

ANDREW J. NIGGEMANN

Martin Luther's Hebrew in Mid-Career

*Spätmittelalter, Humanismus,
Reformation*



Mohr Siebeck

Spätmittelalter, Humanismus, Reformation

Studies in the Late Middle Ages,
Humanism, and the Reformation

herausgegeben von Volker Leppin (Tübingen)

in Verbindung mit

Amy Nelson Burnett (Lincoln, NE), Johannes Helmrath (Berlin)
Matthias Pohligh (Berlin), Eva Schlotheuber (Düsseldorf)

108



Andrew J. Niggemann

Martin Luther's Hebrew in Mid-Career

The Minor Prophets Translation

Mohr Siebeck

Andrew J. Niggemann, 1995 BA in Psychology and BBA in Marketing, University of Wisconsin, Milwaukee (USA); 2000 BBA in Management Information Systems, University of Wisconsin, Milwaukee (USA); 2014 MA in Judaism and Christianity in Antiquity, Marquette University (USA); and 2018 PhD in History, Theology, and Religious Studies, University of Cambridge (UK).

ISBN 978-3-16-157001-8 / eISBN 978-3-16-157002-5

DOI 10.1628/978-3-16-157002-5

ISSN 1865-2840 / eISSN 2569-4391 (Spätmittelalter, Humanismus, Reformation)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <http://dnb.dnb.de>.

© 2019 Mohr Siebeck Tübingen. www.mohrsiebeck.com

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations and storage and processing in electronic systems.

The book was typeset by epline in Böblingen using Times typeface, printed by Gulde Druck in Tübingen on non-aging paper, and bound by Buchbinderei Spinner in Ottersweier.

Printed in Germany.

Preface

This study provides a comprehensive account of Martin Luther's Hebrew translation in his academic mid-career. Apart from the Psalms, no book of the Hebrew Bible has yet been examined in any comprehensive manner in terms of Luther's Hebrew translation. Moreover, research to date has predominantly focused on either ascertaining Luther's personal Hebrew skills, or on identifying his sources for Hebrew knowledge. This study furthers the scholarly understanding of Luther's Hebrew by examining his Minor Prophets translation, one of the final pieces of his first complete translation of the Hebrew Bible. As part of the analysis, it investigates the relationship between philology and theology in his Hebrew translation, focusing specifically on one of the themes that dominated his interpretation of the Prophets: his concept of *Anfechtung*.

Chapter 1 establishes the context of Luther's academic mid-career Hebrew, providing a brief sketch of the history of his Minor Prophets translation, followed by an overview of the Hebrew resources in and around Wittenberg which he had to draw upon. Chapter 2 examines the role of the obscurity of the Hebrew text in his translation, and how this obscurity led to various types of contradictions and vacillations in his interpretations. Chapter 3 investigates the role that Luther's sense of the semantic intensity of the Hebrew language played in his translation. Chapter 4 examines Luther's use of "inner-biblical interpretation" – i. e. biblical quotations and references – to support, and moreover, to build his translations of the Hebrew texts. Finally, Chapter 5 examines the influence of Hebrew on Luther's exploitation of the mystical tradition in his translation of the Minor Prophets.

This study, in short, shows that by mid-career, the impact of Hebrew on Luther's Bible translation was immense and very diverse, more so than has been appreciated. It expands the frame of reference with which scholars can understand Luther's Hebrew. It provides detailed analyses of many examples of his Hebrew translation which have never before been discussed or examined in any depth, and it provides hundreds of examples of his methodological handling of Hebrew translation issues. And it includes one of the most exhaustive analyses to date of three key philological challenges that confronted him in translating the Bible: Hebrew figures of speech, the Hebrew trope of repetition, and Hebrew transliteration. This study also includes as an Appendix a substantial body of refined data from Luther's Hebrew translation, which further illu-

minates the examples in this study, and facilitates additional analysis for future research.

This book originated as my doctoral thesis at the University of Cambridge. That thesis was awarded the 2018 Coventry Prize for the PhD dissertation in Theology with the highest mark and recommendation, University of Cambridge, St. Edmund's College. The list of individuals who have made this research possible is long, and I undoubtedly will unintentionally omit names and for this I ask forgiveness. The first thanks is to God for the hand he has always had on my life and for orchestrating this opportunity to work and study at Cambridge, to complete this study, and to see it published as a monograph. My parents' love and support has made this and every opportunity in my life possible. I would like to thank Prof. Dr. Richard Rex and Dr. Katharine Dell for taking a chance on the dissertation, for their diligent support of this research, their generous advice and unfaltering sense of humor, and their guidance throughout this process. I would also like to thank Prof. Dr. Volker Leppin and Dr. Jim Aitken for their feedback and advice concerning this research and the book project. Thank you also to Prof. Dr. Stephen Burnett, who generously offered much guidance during the writing of the thesis and the book. And thank you to everyone at Mohr Siebeck for accepting the manuscript for publication in the *Spätmittelalter, Humanismus, Reformation* series, and for all of the support during the review and editing process.

