latina.

תרגום אונקלוס

Targum Onkelos,

לא תתגורו בהון אריל לא אתו לכוני... מארעון עד מרדך פרסת רגל... ארירותא לעשו יהבית יחטווא... דשעיר : עברתא חובנון מנהון... בכספא ותכלון ואף מנהון רובנון... מנהון בכספא ותשחון : אריון... אלהך ברךך בלל עוברי יד ספק... לדרכך במהךך במדברא רבא... הדון דנו ארבעין שנין ממראדני... אלהך בספרך לא חסרת מדעם :... עברתא מלוחא חונא בני עשו... דתבין בשעיר מאורח משירא... מאלר ומעצין גבר וארפניא... עברתא אורח מברא דמואב :... ואמר לו לי לא רצונו למואבא... ולל חתני למעבר עסחון קרב... אריל לא אתו לך מארעה ידוהא... אריל לבני לוט יהבית ית לחית... דתא : אמתני מלקדמין ותבו בה... עסר וסני ותקורו כנברא : גברין... מחחשבו אף אנון כנברו ומואבא... קרו להון אמתני : ובשעיר ותבו... חורא מלקדמין ובני עשו תרכונון... ושצו אנון מן קדמיהו ותבו... באתיהון כמא דר עבר ישראל... לארע ידוהתיה די יהבין להון :... בען קומו ועברו לכוני ותנחלא... דורד ועברתא יתנחלא דורד :... וימיה די דלכנא מרקס גיאה... עד דיעברתא יתנחלא דורד... חלחון חמני שנין עד דספק כל דרא... גברו מנהי קרב מנו משרותא... כמא די קיסין להון : ואף מחא... מן קדמין הות בהון לשיצותהון... מני משרותא עד דשלימו : והוה... לממת מנו עפא :

Ne pugnetis cum eis; quoniam non dabo vobis de terra eorum, quantum potest calcare planta pedis: quoniam in possessionem Esau dedi montem Seir. Frumentum emetis ab eis argento, & comedetis: & etiam aquam emetis ab eis argento, & bibetis. Dominus enim Deus tuus benedixit tibi in omnibus operibus manuum tuarum; sufficienter tribuit tibi necessaria cum ambulares per desertum magnum hoc: istis quadraginta annis verbum Dñi Dei tui fuit in adiutorium tuum, nec quicquam tibi defuit. Et transivimus à fratribus nostris filiis Esau, qui habitant in Seir, à viâ campestri ab Elath & ab Esion-Gaber: & perreximus & transivimus per viam deserti Moab. Et dixit Dominus ad me; Ne obideas Moabitae, neque contendas facere cum eis bellum: quoniam non dabo tibi de terra eorum hereditatem; quia filiis Loth dedi Ar in possessionem. Terribiles in principio habitaverunt in ea: populus magnus & multus, & fortis sicut Gigantes. Reputantur etiam ipsi sicut Gigantes: & Moabitarum vocabant eos terribiles. Et in Seir habitaverunt Horraei à principio: & filii Esau ejecerunt eos, & exterminaverunt à conspectu suo, & habitaverunt in loco eorum: sicut fecit Israel in terrâ hereditatis suae, quam dedit eis Dominus. Nunc, fugite, transite torrentem Zared: & transivimus torrentem Zared. Dies autem quibus ambulavimus de Cadisbarne, donec transiremus torrentem Zared, triginta & octo anni fuerunt: donec consumeretur omnis generatio virorum bellatorum de medio castrorum; sicut iuravit eis Dominus. Et etiam plaga à facie Domini fuit in eis, ut interiret de medio castrorum: donec confumerentur. Et factum est postquam consumpti sunt omnes viri bellatores, & mortui sunt de medio populi.

5 * מן אן נכרסו איהם * פאי לטב מעטקם מן בלדחם סיא ולו וטבי קדם * לן גבל סעסר
6 * וד אעטינה לעיני ורנה * בל אסרו מיהם טעמא בעני וכלוד ומא פלסרוד * לן אללה ריכ
7 * וד ברכ לך פי חייב אמאלך * ואחסן אליך ענד מסירך פי הדה אלבר העטמן * פהדה ארבעון
8 * סנה אללה ריכ מעמך פמהא פלם בערך סיא * גורא אחוניה אלעיש המעיסן בסעיר מן טריפ
9 * אלבידא ואלילה ועסיון גאיר * ולניה ורחלניא טריפ בריה סניא * פעאל אללה לי * לא תכאסר
10 * המניסן * ולא נכרסן איהם * פאי לא אעטקם מן בלדחם חורא * אד לבי לופי געלט עאר ורנה *
11 * וכן המהיון אפאן למה פבלהם * סעב כדיר ריבך כגבארין * והם יחסיון שבעמא כגבארין *
12 * ואלמיון יסמומם המהיסן * ואמא פי סעיר פאפאן אכוריון פבל מן עסא וחחי אנוא פערסוהם *
13 * ואפדוהם מן ימין אידם * ואפמוא פי מקאם * קא סעג אל אסראיל יבעש חונ אלדע
14 * אעטא אללה * אלן פומוא פאעברו ואד * רוד ועברא * וקאט חמלה אליום מנד סרא מן רופם בריב
15 * אלי אן עברא ואד * רוד עמא ורנס סנה * אלי אן פי חייב העומ אכארין מן העסקר * קא
16 * אפם אללה עליהם * ואפ מן ענד אללה חלט מיהם לאהמיהם * אלי אן פדו * פלמא פי חייב געמיהם

Ne conferatis cum eis praedium; non enim tradam vobis de terra eorum in hereditatem; ne vestigium quidem plantae pedis quoniam in hereditate Esau tradidi montem Seir. Cibus emetis ab eis argento ut comedatis; aquas etiam emetis ab eis argento ut bibatis. Nam Dominus Deus tuus benedixit tibi in omni opere manuum tuarum; cognovit iter tuum per desertum hoc magnum: his quadraginta annis Dominus Deus tuus fuit tecum, nullam rem indiguiti. Mihi quod nuntius ad regem Edom, dicens: Transibo per terram tuam, neque declinabo ad agrum, neque ad vineam, neque etiam bibemus aquas puteorum; via regiam dexterae aut ad sinistram, donec transivimus fines tuos. Sed respondit, Non transibis per me, ne cum gladio egrediar obviam tibi. Idem praeterivimus fratres nostros filios Esau habitantes in Seir à via campestri, ab Elath, & ab Esion-Gaber: & conversi transivimus per viam deserti Moab. Dixit etiam mihi Dominus, Ne hostiliter agas cum Moab, neque praevaleas cum eo: non enim dabo tibi de terra eius in possessionem, eò quod filius Loth dederim Ar in possessionem. Animus antea habitabant in ea, populus magnus, & copiosus, et procerus sicut Enacim. Moabitarum autem vocant eos, & Amim. In Seir vero habitabant antea Chorae, sed filii Esau expulerunt eos, & exterminaverunt eos Dominus à facie eorum. Expulsi sunt igitur eos, & habitaverunt in loco eorum, sicut fecit Israel in terra hereditatis suae quae dedit eis Dominus. Nunc autem fugite, proficiscimini, et transite torrentem Zared: & transivimus torrentem Zared. Dies autem quibus ambulavimus à Cadisbarne usque quae triginta et octo anni fuerunt, donec consumeretur omnis generatio hominum bellatorum de medio castrorum, sicut iuraverat eis Dominus. Manus etiam Domini fuit in eos, ut contererentur in medio castrorum donec consumerentur. Factum est autem postquam viri bellatores de medio populi,

Verfio ARABICA cum Interpretatione LATINA.