The language instructors I have had over the years are many, and all were integral to the success of this project (and incidentally, tacitly to blame for any errors I have made): Yael Gal Ben-Yitschak, Brian Boeckeler, Shlomit Chazani, Dr. Barak Dan, Dr. Deirdre Dempsey, Fr. Reggie Foster, Michel Gottlieb, Ehud Har Even, Paul Hoegger, Dr. Julian Hills, Raz Kehat, Idit Levinger, Tamar Perles, Etan Pinsky, Fabio Redak, Martina Senfle, Dr. Jeanne Schueller, Dr. Neal Wright, and Irit Zilbershatz.

In addition, numerous individuals inside and outside of the University of Cambridge have supported this research in various ways: Oz Aloni, Dr. Tali Artman, Dr. Matthias Becker, Dr. Theodore Dunkelgrün, Dr. Peta Dunstan, Dr. Efraim Feinstein, Dr. Julian Hills, Dr. Howard Jones, Dr. Edward Kessler, Rev. Dr. John Kleinig, Prof. Dr. Henrike Lähnemann, R. Reuven Leigh, Dr. Nathan MacDonald, Prof. Dr. Mickey Mattox, Rev. Dr. Benjamin Mayes, Dr. Onesimus Ngundu, Prof. Dr. Sharon Pace, Dr. James Nicholas Carleton Paget, Dr. Kim Phillips, Dr. Jim Prothro, Lea Reiff, Rev. Dr. Harold Senkbeil, Dr. Bruria Shachar-Hill, R. Shloime Shagalow, Rev. Prof. Dr. Andrew Steinmann, Dr. Chris Thomson, Dr. Stephen Tong, Dr. Damian Valdez, Dr. Giles Waller, Dr. Sheila Watts, Dr. Daniel Weiss, Dr. Andreas Zecherle, and many other academic colleagues whose conversations and insight have sharpened this research. I owe a special thank you to Dr. Andrew McGuire and everyone at Milton Road, and to Rev. Dr. Bruno Clifton O.P. and everyone at the Castle Inn. I also owe a debt of gratitude to many of my German friends whom I incessantly harass-

ed over the past several years with petitions of “But have you ever heard of *this* phrase...,” and my Israeli friends with “I’ve never seen *this* before...” I hope that we can still be friends.

I have utilized many library facilities and resources for this research, including those of: the University of Cambridge, University of Oxford, Hebrew University of Jerusalem, National Library of Israel, British Library, Marquette University, University of Wisconsin Milwaukee, Ludwig-Maximilians-Universität München, Humboldt-Universität zu Berlin, and Leucorea (Martin-Luther-Universität Halle-Wittenberg). Thank you to the University of Cambridge, Staatsbibliothek zu Berlin, Sächsische Landesbibliothek – Staats- und Universitätsbibliothek Dresden (SLUB)/Deutsche Fotothek, and Presbyterian Historical Society (Philadelphia, PA) for images; and to the Stiftung Luthergedenkstätten in Sachsen-Anhalt, and Leucorea – Stiftung des öffentlichen Rechts an der Martin-Luther-Universität Halle-Wittenberg, for photograph permissions.

Finally, I owe a special thank you to the numerous individuals and organizations who have supported me financially for this research: Aschenbach Grant, Bethune Baker Fund, Hebrew University of Jerusalem Rothberg Endowment, Kelly Grant, Dr. Joseph and Mrs. Robin Lasnoski Scholarship, Marquette University Department of Theology, Ruth N. Martens Grant, Pallottines Societas Apostolatus Catholici, St. Edmund’s College (University of Cambridge), St. Luke’s College Foundation, William & Irene Schumer Scholarship Endowment Fund, Spalding Trust, University of Cambridge Faculty of Divinity, University of Cambridge Graduate Language Scholarship, and University of Cambridge Theological Studies Trust.

Cambridge, 2018

Andrew J. Niggemann

Table of Contents

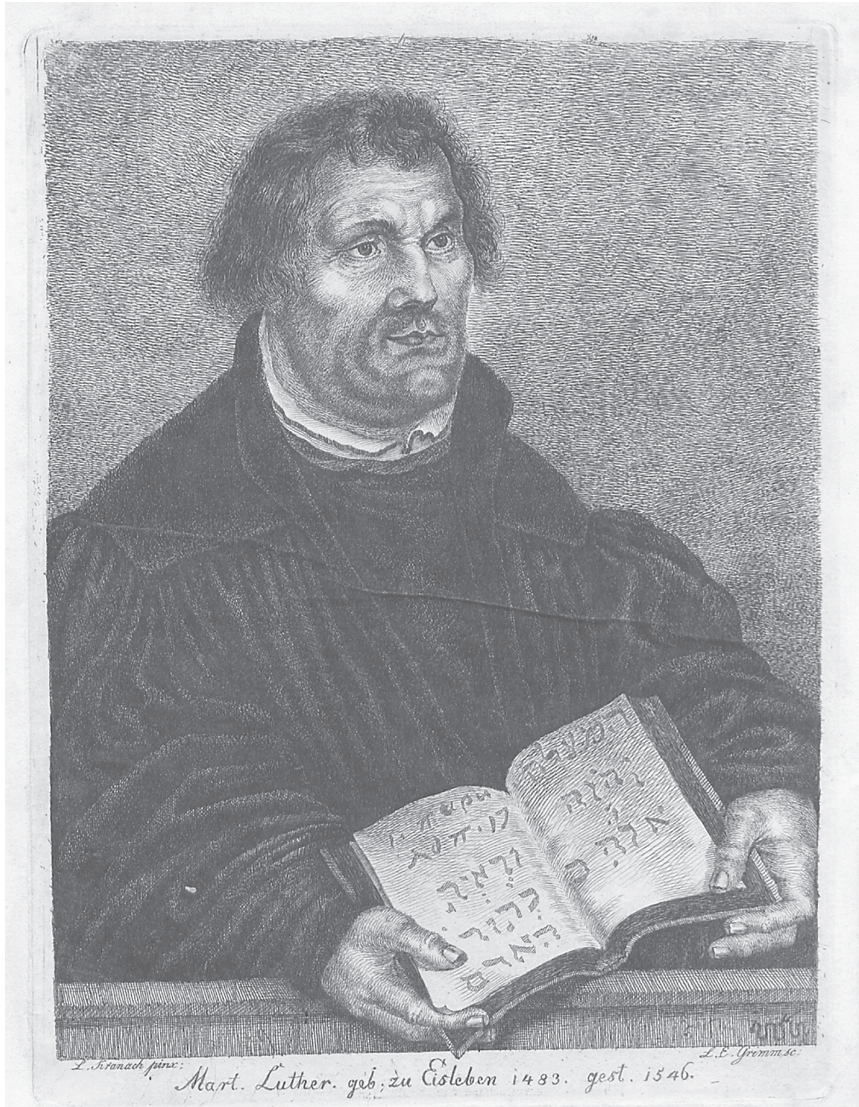
Preface	V
Abbreviations	XI
Chapter One	
Luther's Academic Mid-Career Hebrew in Context	1
Chapter Two	
"The Obscure Hebrew"	47
Chapter Three	
Hebrew Semantic Intensity	99
Chapter Four	
Inner-Biblical Interpretation in Luther's Hebrew Translation	131
Chapter Five	
Hebrew and Luther's Exploitation of the Mystical Tradition	165
Chapter Six	
Conclusion	217
Appendix	225
Table A.1: Luther's General Interpretative Variances	226
Table A.2: Luther's Translation of Hebrew Figures of Speech	234
Table A.3: Luther's Translation of the Hebrew Trope of Repetition	304
Table A.4: Luther's Use of Hebrew Transliteration	316
Table A.5: Luther's Use of the "Reduced To" Idiom	336
Bibliography	345
Index of Scriptural, Ancient, and Medieval Sources	365
Index of Hebrew, German, Latin, and Greek Terms	379
Index of Subjects	403