Ab his provocandis non enim daturus sum vobis de regione eorum quicquam, ne vestigium pedis; quandoquidem montem Seir iam dedi Esau hereditatem. Sed emite ab eis commatum pretio ut edatis, & aquam ut bibatis. Nam Deus Dominus tuus benedixit tibi in omnibus operibus tuis, & benefecit tibi in itinere tuo per hanc solitudinem maximam. Et ecce quadraginta sunt anni in quibus Dominus Deus tuus tecum fuit, & non defuit tibi res ulla. Itaque transivimus fratres nostros filios Esau habitantes in Seir à via solitudinis, & Elath, & Esion-Gaber, de flexibus, et proficiscimus per viam deserti Sinai. Dixitque Deus ad me, Ne obideas Moabitae, & ne provoces eos, quia nullam daturus sum vobis ex eorum regione possessionem, cum filius Loth dederim Ar hereditatem. Et verò Formidabiles habitaverunt in ea ante ipsos, populus multus, & altus, ut gigantes. Et quidem ipsi reputantur magnissimi quasi gigantes, & Moabitarum vocant eos, Formidabiles. At verò in Seir habitaverunt Horraei ante filios Esau, donec venientes succidissent eos, & consumpserunt illos à conspectu suo, & locum eorum occupassent, quemadmodum fecit gens Israel: ca nonnullis in possessionibus quas dedit ei Deus. Nunc fugite, et transite torrentem Zared: itaque transivimus eum. Fuit autem summa dierum à discessu nostro de Racim-Barri, usque ad tempus quo transivimus torrentem Zared, triginta octo anni, donec perissent omnes homines bellatores de castris, quemadmodum iuraverat Deus in ipsos: Et plaga à Deo immissa fuit in eos ad interitum eorum, donec confecti essent. Cùmque interfecisset omnes de medio populi,

5 * מן אן נכרסו איהם * פאי לטב מעטקם מן בלדחם סיא ולו וטבי קדם * לן גבל סעסר
6 * וד אעטינה לעיני ורנה * בל אסרו מיהם טעמא בעני וכלוד ומא פלסרוד * לן אללה ריכ
7 * וד ברכ לך פי חייב אמאלך * ואחסן אליך ענד מסירך פי הדה אלבר העטמן * פהדה ארבעון
8 * סנה אללה ריכ מעמך פמהא פלם בערך סיא * גורא אחוניה אלעיש המעיסן בסעיר מן טריפ
9 * אלבידא ואלילה ועסיון גאיר * ולניה ורחלניא טריפ בריה סניא * פעאל אללה לי * לא תכאסר
10 * המניסן * ולא נכרסן איהם * פאי לא אעטקם מן בלדחם חורא * אד לבי לופי געלט עאר ורנה *
11 * וכן המהיון אפאן למה פבלהם * סעב כדיר ריבך כגבארין * והם יחסיון שבעמא כגבארין *
12 * ואלמיון יסמומם המהיסן * ואמא פי סעיר פאפאן אכוריון פבל מן עסא וחחי אנוא פערסוהם *
13 * ואפדוהם מן ימין אידם * ואפמוא פי מקאם * קא סעג אל אסראיל יבעש חונ אלדע
14 * אעטא אללה * אלן פומוא פאעברו ואד * רוד ועברא * וקאט חמלה אליום מנד סרא מן רופם בריב
15 * אלי אן עברא ואד * רוד עמא ורנס סנה * אלי אן פי חייב העומ אכארין מן העסקר * קא
16 * אפם אללה עליהם * ואפ מן ענד אללה חלט מיהם לאהמיהם * אלי אן פדו * פלמא פי חייב געמיהם

51 T.w. dienaren, welker namen siet boven vers 20. 52 Oock genaemt Tikva, de fone van Harhas, 2 Reg. 22. 14. 53 Verft dit van de kleederen des Heylighdoms, die desen Sallum in bewaringe gegeven waren. 54 T.w. der ftadt. Siet 2 Reg. 20. op vers 4. Andere verftaan dese plaetse van een Collegie der Propheten. Siet 2 Reg. 22. d'aenteeck. op vers 14. 55 Hebr. nafuleky: Dat is, na't gene, dat de Koningh hen geboden hadde. 56 Verftaet den inval der Babyloniers in't land van Juda, de belegeringe der ftadt Ierufalems, den hongers-noot, de vermoordinge der inwoonders, de verfooringe des Tempels, de gevangennisse, en wechvoeringe des volcks na Babel, ende eyndelick den ondergangh der ftadt, ende verdorf des geheelen lauts. 57 Hebr. datse voor het aengesichte des Koninghs, &c. gelefen hebben. Siet Job 4. op vers 19. 58 Siet bov. 12. op vers 1. 59 Dat is, afgoden, ende beelden. Siet 2 Reg. 22. op vers 17. 60 T.w. uyt het lesen des wet-boecks, inhoudende seer sware dreygementen, uytgesproken tegen de overtreders der wet. Siet 2 Reg. cap. 22. op vers 18. 61 Het Hebreusch woort van het herte des menschen geteyt zijnde, be- teekent meest eene swaackheit, flaphey, ende vervallinge des selven, dewelcke komt uyt vrees; gelijk af te nemen is uyt Deut. 10. 3. 8. 2 Reg. 22. 19. 2 Chr. 13. 7. Iefa. 7. 4. Ierem. 51. 45. 62 D. alsoo, dattet quaet het welck over dese ftadt, ende dit land komen sal, niet by uwen leven geschieden en sal: maer wel by het leven van uwe kinderen. Siet hier van breeder 2 Reg. 22. op v. 20. Daer en boven is by oock binnen Ierufalem in sijn graf met alle ceremonien vredelick begraven. Vergel. Ierem. 34. 5. 63 Hebr. in uwe graven, Dat is, in een uwer graven. Siet Gen. 19. op v. 29. ende vergel. ond. 35. 24. d. 2 Reg. 23. 1. 64 Siet 2 Reg. 23. op v. 1. 65 Of, hy las, namelijk, de Koningh, doch verftaet, dat hy yemant heeft doen lesen, als yemant van den Priesteren, ofte Leviten. 66 D. aen den pilaer, daer de Koningh sijnen stoel hadde, 2 Reg. 23. 3. Siet van dese plaetse breeder in het selve boeck, cap. 11. op vers 14. e Iofu. 24. 25. 67 Siet 1 Reg. 2. op v. 3. 68 Siet 1 Reg. 2. op vers 4. 69 T.w. op dat sy alsoo over eynde staende met solemneelen eede beloven fouden, dat sy den fuyveren Godesdienst, die hy nu oppgericht hadde, fouden onderhouden. Ofte, hy dede staen. Dat is, hy bevestigde in't gemaecte verbont. Anders, by bevestighe [het] (Te weten, verbont) met alle, &c. 70 T.w. ten aensien van den uytelicken Godesdienst. 71 Datis, alle afgoden, beelden, hooghen, altaren, ende atgodich tuigh.