Abbreviations

- Aland Aland, Kurt, Ernst Otto Reichert, and Gerhard Jordan. *Hilfsbuch zum Lutherstudium*. 3rd rev. ed. Witten: Luther-Verlag, 1970.
- BDB Brown, Francis, S. R. Driver, and Charles A. Briggs, eds. *A Hebrew and English Lexicon of the Old Testament: With an Appendix Containing the Biblical Aramaic. Based on the Lexicon of William Gesenius as Translated by Edward Robinson*. Rev. ed. Oxford: Clarendon Press, [1959].
- CCSL *Corpus Christianorum. Series Latina*. 212 vols. Turnhout: Brepols, 1953–.
- DCH Clines, David J. A., ed. *The Dictionary of Classical Hebrew*. 9 vols. Vols. 1–5: Sheffield: Sheffield Academic Press, 1993–2001. Vols. 6–9: Sheffield: Phoenix Press, 2007–16.
- DDU Dudenredaktion. *Duden Deutsches Universalwörterbuch*. 5th ed. Mannheim: Dudenverlag, 2003.
- DWB Grimm, Jacob, and Wilhelm Grimm. *Deutsches Wörterbuch von Jacob und Wilhelm Grimm*. 16 vols. Leipzig: S. Hirzel, 1854–1961.
- HALOT Koehler, Ludwig, and Walter Baumgartner. *The Hebrew and Aramaic Lexicon of the Old Testament*. 5 vols. Subsequently revised by Walter Baumgartner and Johann Jakob Stamm, with assistance from Benedikt Hartmann, Ze'ev Ben-Hayyim, Eduard Yechezkel Kutscher, and Philippe Reymond. Translated and edited under the supervision of M. E. J. Richardson. Leiden: E. J. Brill, 1994–2000.
- HCLOT Fuerst, Julius. *A Hebrew & Chaldee Lexicon to the Old Testament. With an Introduction Giving a Short History of Hebrew Lexicography*. Translated by Samuel Davidson. 3rd ed. Leipzig: Bernhard Tauchnitz; London: Williams & Norgate, 1867.
- KB Koehler, Ludwig, and Walter Baumgartner, eds. *Lexicon in Veteris Testamenti Libros*. Leiden: Brill, 1953.
- KLE Klein, Ernest. *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English*. Jerusalem: Carta Jerusalem; Haifa: University of Haifa, 1987.
- LDH Georges, Karl Ernst. *Ausführliches lateinisch-deutsches Handwörterbuch*. 2 vols. 8th rev. ed. by Heinrich Georges. Hannover: Hahn, 1913–18.
- LS Lewis, Charlton T., and Charles Short, eds. *A Latin Dictionary Founded on Andrews' Edition of Freund's Latin Dictionary. Revised, Enlarged, and in Great Part Rewritten by Charlton T. Lewis*. Oxford: Clarendon Press, 1987.
- LSJ Liddell, Henry George, Robert Scott, and Henry Stuart Jones, eds. *A Greek-English Lexicon*. 9th ed. with rev. supplement. Oxford: Clarendon Press, 1996.

- LW *Luther's Works*. 75 vols. Edited by Jaroslav Pelikan, Helmut T. Lehmann, and Christopher Boyd Brown. Philadelphia: Fortress Press; St. Louis: Concordia Publishing House, 1955–.
- LXX Septuagint.
- MERZ Merzdorf, J. F. L. Theodor. *Die deutschen Historienbibeln des Mittelalters. Nach vierzig Handschriften*. 2 vols. Tübingen: L. F. Fues, 1870 [for Stuttgart: Litterarischer Verein].
- MG *Mikra'ot Gedolot Haketer* [Mikra'ot gedolot ha-Keter] [מקראות גדולות הכתר]. *A Revised and Augmented Scientific Edition of "Mikra'ot Gedolot."* Based on the Aleppo Codex and Early Medieval MSS. 13 vols. Edited by Menachem Cohen. Ramat-Gan: Bar-Ilan University, 1992–.
- OXDUD Dudenredaktion and the German Section of the Oxford University Press Dictionary Department, eds. *Oxford Duden German Dictionary*. 3rd ed. Oxford: Oxford University Press, 2005.
- OXLAT Glare, P. G. W. *Oxford Latin Dictionary*. 2 vols. 2nd ed. Oxford: Oxford University Press, 2012.
- Rudimenta* Reuchlin, Johann. *De rudimentis Hebraicis*. Pforzheim: Thomas Anselm, 1506.
- SING Singer, Samuel. *Sprichwörter des Mittelalters*. 3 vols. Bern: Herbert Lang, 1944–47.
- SMY Smyth, Herbert Weir. *Greek Grammar*. Rev. ed. Cambridge, MA: Harvard University Press, 1956.
- SPAL Spalding, Keith. *An Historical Dictionary of German Figurative Usage*. 60 Fascicles. Oxford: Basil Blackwell, 1959–2000. [Fascicles 1–40 with the assistance of Kenneth Brooke; Fascicles 51–60 with the assistance of Gerhard Müller-Schwefe.]
- StL *Dr. Martin Luthers Sämmtliche Schriften*. 23 vols. Edited by Johann Georg Walch. St. Louis: Concordia Publishing House, 1880–1910.
- STR Strong, James. *The Exhaustive Concordance of the Bible*. London: Hodder and Stoughton, 1894.
- TDOT Botterweck, G. Johannes, Helmer Ringgren, eds. *Theological Dictionary of the Old Testament*. Translated by John T. Willis. 15 vols. Vols. 1 and 2: rev. ed., 1977. Vols. 4–7: translated by David E. Green. Vol. 8: translated by Douglas W. Stott. Vols. 7, 8, and 14: edited by Heinz-Josef Fabry. Grand Rapids, MI: Eerdmans, 1974–2006. [Originally published in German as Botterweck, G., Helmer Ringgren, and Heinz-Josef Fabry, eds. *Theologisches Wörterbuch zum Alten Testament*. 8 vols. Stuttgart: W. Kohlhammer, 1970–2000.]
- WA *D. Martin Luthers Werke. Kritische Gesamtausgabe*. 73 vols. Weimar: Böhlau, 1883–2009.
- WA Ar *Archiv zur Weimarer Ausgabe der Werke Martin Luthers. Texte und Untersuchungen*. 10 vols. Weimar: Böhlau, 1981–2017.
- WA BR *D. Martin Luthers Werke. Kritische Gesamtausgabe. Briefwechsel*. 18 vols. Weimar: Böhlau, 1930–85.
- WA DB *D. Martin Luthers Werke. Kritische Gesamtausgabe. Die Deutsche Bibel*. 12 vols. Weimar: Böhlau, 1906–61.
- WA TR *D. Martin Luthers Werke. Kritische Gesamtausgabe. Tischreden*. 6 vols. Weimar: Böhlau, 1912–21.

- WAN Wander, Karl Friedrich Wilhelm, ed. *Deutsches Sprichwörter-Lexikon: Ein Hausschatz für das deutsche Volk*. 5 vols. Leipzig: Brockhaus, 1867–80.
- WDS Sanders, Daniel. *Wörterbuch der deutschen Sprache*. 2 vols. Leipzig: Otto Wigand, 1860–65.



Porträt Martin Luther [ca. 1810; Ludwig Emil Grimm after Lucas Cranach der Jüngere, ca. 1560] (source: Dresden, Sächsische Landesbibliothek – Staats- und Universitätsbibliothek Dresden (SLUB) / Deutsche Fotothek, Signatur/Inventar-Nr.: 23.8.4939).

Chapter One

Luther's Academic Mid-Career Hebrew in Context

On the evening of March 3, 1522, two men walked into the Schwarzer Bär Inn in Jena, Germany and encountered a dark-bearded knight, sword at his side, sitting alone at a table in the hotel parlor, the Hebrew Psalter propped up in front of him.¹ He invited them to sit with him. As they began to talk, the knight was immediately struck by the men's language. He asked where they came from. But he didn't wait for an answer. "You are Swiss," he said.² They engaged in conversation for a time, which eventually turned to theology. As it turned out, the men were students on their way to enroll at Wittenberg University to study scripture. At first suspicious, the two were nevertheless impressed by the knight's knowledge. The occasional Latin word that he let slip struck the two men as curious, not to mention the Hebrew book that he was reading – "a very uncommon knight," as one of the men recounted.³ As the conversation continued, they pressed him for advice on how to understand scripture. The knight responded that if they wanted to truly understand scripture, they needed to learn the biblical languages. The cavalier candidness of the gentleman, not to mention his open reading of the Hebrew Bible, would never have suggested to these two that he was a wanted man, traveling through what for him was dangerous territory.⁴ The next morning, after a brief conversation with the knight, the two

¹ For the complete account, see Johannes Kessler, *Johannes Kesslers Sabbata mit kleineren Schriften und Briefen. Unter Mitwirkung von Prof. Dr. Emil Egli und Prof. Dr. Rudolf Schoch in Zürich* [1519–39], ed. Historischer Verein des Kantons St. Gallen (St. Gallen: Fehr, 1902), 76–80. This story is cited and recounted by many scholars. See: M. Michelet, *The Life of Luther. Written by Himself*, trans. William Hazlitt (London: David Bogue, 1846), 116–8; Preserved Smith, *The Life and Letters of Martin Luther*, ed. Robert Backhouse (London: Hodder & Stoughton, 1993) [First published by John Murray (London, 1911)], 130–3; E. G. Rupp and Benjamin Drewery, eds., *Martin Luther* (London: Edward Arnold, 1970), 82–86; Thomas M. Lindsay, *Luther and the German Reformation* (Edinburgh: T. & T. Clark, 1900), 147–9; and Stephen G. Burnett, "Luthers hebräische Bibel (Brescia, 1494) – Ihre Bedeutung für die Reformation," in *Meilensteine der Reformation: Schlüsseldokumente der frühen Wirksamkeit Martin Luthers*, ed. Irene Dingel and Henning P. Jürgens (Gütersloh: Gütersloher Verlaghaus, 2014), 62.

² "Ir sind Schwitzer." Kessler, *Sabbata*, 77. Unless otherwise noted, all English translations in this study are my own. Where I provide the LW references, I generally make critical adjustments as necessary in order to align with the WA.