des Koninghs waren, tot de Prophetesse Hulda de huysvrouwe Sallums, des soons Tokbats, des soons Hafra, des kleederbewaerders; sy nu woonde te Jerufalem in het tweede deel, ende sy spraken fulcks tot haer. 23 Ende sy seyde tot hen; Soo feyt de HEERE de Godt Israëls: Segget den man, die u-lieden tot my gefonden heeft, 24 Soo feyt de HEERE: Siet ick sal quaet over dese plaetse, ende over hare inwoonders brengen: alle de vloecken, die geschreven zijn in't boeck, 57 dat men voor het aengesicht des Koninghs van Juda gelefen heeft. 25 Daerom dat sy my verlaten, ende andere Goden geroockt hebben, op dat sy my tot toorn verwekten met alle wercken harer handen; soo sal mijne grimmigheyt uytgegoten worden tegen dese plaetse, ende niet uytgebluscht worden. 26 Maer tot den Koningh van Juda, die u-lieden gefonden heeft, om den HEERE te vragen, tot hem sult ghy alsoo seggen: Soo feyt de HEERE de Godt Israëls: Aengaende de woorden, die ghy hebt ghehoort: 27 Om dat u herte weeck geworden is, ende ghy u voor het aengesichte Godts vernedert hebt, als ghy sijne woorden hoort tegen dese plaetse, ende tegen hare inwoonders, ende hebt u vernedert voor mijn aengesichte, ende uwe kleederen ghescheurt, ende geueent voor mijn aengesichte; soo hebbe ick oock verhoort, spreckt de HEERE: 28 Siet, ick sal u versamelen tot uwe vaderen, ende gy sult met vrede in u graf versamelt worden, ende uwe oogen en sullen al dat quaet niet sien, dat ick over dese plaetse, ende over hare inwoonders brengen sal: Ende sy brachten den Koningh dese antwoorde weder. 29 Doe sondt de Koningh henen, ende versamelde alle Oudtite van Juda, ende Jerufalem. 30 Ende de Koningh gingh op in het Huys des HEEREN, ende alle de mannen van Juda ende de inwoonders van Jerufalem, mitsgaders de Priesters, ende de Leviten, ende al het volck, van den grooten tot den kleynen toe: ende men las voor haren ooren alle de woorden des boecks des verbonts, dat in't Huys des HEEREN gevonden was. 31 Ende de Koningh stont in sijne stantplaetse, ende maeckte een verbont voor des HEEREN aengesicht, om den HEERE na te wandelen, ende om sijne geboden, ende sijne getuygenissen, ende sijne insettingen, met sijn gantsch herte, ende met sijne gantsche ziele te onderhouden, doende de woorden des verbonts, die in dat selve boeck geschreven zijn. 32 Ende hy dede alle, die te Jerufalem, ende in Benjamin gevonden werden, staen: ende de inwoonders van Jerufalem deden na het verbont Godts, des Godts harer vaderen. 33 Jofia dan dede alle grouwelen wech uyt alle landen, die der kinderen Israëls

waren, ende maeckte alle, die in Israël gevonden werden, te dienen, te dienen den HEERE haren Godt: alle sijne dagen 74 en weecken sy niet af van den HEERE den Godt harer vaderen na te volgen. 1 Daer na hielt Jofia het Paeffchen den HEERE te Jerufalem: ende sy slachteden het Pascha op den veertienden der eerster maent. 2 Ende hy stelde de Priesters op hare wachten: ende hy sterckte tot den dienst van het Huys des HEEREN. 3 Ende hy seyde tot de Leviten, die gantsch Israël onderwesen, die den HEERE heyligh waren: Settet de heylige Arke in het Huys, het welcke Salomo de sone Davids des Koninghs Israëls gebouwt heeft; Ghy en hebt genen last op de schouderen: dient nu den HEERE uwen Godt, ende sijn volck Israël. 4 En bereydet u na de huysen uwer vaderen, na uwe verdeelingen, na het voorschrift van David den Koningh Israëls, ende na de beschrijvinge sijns soons Salomo. 5 Ende staet in het Heylighdom, na de onderscheydinge der vaderlicke huysen, voor uwe broederen, het volck, ende de afdeeling van de vaderlicke huysen der Leviten. 6 Ende slachtet het Pascha, ende heyliget u, ende bereydet voor uwen broederen, doende na het woort des HEEREN door de hant Mose. 7 Ende Jofia gaf voor den volcke, van kleyn vee, lammeren, ende jonge geytenbocken, die alle tot Paesch-offeren, na alle het gene dat daer gevonden wert, in getale dertigh duysent: maer van runderen drie duysent: dit was van des Koninghs have. 8 Oock gaven sijne Vorsten ten vrywilligen offer voor den volcke, voor den Priesteren, ende voor den Leviten: Hilkia, ende Zacharia, ende Jehiel de Overfte van het Huys Godts, gaven den Priesteren tot Paesch-offeren, twee duysent, ende ses hondert kleyn vee: ende drie hondert runderen. 9 Daer toe Conania, ende Semaia, ende Nethaneel sijne broederen; mitsgaders Hafabia, ende Jiel, ende Jofabad, de Overfte der Leviten, gaven den Leviten tot Paesch-offeren, vijf duysent kleyn vee: ende vijf hondert runderen. 10 Also wert de dienst toebereyt: ende