³ "Er were ain ander person dann ain gemainer rüter." Kessler, *Sabbata*, 78.

⁴ Burnett notes that the ban on Luther had been lifted prior to this journey, often cited by scholars as in February, 1522; Burnett, "Luthers hebräische Bibel," 62. Nevertheless, Luther's letter to Frederick the Wise on March 5, 1522, with numerous mentions of Duke George, sug-

men went on their way. It was revealed later that the knight was none other than Martin Luther, donning a disguise on a secret trip from the Wartburg Castle – his “Patmos” as he called it – to Wittenberg.⁵

Luther’s private moments, cordially interrupted by the two men, were being spent reading Hebrew. He was at least to some extent at death’s door. If he were caught, his life would surely have been in danger, and he would have been seized by the men of Duke George of Saxony as he went on to pass through his territory on his way to Wittenberg.⁶ But his focus in this precarious time was a tranquil inquiry into language. The entire encounter between him and the two men was, in fact, premised on language. It was the dialect that gave away that the two men were Swiss. It was the erudite use of Latin which tipped them off that this was someone a little different from an ordinary knight. It was the discussion of scriptural languages which bonded the new acquaintances in conversation. Most importantly, Luther’s advice for their ambition – the mechanism by which they could understand scripture, which they were traveling to Wittenberg to find – was not more books, better theology, or a recommendation to follow this man or that man. It was simply the language. Of all the things he could have told them, it was the language that was the doorway to the place they wanted to go.

This study is an investigation of Luther and language. Understanding his language, as with any other person of another time, opens a door into his world in a way that not many other facets of his work can. If you have ever been in a social setting with a group completely comprised of another nationality, where they speak your language, they will carry on the conversation in your language so that you understand. And it works fine. Everyone can understand. But there is always a figurative wall, even if it goes at first unnoticed. That wall sheds its disguise when the other members of the group turn to speak to each other in their own tongue. Here, the conversation takes a different turn. The eyes light up. The emotion of the conversation changes. The laughter is a little harder. The connections run deeper, even if just for a sentence or two as they move away

gests that he still was very much in danger; WA BR 2:453–7 [§455]. See also: Julius Köstlin and D. Gustav Kawerau, *Martin Luther: Sein Leben und seine Schriften*, vol. 1, 5th rev. ed. (Berlin: Alexander Duncker, 1903), 494–5; Lindsay, *Luther and the German Reformation*, 146–7; and Heinrich Bornkamm, *Luther in Mid-Career 1521–1530*, ed. Karin Bornkamm, trans. E. Theodore Bachmann (London: Darton, Longman & Todd, 1983), 64–68.

⁵ Luther signed a number of letters with some variant of “from the Greek Island of Patmos.” For example, he wrote in a June 1, 1521 letter to Francis Von Sickingen, “Geben ynn meyner Pathmoß (‘Given [Written] on my Patmos’);” WA 8:140.6; LW 48:247. He signed a June 10, 1521 letter to Spalatin, “Ex insula pathmos (‘From the Isle of Patmos’);” WA BR 2:355.37–38 [§417]; LW 48:256. He also noted “ex Pathmo mea (‘from my Patmos’)” in his *Rationis Latomianae confutation* (1521); WA 8:128.29. Cf. WA 8:44.2; WA 8:139.22. See also Roland H. Bainton, *Here I Stand: A Life of Martin Luther* (London: Hodder and Stoughton, 1951), 191–204.

⁶ Thomas M. Lindsay, *Luther and the German Reformation*, 147.

from your language. You stand on the outside, an observer. But if you can speak their language, you experience an entirely different encounter. The figurative wall fades away. You enter a world that never would have been available, and discover things you never would have known existed. The language opens a door that never would have been open without it. This study looks to draw down a piece of the wall that divides our world and Martin Luther's world and learn more about him through his use of language.

Given that one of Luther's most powerful and lasting influences on the world is his Bible translation, it is a paradox that there is a large remaining lacuna – or frontier, if you will – in Luther scholarship concerning his use of language. This is particularly so for Hebrew. Far and away the books of the Bible which he most often talked about, lectured on, and spent time translating were those of the Hebrew Bible. He began his study of the Hebrew language before Greek, and long before he translated his first piece of either the Old or New Testament.⁷ His very first lectures as Professor at Wittenberg were on the Old Testament, as were his very last. But despite this, not one book in the Hebrew Bible outside of the Psalms has been comprehensively examined in terms of Luther's Hebrew translation. Every major study on Luther's Hebrew translation to date has, in fact, exclusively focused on his translation of the Psalms.⁸ Luther's translation of, exploitation of, and relationship with the Hebrew language thus remains in many ways a wide open frontier – perhaps one of the last, great frontiers in Luther scholarship.

This study investigates the role of Hebrew in Luther's translation of the Minor Prophets. This period, essentially Luther's academic mid-career, was a tumultuous time.⁹ His health was poor. His battles – religious and political – were in full swing. He acquired a new family. And his spiritual attacks, which plagued him in his early years, were about to come back.¹⁰ A competing German translation of the prophetic books of the Hebrew Bible, the *Wormser Pro-*

⁷ Karl August Meissinger, *Luthers Exegese in der Frühzeit* (Leipzig: M. Heinsius Nachfolger, 1911), 55–56. M. Reu, *Luther's German Bible: An Historical Presentation, Together with a Collection of Sources* (St. Louis: Concordia Publishing House, 1984 [Concordia Heritage Series]. Reprint of Columbus, OH: The Lutheran Book of Concern, 1934), 118. Heiko A. Oberman, *Luther: Mensch zwischen Gott und Teufel* (Berlin: Severin und Siedler, 1982), 131. Oberman says that Luther learned to write his first Greek letters of the alphabet from Melancthon in 1519.

⁸ Of course, these studies make ancillary references of other books to support the broader study on the Psalms, but these references are sporadic and not the primary focus. Studies on Luther's exegesis and general examinations of his Bible translation lack any comprehensive examination of the Hebrew.

⁹ Luther entered the monastery in 1505, and died in 1546. Thus, I consider this period (roughly the mid-1520s to the early 1530s) to be his academic mid-career. For more on Luther's life, see Bornkamm's biography, which identifies 1521–30 as Luther's mid-career: Bornkamm, *Luther in Mid-Career*.

¹⁰ 1527–28. Gerhard Ebeling goes into great detail about Luther's *Anfechtungen* during this time. See Ebeling, *Luthers Seelsorge: Theologie in der Vielfalt der Lebenssituationen an*

pheten, while begun after he had started his translation, was about to be published before his because of the delays which his own project suffered. He was under enormous pressure to get that and his full German Bible completed, and at the same time to hold his Wittenberg team together, which was under constant religious, political, and ideological threat. It was during this time that he made great strides with the Hebrew language, which this study will show ultimately defined his German Bible much more than has been appreciated to date.

History of Luther's Minor Prophets Translation

Luther originally wanted to issue his translation of the Old Testament in three sequential parts: the Pentateuch; the historical books; and finally the prophets and poetic books.¹¹ He completed and issued the first part in 1523 under the title *Das Alte Testament deutsch*.¹² In 1524, he issued the second portion, containing Joshua-Esther, under the title *Das Ander teyl des alten testaments*.¹³ This followed with a third issuing in 1524, *Das Dritte teyl des alten Testaments*, which included Psalms, Proverbs, Job, and Ecclesiastes, but not the Prophets as he had originally envisioned.¹⁴ There were a number of reasons for this. He explained in a Feb. 23, 1524 letter to Georg Spalatin that the complicated Hebrew in Job was delaying the translation.¹⁵ But a long list of additional difficulties and distractions most certainly extended the delay, including: the Peasants Revolt in 1524–25; the death of Friedrich III on May 5, 1525; his marriage to Katharina von Bora on June 13, 1525; the births of his first three children; the death of his daughter; the controversy with Erasmus; his struggles with the “fanatics” and conflicts about the Sacrament of the Altar; the Visitations; the Diet of Augsburg; and numerous health issues.¹⁶ It was during this period that he was lecturing on the Minor Prophets (1524–26). These lectures laid the groundwork for what would be his *Deutsche Bibel* translation of the books.

A Latin commentary on Hosea was published on behalf of Luther in 1526.¹⁷ It was not penned by him, but was based on his students' lectures notes. From

seinen Briefen dargestellt (Tübingen: J. C. B. Mohr (Paul Siebeck), 1997), 364–446, and especially pp. 364–76.

¹¹ WA BR 2:613–4 [§ 546]. Reu cites this in *Luther's German Bible*, 187. See also Siegfried Raeder, “The Exegetical and Hermeneutical Work of Martin Luther,” in *Hebrew Bible/Old Testament: The History of Its Interpretation. Vol. 2: From the Renaissance to the Enlightenment*, ed. Magne Sæbo (Göttingen: Vandenhoeck & Ruprecht, 2008), 397.

¹² WA DB 2:217. Reu, *Luther's German Bible*, 187–8.

¹³ WA DB 2:272. Reu, *Luther's German Bible*, 195.

¹⁴ WA DB 2:276. The register of contents on the reverse of the title pages listed the prophets, even though they were not included. See Reu, *Luther's German Bible*, 200, 225.

¹⁵ WA BR 3:248–9 [§ 714]. Reu cites this in *Luther's German Bible*, 197.