72 Het Hebreusch woort brengh mede, dat hysse eenighs nootfaecte tot den fuyveren Godesdienst: gelijk men eenen knecht dwinghe tot sijn werck. De list is: dat hysse door sijne autoriteyt, ende Koninglike macht, heeft in order gehouden, verbiedende de afgodete, ende bevelende dat men Godt niet en soude dienen, dan na sijn woort. 73 Vergelijckt Iofu. 24. 31. Iudic. 2. vers 7. 74 Te weten, van den uytelicken, fuyveren Godesdienst. Niet te min, dat het herte van den meederendeel des volcks niet oprecht en is geweest, blijkt soo wel uyt de menighvuldige beittafingen der Propheten, dewelcke ten dien tijden geleef hebben, als uyt de sware oordeelen, ende plagen Godes, die na de doot Iofie over de Ioden gekomen zijn. 75 Hebr. van achter den HEERE. Siet 1 Reg. 9. op vers 6. a 2 Reg. 23. 21. 1 Siet van dit feest Exod. cap. 12. 3. ende cap. 34. 18. Levit. 23. 5. Numer. 9. 2. ende 28. 16. 2 D. het lammeken, dat op het feest moelte geslacht worden. Siet Numer. 9. op vers 11. 3 Na de ordinantie der wet, Exod. 12. 6. 4 T.w. van het Heylige ofte Kerckelicke jaer, welke maent was genaemt Nisan, ofte, Atrib. Siet Exod. 12. op vers 2. ende Numer. 9. op vers 1. 5 Dat is, vermaendende tot haren schuldigen plicht, ende gaffie goeden moedt. 6 Siet bov. 23. op vers 6. 7 Hier uyt is af te nemen, dat de Arke op desen tijt in den Tempel niet en is geweest, ofte ten minsten niet in het Heylige der heyligen, daer sy behoorde zijnde daer uyt door eenigen afgodischen Koningh te voren wechgenomen. 8 Hebr. de Arke der heyligheyt. Siet Levit. cap. 16. op vers 4. 9 Te weten, om die Arke gewooneelick te dragen, gelijk hare voorouderen te voren in de woelstijne, ende soo lange als de Tabernakel stont, gedaen hadden. Numer. 7. 9. De fin is: Dewijle sy van dien eersten doorgaenden last, ende het toebehooren des selven, ontslagen waren, soo moelten sy op de andere deelen hares ampts te meer acht geven. Siet 1 Chron. 23. op vers 27, 28, &c. b 1 Chron. capp. 23. 24. 25. 26. 10 And. in de heylige plaetse, Dat is, by den Tempel aen het voorhof der Priesteren, om aldaer de Paeschlammeren der gener, die niet en zijn van den flamme Levi, te ontfangen, ende diete slachten, dewijle de Priesters anders genoeg te doen hadden met de offerhanden, ende besprenginge des bloets, &c. Siet van dese plaetse Levit. 6. op vers 16. ende Numer. cap. 28. op vers 7. alwaer sy oock het Heylighdom genaemt wort. 11 Hebr. de fonen, ofte, kinderen des volcks; dat is, het volck. Verftaet, die van den flamme Levi niet en waren, maer behoonden tot de andere flammes, ende tot het werck van den Godesdienst niet geheyliget en waren. 12 D. de Paeschlammeren. Siet van dese maniere van spreken Num. 9. op vers 11. alsoo ond. vers 11. c 2 Chr. 30. 24. 13 Ofte, hiesse, ofte, gaf eene besjinge: D. een offer, ofte geschenck. Het woort besjinge wort voor offeren, ofte, schencken genomen, als bov. 30. 24. Siet de aenteekeninge: gelijk het woort besjinge voor offer. Siet Num. 5. op v. 9. ende bov. 30. 24. met d'aent. item hier in't volgende. 14 Hebr. fonen der geyten. Siet Lev. 1. op vers 14. 15 D. tegenwoordigh, ofte voorhanden was onder het kleyn vee des Koninghs, dat bequaem was, om op dit feest geslacht te worden, na de wer, Exod. 12. 5. Anders, na alle de gene, die daer gevonden mierven: D. na dat geneogh was voor't volck, dat te Ierufalem tot het Paesch-feeft gekomen was. 16 Dese dienden tot brand-offeren, ende danck-offeren, die men op dit feest oock offeren moelte. Siet Num. 28. 19. 17 Vergel. bov. 30. 24. alwaer te sien is, watte gegeven hebben. 18 Siet Lev. 7. op vers 16. 19 D. de Overpriester, ende de twee Priesteren der tweeder ordeninge, die des Overpriesters medehulpsen waren, doch onder hem stonden. Siet Num. 3. op vers 32. ende 2 Reg. 23. op vers 4. 20 Met dit inwoeghel wort hier de fin vervult uyt het laetst-voorgaende vers: het selve wort gedaen in't volgende vers.

HET XXXV. CAPITTEL.

Jofia den Godesdienst in order stellende, hout het Paeffchen-feeft met groote solemmitteyt, vers 1, &c. neemt eenen onnoedigen strijd aen tegen Pharao Necho, 20. daer in hy doodelick gewont wort, ende sterft, 23. Hy wort seer beklaget, 24. Het beslyt sijnner historie, 26.

na ohtag, kah ne o'htag paz wufingant: kah wongunnefog wibe wufgant weechie wut-
oonuufog, pish wutamuunumun.

5 Kah fephaufuen pish nish wutchof-
tumunah ut Altarut, no'tae magoonk en
Jehovahut. ne panneufae fephaufuonk.

6 Nishnoh wolketomp kenugke fephaufu-
fuaun, ne pish ummeekin, ut wunneetu-
panatamwe ayeeungant pish ut meechin, ne
zine wunneetupanat amweyauo.

7 Neyauag marcheae fephaufuonk, ne-
tatupeyemch pannefiae fephaufuonk, nish
neelwe pifuk mont ntu natuonk, fephaufuen
noh ayik wunnauwatuonk nish nishpe ne
pish wuttaihe.

8 Kah fephaufuen, noh magok howae
wutchohiae magoonk: wutakonuh chik-
ohiae fephaufuonk, ne fephaufit ne pish
wuttaihe, fephaufuen magun.

9 Kah nish noh machue magoonk, ne ab-
pofik ut ahuttannihneamuk, kah wame
ne ayimuk ut kulpuhunganit, kah ut rikod-
eabiqur: pish ne wuttaihe fephaufuen noh
ne fephaufit.

10 Kah nish noh meechoonane fephaufu-
onk, nekounukinait pummeie, kah na-
nispag, pish ne wame wutchoheyeu wunna-
uonk Aaron, ne ahur tabhahauohetit.

11 Kah yeu nannuonk, wutich wunoh-
teae fephaufuonk, ne pish fephaufuonk Je-
hovah.

12 Sephaufit wutche tabuttantamoe lam-
pooonk, nei pish fephaufu, weechelampooe
wufephaufuonk, matta leannog petukqu-
negah, kenugkeagauuash pummeie, kah mat
seane wafers lamunauuash pummeie, kah pa-
qag nookhegane wahabe apwofik, potnk-
gunnegah kenugkeagauuash pummeie.

13 Weechie petukunnegah seane peruk-
qunegah, pish ummagun wutich wufephaufu-
onk, weechelampooe fephaufuonk wutich
oonohiae fephaufuonk.

14 Kah pishmagou, pafuk, wutich manufie
fephaufuonk, wutich tahhinnumwe fe-
pfaufuonk en Jehovahut, kah pish wuttaihe
fephaufuen, noh feontae wufqueonk wun-
ohiae fephaufuonk.

15 Kah weyauae lampooe fephaufuonk,
wutich wunohiae magoonk, ne pish
meechin ne kufukok fephaufuonk: matta
pish wutahdon no pish mohtompanit.

16 Kah tohneit ummagoe fephaufuonk,
quohooaganuk, afuh nannowe magoonk,
pish meechin ne kufukok, maguk ne fephaufu-
onk: kah noppohkeyeunk, ne ahquitte-
amuk wuk pish meechin.

17 Qur ne fequ'eamuk fephaufue weyau
nifhikquonok, pish chikohifuman ut no-
taut.

18 Kah ne teague fephaufue weyau wutich
oonohiae fephaufuonk, machippumuk
ut nifhikquonok, matta pish kireamon-

teae rapenunon, noh fephaufit, matta pish
rapenunon, pish ne nifhikeneungue te-
agau, kah keteahogkou noh ne meehik,
pish kenunnum ummathefonk.

19 Kah ne weyau mafukamoonok ne
teag nifhikeneunguok, matta pish meechin
un, pish chikohifuman no'taut: kah ne we-
yau, nish noh pafuk noh pakelit, pish un-
mechua ne weyau.

20 Qur keteahogkou noh meehik fephaufu-
e weyau, wutich wunohiae fephaufuonk. a Chap
23, nish wadchitumongish Jehovah, a Kah 15.3.
ahitig nifhikeneunguok wuhhogkat. noh ke-
teahogkou: pish tummetahwau wutich um-
miffinnunneat.

21 Kah keteahogkou noh mafunuk ne te-
guz: nifhikeneunguok, wolkompae nish-
keneungquonok, afuh nifhikeneungue pup-
pinashim, afuh ne teague ahquanupukquok,
ne nifhikeneunguok: kah noh meehik fep-
haufue weyau wutich wunohiae fephaufu-
onk, nish wadchitigish Jehovah: noh ke-
teahogkou pish tummetahwau wutich um-
miffinnunneat.

22 ¶ Kah Jehovah kenonau Mofefoh,
no'wau.

23 Kenos wunnaumonuh Ifrael, no'wau
b Chap
Matta pish kummechunwau ne teague.
3.17.

24 Kah weefam nuppaie muhhog,
kah mewelum noh kookhokout, pish au-
wolkou ut nish noh ananaufonk, que
matta pish kummechunneat.

25 Newutche bowan meehik ne wees, noh
puppinalim, neh fephaufitoh wutchoh-
iae fephaufuonk en Jehovah ut: noh kete-
ahogkou ne meehik pish tummetahwau
wutich ummiffinnunneat. c Gen
9.4 Cl
3.17

26 ¶ Kah matta pish kummechunwau ne
teague wufqueonk, ut nish noh ut koutah-
tuongano'ur: wutich puppinashim, afuh
wutich puppinashim wut.

27 Nish noh keteahogkou meehik ne te-
ague wufqueonk, noh keteahogkou tum-
metahwau.

28 ¶ Kah Jehovah kenonau Mofefoh,
no'wau.

29 Kenos wunnaumonuh Ifrael, no'wau
noh maguk fephaufuonk wutich oonohiae
magoonk, en Jehovahut, pish paudrou
ummagoonk ut Jehovahut, wutich fephaufu-
onk oonohiae magoonk.

30 Wunnetcheagah pish paudrouonk
ah, chitohiae fephaufuonk Jehovah. wees
d E
ahpe mohpanog, pish uppaudrou, moh-
panog, d wuhwaganunat, wutich wa- 29.24
ninnuwe fephaufuonk anagubie Jehovah.

31 Kah fephaufuen pish wutchohifuman
wees ut Altarut. kah wuhpanog pish wut-
taihe Aaron kah wunnaumonuh.

32 Kah wuttinohkunne wuhpeg, pish
kummagoneu, wutich tahhinnumwe fep-

Dauids confidence in Gods grace :

P S A L M S.

He prayeth for remission of sins.

25 My praise shall be of thee in the great congregation : I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied : they shall praise the LORD that seek him ; your heart shall live for ever.

27 All the ends of the world shall remember, and turn unto the LORD : and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the LORDS : and he is the governor among the nations.

29 All they that be fat upon earth, shall eat and worship : all they that go down to the dust, shall bow before him, and none can keep alive his own soul.

30 A seed shall serve him, it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

P S A L. XXIII.

Dauids confidence in Gods grace.

A Psalm of David.

1 The LORD is my shepherd, I shall not want.

2 He maketh me to lie down in green pastures : he leadeth me beside the still waters.

3 He restoreth my soul : he leadeth me in the paths of righteousness for his names sake.

4 Yea, though I walk through the valley of the shadow of death I will fear no evil : for thou art with me, thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil, my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the LORD for ever.

P S A L. XXIV.

1 Gods lordship in the world. 2 The citizens of his spiritual kingdom. 3 An exhortation to receive him.

A Psalm of David.

1 The earth is the LORDS, and the fulness thereof ; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the LORD ? and who shall stand in his holy place ?

4 He that hath clean hands, and a pure heart ; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.

8 Who is this King of glory ? the LORD strong and mighty, the LORD mighty in battel.

9 Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in.

10 Who is this King of glory ? the LORD of hosts, he is the King of glory. Selah.

P S A L. XXV.

1 Dauids confidence in prayer : 7 He prayeth for remission of sins, 16 and for help in affliction.

A Psalm of David.

1 Unto thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee, let me not be ashamed : let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed ; let them be ashamed which transgress without cause.

4 Shew me thy ways, O LORD ; teach me thy paths.

5 Lead me in thy truth, and teach me : for thou art the God of my salvation, on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies, and thy loving kindnesses : for they have been ever of old.

7 Remember not the sins of my youth, nor my transgressions : according to thy mercy remember thou me, for thy goodness sake, O LORD.

8 Good and upright is the LORD : therefore will he teach sinners in the way.

9 The meek will he guide in judgment : and the meek will he teach his way.

10 All the paths of the LORD are mercy and truth, unto such as keep his covenant, and his testimonies.

11 For thy names sake, O LORD, pardon mine iniquity : for it is great.

12 What man is he that feareth the LORD ? him shall he teach in the way that he shall choose.

13 His soul shall dwell at ease : and his seed shall inherit the earth.

14 The secret of the LORD is with them that fear him : and he will shew them his covenant.

15 Mine eyes are ever towards the LORD : for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me : for I am desolate and afflicted.

17 The troubles of my heart are enlarged : O bring thou me out of my distresses.

18 Look upon mine affliction, and my pain, and forgive all my sins.

19 Consider mine enemies, for they are many, and they hate me with cruel hatred.

20 O keep my soul, and deliver me : let me not be ashamed, for I put my trust in thee.

21 Let integrity and uprightnes preserve me : for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

P S A L. XXVI.

David resorteth unto God, in confidence of his integrity.

A Psalm of David.

1 Judge me, O LORD, for I have walked in mine integrity : I have trusted also in the LORD : therefore I shall not slide.

Psal. 2. 8. & 72. 11. & 86. 9.

Psal. 40. 11. Jer. 23. 4. Ezek. 34. 23. John 10. 11. 1 Pet. 2. 25. Heb. 1. 12. 6. & 118. 6. Heb. makest fat. Heb. 10 length of days.

1017. Deut. 10. 14. Job 41. 41. Psal. 50. 12. Cor. 10. 26. 28. Job 38. 6. Psal. 104. 5. & 136. 6. Psal. 15. 1. Hail. 33. 15. 16. Heb. The clean of hands. Or, O God of Jacob.

Psal. 22. 5. & 34. 1. & 34. 8. Hail. 28. 16. Rom 10. 11. Psal. 27. 11. & 86. 11. & 119.

Psal. 103. 17. & 106. 1. & 107.

Jer. 33. 11.

Heb. they bewail.

Heb. shall lodge in good.

Prov. 3. 32. Or, and his covenant to make them know it.

Heb. bring forth.

Heb. hatred of violence.

volck, das bey ihm war, und hielt auf Sichem mit vier hauffen.

35. Und Gaal, der sohn Ebed, zog heraus, und trat vor die thür an der stadt thor. Aber Abimelech machte sich auf aus dem hinterhalt samt dem volck, das mit ihm war.

36. Da nun Gaal das volck sahe, sprach er zu Sebul: Siehe, da kommt ein volck von der höhe des gebirges hernieder. Sebul aber sprach zu ihm: Du siehest die schatten der berge für leute an.

37. Gaal redete noch mehr, und sprach: Siehe, ein volck kommt hernieder aus dem mittel des landes, und ein hauffe kommt auf dem wege zur zauer-eiche.

38. Da sprach Sebul zu ihm: Wo ist nun hie dein maul, das da sagte: Wer ist Abimelech, das wir ihm dienen solten? Ist das nicht das volck, das du verachtet hast? Zeuch nun aus, und streite mit ihm.

39. Gaal zog aus vor den männern zu Sichem her, und stritte mit Abimelech.

40. Aber Abimelech jagte ihn, das er flohe vor ihm: Und fielen viel erschlagene bis an die thür des thors.

41. Und Abimelech blieb zu Aruma. Sebul aber verjagte den Gaal und seine brüder, das sie zu Sichem nicht musen bleiben.

42. Auf den morgen aber ging das volck heraus aufs feld. Da das Abimelech ward angesagt,

43. Nahm er das volck, und theilte es in drey hauffen, und machte einen * hinterhalt auf sie im feld. Als er nun sahe, das das volck aus der stadt ging, erhob er sich über sie, und schlug sie. * c. 20, 29.

44. Abimelech aber und die hauffen, die bey ihm waren, überfielen sie, und traten an die thür der stadt thor: Und zween der hauffen überfielen alle, die auf dem feld waren, und schlugen sie.

45. Da stritte Abimelech wider die stadt denselben ganzen tag, und gewann sie, und erwürgete das volck, das darinnen war, und zerbrach die stadt, und säete salt darauf.

46. Das das höreten alle männer des thurns zu Sichem, gingen sie in die vestung des hauses des gottes Berith.

47. Da das Abimelech hörete, das sich alle männer des thurns zu Sichem versamlet hatten,

48. Ging er auf den berg Zalmon, mit alle seinem volck, das bey ihm war, und nahm eine art in seine hand, und hieb einen ast von bäumen, und hub ihn auf, und legte ihn auf seine achsel, und sprach zu allem volck, das mit ihm war: * Was ihr gesehen

habt, das ich thue, das thut auch ihr eilend, wie ich. * c. 7, 17.

49. Da hieb alles volck ein jeglicher einen ast ab, und folgten Abimelech nach, und legten sie an die vestung, und steckten sie mit feuer an, das auch alle männer des thurns zu Sichem starben, bey tausend mann und weib.

50. Abimelech aber zog gen Thebez, und belegte sie, und gewann sie.

51. Es war aber ein starcker thurn mitten in der stadt, auf welchen flohen alle männer und weiber, und alle bürger der stadt, und schlossen hinter sich zu, und stiegen auf das dach des thurns.

52. Da kam Abimelech zum thurn, und stritte dawider, und nahete sich zur thür des thurns, das er ihn mit feuer verbrennete.

53. Aber ein weib warf * ein stück von einem mühlstein Abimelech auf den kopf, und zerbrach ihm den schedel. * 2 Sam. 11, 21.

54. Da rief Abimelech eilend dem knaben, der seine waffen trug, und sprach zu ihm: * Zeuch dein schwerdt aus und tödte mich, das man nicht von mir sage: Ein weib hat ihn erwürgt. Da durchstach ihn sein knabe, und er starb. * 1 Sam. 31, 4.

55. Da aber die Israeliter, die mit ihm waren, sahen, das Abimelech todt war, ging ein jeglicher an seinen ort.

56. Also * bezahlete Gott Abimelech das übel, das er an seinem vater gethan hatte, da er seine siebenzig brüder erwürgete. * c. 1, 7. Jer. 50, 29.

57. Desselben gleichen alles übel der männer Sichem vergalt ihnen Gott auf ihren kopf: und kam über sie * der fluch Jotham, des sohns Jerub-Baal. * v. 20.

Das 10 Capitel.

Israel wird wegen der abgötterey von den Philistern gedrengt.

Nach Abimelech machte sich auf zu helfen Israel, Thola, ein mann von Jaschar, ein sohn Pua, des sohns Dodo. Und er wohnete zu Samir, auf dem gebirge Ephraim,

2. Und richtete Israel drey und zwanzig jahr: und starb, und ward begraben zu Samir.

3. Nach ihm machte sich auf * Jair, ein Gileaditer; und richtete Israel zwey und zwanzig jahr. * 4 Mos. 32, 41.

4. Und hatte dreyszig söhne auf dreyszig eselfüllen reiten, und hatte dreyszig städte, die heissen dörfer Jair, bis auf diesen tag, und liegen in Gilead. * c. 12, 14.

5. Und Jair starb, und ward begraben zu Ramon.

Before
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bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a fore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horse-litter, shewing forth unto all the manifest power of God.

9 So that ^c the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man that thought a little afore he could reach to the stars of heaven, no man could endure to carry, for his intolerable stink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge of *himself* by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, (who now no more would have mercy upon him) saying thus;

14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common burying-place) he would set at liberty.

15 And as touching the Jews, whom he had judged not worthy to be so much as buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of [†] Athens.

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels, with many more, and ^d out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this, his pains would not cease; for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letters under-written, containing the form of a supplication, after this manner:

19 Antiochus king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good-will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all;

^c Acts 12. 23. [†] Or, *Antioch*. ^d So Ezra 6. 9. ¹ Mac. 10. 39, 40.

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor;

24 To the end, that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom [‡] the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom, wait for opportunities, and expect what shall be the event; I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he, ^{||} understanding my mind, will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he intreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip that was brought up with him carried away his body; who also fearing the son of Antiochus, went into Egypt to Ptoleemus Philometor.

C H A P. X.

1 Judas recovereth the city, and purifieth the temple. 14 Gorgias vexeth the Jews. 16 Judas winneth their holds. 29 Timotheus and his men are discomfited. 35 Gazara is taken, and Timotheus slain.

NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city: 165.

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple, ^a they made another altar; and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord, that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemers and barbarous nations.

5 Now ^b upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles when as they wandered in the mountains and dens like beasts.

[‡] Or, *common affairs*. ^{||} Or, *following*. ^a 1 Mac. 4. 47. ^b 1 Mac. 4. 52.

took them alive, and slew them at the pit of the shearing-house, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted on Jehonadab the son of Rechab, *coming* to meet him: and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands, escape, *he that letteth him go, his life shall be* for the life of him.

25 And it came to pass as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them:

27 And they brake down the images of Baal,

and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit, *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, and hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan east-ward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon) even Gilead and Bashan.

34 ¶ Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria, *was* twenty and eight years.

C H A P. XI.

1 *Jehoash, being saved from Athaliah's massacre, is anointed king by Jehoiada.*

AND when Athaliah the mother of Ahaziah saw that her son was dead, she arose, and destroyed all the seed royal.

2 But Jehosheba the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, *even* him and his nurse, in the bed-chamber, from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do: A third part of you that enter in on the sabbath, shall even be keepers of the watch of the king's house;

off for their idolatry, and the kings of Judah having contracted an affinity with the house of Ahab, were so destroyed by three successive massacres, that there was but one left. Athaliah, enraged to see all Ahab's family cut off, determined to do the same by the house of David.

Notes on the Eleventh Chapter.

Ver. 1 *And when Athaliah the mother of Ahaziah saw that her son was dead, she arose, and destroyed all the seed royal.* The terrible fate of these royal families cannot be read without horror. The whole offspring of Ahab was cut

8 Τῇ δὲ ἐπαύριον ἐξεληθόντες οἱ περὶ τὸν Παῦλον, ἄλλαθεν εἰς Κιλικίαν καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τῆς εὐαγγελιστῆς, (τῆ ὄψιν ἐκ τῶν ἐπιπέδων) ἐμείναμεν παρ' αὐτῶν.

9 Τότε δὲ ἦσαν ἑξήκοντες καὶ ἑπτὰ τέσσαρες προφητεύουσαι.

10 Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατήλθεν τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀβελῶν.

11 Καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, ὄψας τε αὐτῆ τὰς χεῖρας καὶ τὰς πόδας, εἶπε· Ταδε λέγει τὸ Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα, ὃ ἐστὶν ἡ ζώνη αὐτῆ, ἔγω δήσασιν ἐν Ἱερουσαλήμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.

12 Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλέσαμεν ἡμῶν τε καὶ οἱ ἐπίσκοποι, τῆ μὴ ἀνελαίπειν αὐτὸν εἰς Ἱερουσαλήμ.

13 Ἀπεκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε, κλαίοντες καὶ συνθρονησόντες μετὰ τὴν καρδίαν; ἐγὼ γὰρ ἂ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ ἕτοιμος ἔχω ὡς πρὸς τὰ ὀνόματι τοῦ Κυρίου Ἰησοῦ.

14 Μὴ πεπεισμένοι δὲ αὐτῆ, ἠνυχάσαμεν, εἰπόντες· Τὸ θέλημα τοῦ Κυρίου γενέσθω.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ.

16 Συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας συνῆμιν, ἄνθρωποι πρὸς ἃ ἕνεσθώμεν, Μνάσαν τινα Κυπρίω, ἀρχαίω μαθητῆν.

17 Γενομένων δὲ ἡμῶν εἰς Ἱερουσαλήμ, ἀσμένως ἐδέξατο ἡμᾶς οἱ ἀδελφοί.

18 Τῇ δὲ ἐπιπέτῃ εἰσῆκε ὁ Παῦλος· Συνῆμιν πρὸς ἡμᾶς ὡς πάντες τε παρεγένοντο οἱ προσβύτεροι.

19 Καὶ ἀσπασάμενος αὐτὸς ἐπηΐετο καθ' ἑκάστην ἃν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ.

20 Οἱ δὲ ἀκούσαντες ἐδοξάζον τὸν Κύριον· εἰπόν τε αὐτῶν· Θεωρεῖτε ἀδελφοί, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν σπαργανηκότων καὶ πάντες ζηλοῦσαι τῷ νόμῳ ὑπάρχουσι.

21 Καταχρήθησαν δὲ περὶ αὐτοῦ, ὅτι ἀποστασίαν διδάσκει ἀπὸ Μωσέως τὸς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιέμεναι αὐτῷ τὰ τέκνα, μηδὲ τοῖς ἔθνεσι περιπαλεῖν.

22 Τί ἂν εἴη; πάντως δεῖ παρῆσθαι συνέλθεῖν ἀκούσασθαι γὰρ ὅτι ἐλήλυθας.

23 Τότε ἂν ποιήσουσιν σοὶ λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχρῆν ἐχούσες ἐφ' ἐαυτῶν.

24 Τάτους παραλαβὼν ἀνίσθη συν' αὐτοῖς, καὶ διαπάτησον ἐπ' αὐτοῖς, ἵνα ξυρησώσιν τὴν κεφαλὴν καὶ γνήσι πάντες

6 for I have spoken, saith the Lord. I will indeed send a fire
against Gog and the isles shall be peaceably inhabited, and
7 they shall know that I am the Lord. And my holy name shall
be known in the midst of my people Israel; and my name
which is holy shall no more be profaned; and the nations shall
8 know that I am the Lord, the Holy One of Israel. Behold it is
coming and thou shalt know that it will be, saith the Lord,
9 Lord; this is the day of which I have spoken, when they who
inhabit the cities of Israel shall come forth, and make fires with
the arms—with the shields and spears, and with bows and ar-
rows, and hand-staves and poles—even with these they shall make
10 fires seven years: so that they shall not have occasion to take
wood from the plains, nor to cut timber from the forests; but
shall burn the arms only. And they shall plunder their plunder-
11 ers; and spoil those who spoiled them, saith the Lord. And
on that day I will give Gog a noted place—a burying place in
Israel, the grave yard of strangers by the sea shore: and the
slope of the valley shall be enclosed with a wall; and there
Gog and all his multitude shall be buried; and it shall then be
12 called the grave yard of Gog. For the house of Israel will bury
them, that the land may be cleansed. During seven months the
13 people of the land will be employed in burying them; and it
shall be to them a memorable epoch, "*The day when he was*
14 *glorified,*" saith the Lord. Then they will send men every where
to traverse the land, and bury them who are left on the face of
the ground, in order to purify it after the seven months. And
15 they will make diligent search. And every one who traverseth
the land, upon seeing a human bone, shall set up a mark near it;
16 till the buriers bury it at Gai, the grave yard of Gog: (for the
name of that city shall be called Grave Yard) thus shall the
land be cleansed.
17 Thou, therefore, son of man, say, Thus saith the Lord, Say
to every winged bird, and to all the wild beasts of the field,
Assemble and come: assemble from all around to my sa-
crifice, to the great sacrifice which I have made for you on
the mountains of Israel; and you shall eat flesh and drink
18 blood. You shall eat the flesh of giants and drink the blood of
the princes of the earth. Rams and young bulls and he goats;
19 and all the bulls are well fattened. And you shall eat fat till you

CHAP. VI.

their. Rich shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery;

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce-

ment; 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head; because thou canst not make one hair white or black.

37 But let your communication be, Yes, yea; Nay, nay; for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee; and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans so?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

1 TAKE heed that ye do not cast your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest thine alms, do not sound a trum-

16,9 Therefore do I join in Jazer's weeping for the vine of Sibmah;
 I water thee with my tears, O Heshbon and Elealeh, [fallen,¹⁶
 For upon thy fruitage and upon thy vintage is a war-cry
 10 Vanished are joy and gladness from the land of gardens,
 In the vineyards there is no singing, no shouting; [stilled. 5
 None treads out wine in the presses; the cry of the vintage is
 11 Therefore my inmost parts wail like a lute for Moab,
 And all that is within me for Kir-Hareseth.
 * * * * *

12 And it shall come to pass, that when Moab wearies herself^a 10
 on the high place, and comes to her sanctuary to pray, and
 prevails not, then shall Moab be ashamed of Chemosh in whom
 she trusted.¹⁷

13 Such is the word which JHVH spoke concerning Moab afore-
 14 time. But now JHVH speaks thus: In three years, exactly 15
 measured, shall Moab's glory become contemptible, despite all that
 great tumult, and the remnant shall be very small and without
 strength.¹⁸



PROPHECY 2.

Fragments on the Doom of Edom and Kedar.

20

(1589; vv. 15-17: 1711 B. C.)²

Oracle on <Edom>.

21, 11 **O**UT of Seir there comes a voice to me:
 Watchman, how late is the hour of the night? Watch-
 12 The watchman answers: [man, how late is the hour? 25
 The morning comes, and also the night:
 Would ye inquire, inquire; come ye again.²

16, 12 ^aappears

answered them after the advice of the young men, saying, My father made II Chronicles 10
your yoke heavy, but I will add thereto: my father chastised you with whips,
but I will chastise you with scorpions. So the king hearkened not unto the
people: for the cause was of God, that the Lord might perform his word,
which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of
Nebat. ¶ And when all Israel saw that the king would not hearken unto
them, the people answered the king, saying,

What portion have we in David?

And we have none inheritance in the son of Jesse:

Every man to your tents, O Israel:

And now, David, see to thine own house.

So all Israel went to their tents. But as for the children of Israel that dwelt in
the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent
Hadoram that was over the tribute; & the children of Israel stoned him with
stones, that he died. But king Rehoboam made speed to get him up to his
chariot, to flee to Jerusalem. And Israel rebelled against the house of David
unto this day. ¶ And when Rehoboam was come to Jerusalem, he gathered II
of the house of Judah & Benjamin an hundred & fourscore thousand chosen
men, which were warriors, to fight against Israel, that he might bring the
kingdom again to Rehoboam. But the word of the Lord came to Shemaiah
the man of God, saying, Speak unto Rehoboam the son of Solomon, king of
Judah, and to all Israel in Judah and Benjamin, saying, Thus saith the Lord,
Ye shall not go up, nor fight against your brethren: return every man to his
house, for this thing is done of me. And they obeyed the words of the Lord,
and returned from going against Jeroboam. ¶ And Rehoboam dwelt in Jeru-
salem, and built cities for defence in Judah. He built even Beth-lehem, and
Etam, & Tekoa, and Beth-zur, and Shoco, and Adullam, and Gath, & Mare-
shah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and
Aijalon, and Hebron, which are in Judah & in Benjamin, fenced cities. And
he fortified the strong holds, and put captains in them, & store of victual, and
of oil and wine. And in every several city he put shields and spears, and made
them exceeding strong, having Judah & Benjamin on his side. And the priests
and the Levites that were in all Israel resorted to him out of all their coasts.
For the Levites left their suburbs and their possession, and came to Judah and
Jerusalem: for Jeroboam and his sons had cast them off from executing the
priest's office unto the Lord: and he ordained him priests for the high places,
and for the devils, and for the calves which he had made. And after them out
of all the tribes of Israel such as set their hearts to seek the Lord God of Israel
came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they
strengthened the kingdom of Judah, and made Rehoboam the son of Solo-
mon strong, three years: for three years they walked in the way of David and



JUDGES CHAPTER XVI

And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years.

¶ Then went Samson to Gaza, and saw there an harlot, and went in unto her. And *it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*. And it came to pass, when she pressed him

The Acts

¶19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. ¶20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. ¶21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar. ¶22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. ¶23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. ¶24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. ¶25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. ¶26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. ¶27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

CHAPTER 26

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: ¶2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: ¶3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. ¶4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; ¶5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. ¶6 And now I stand and am judged

Chapter 26

for the hope of the promise made of God unto our fathers: ¶7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. ¶8 Why should it be thought a thing incredible with you, that God should raise the dead? ¶9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. ¶10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. ¶11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. ¶12 Whereupon as I went to Damascus with authority and commission from the chief priests, ¶13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. ¶14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. ¶15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. ¶16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; ¶17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, ¶18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. ¶19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: ¶20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. ¶21 For these causes the Jews caught me in the temple, and went about to kill me. ¶22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than