¹⁶ Reu, *Luther's German Bible*, 204–5.

¹⁷ Martin Luther, *In Oseam prophetam annotationes* (Basel: Thomas Wolffius, 1526).

his own hand, he issued German commentaries on Jonah in March, 1526; on Habakkuk in June, 1526; and on Zechariah in December, 1527.¹⁸ He was also working on numerous other projects at this time, including university lectures, publishing his translations of other books of the Bible, sermons, and letters.¹⁹ Because of the delays, two competing German translations of the Prophets – Hätzer and Denck's *Alle Propheten nach Hebräischer sprach verteutscht* (1527), commonly called the *Wormser Propheten*; and the *Prophetenbibel* (1529), also called the Zürich translation – beat Luther to print.²⁰ These translations included not only the Minor Prophets, but all of the prophetic books of the Old Testament. Luther finished his translation of the prophetic books during his stay at the Coburg Castle, between April and October, 1530, though he lingered over the final revision.²¹ In an Oct. 10, 1531 letter to Spalatin, he wrote of the final stages: “Every day I spend two hours revising the prophets.”²² Luther's German translation of the entire set of prophetic books of the Hebrew

This is in the catalog of the Universitätsbibliothek Basel, Rf 299, Bibliographical reference: VD16 B 3846. 23, [1] Bl.; 8°. The critical edition to the lecture notes appears at WA 13:1–66; LW 18:2–76; this excludes Luther's 1545 additions to Hosea 13. Veit Dietrich published Luther's “commentaries” on Joel, Amos, and Obadiah in 1536; Micah in 1542; and Hosea in 1545. See Martin Brecht, *Martin Luther: Shaping and Defining the Reformation 1521–1532*, trans. James L. Schaaf (Minneapolis: Fortress Press, 1990), 246. See also Mary Jane Haemig, “Martin Luther on Hosea,” *Word & World* 28 (2008): 170.

¹⁸ The Jonah commentary appears at WA 19:169–251; LW 19:33–104. The Habakkuk commentary appears at WA 19:337–435; LW 19:149–237. The Zechariah commentary appears at StL 14:1768–1975. For more on these, see: Brecht, *Martin Luther 1521–1532*, 246; Aland, 154, 658; and Gerhard Krause, *Studien zu Luthers Auslegung der Kleinen Propheten* (Tübingen: J. C. B. Mohr (Paul Siebeck), 1962), 2. His commentary on Zechariah was published in Dec., 1527, but had a date of 1528. See Aland, 154, 658; Reu, *Luther's German Bible*, 205; Dominique Barthélemy, *Studies in the Text of the Old Testament: An Introduction to the Hebrew Old Testament Text Project. Textual Criticism and the Translator*, vol. 3, trans. Sarah Lind (Winona Lake, IN: Eisenbrauns, 2012), 162; and Brecht, *Martin Luther 1521–1532*, 247.

¹⁹ See Aland, especially pp. 649–69 for a chronological listing of Luther's writings. See also Krause, *Studien*, 11–14 for the 1524–34 period.

²⁰ The *Wormser Bibel* (“The Combined Bible”), a complete Bible translation which combined various translations, including part of Luther's Old Testament translation, and included the *Wormser Propheten*, also followed in 1529. The *Zürcher Bibel* followed in 1531, which included the Zürich prophets translation. For more on these Bibles, translations, and their complicated printing history, see: Reu, *Luther's German Bible*, 206–7; G. Baring “Die ‘Wormser Propheten,’ eine vorlutherische evangelische Prophetenübersetzung aus dem Jahre 1527,” *Archiv für Reformationsgeschichte* 31 (1934): 23–41; and Bruce Gordon, *The Swiss Reformation* (Manchester: Manchester University Press, 2002), 239–44. See also Krause, *Studien*, 15–19 for a discussion of the *Wormser Propheten* and Zürich's *Prophetenbibel* (which Krause calls simply the Zürich Bibel of 1529), and 19–60 for his broader analysis of the *Wormser Propheten* translation.

²¹ Hans Volz, “German Versions,” in *The Cambridge History of the Bible. Vol. 3: The West from the Reformation to the Present Day*, ed. S. L. Greenslade (Cambridge: Cambridge University Press, 1963), 96.

²² “Duas horas singulis diebus impendo prophetis corrigendis.” WA BR 6:203.14 [§ 1872]. See Reu, *Luther's German Bible*, 208.

Bible, including the Minor Prophets, finally appeared in 1532 as *Die Propheten alle Deusch*.²³



Figure 1.1: *Die Propheten alle Deusch*, Martin Luther [Wittenberg: Hans Lufft, 1532] (source: British and Foreign Bible Society (BFBS), Cambridge University Library, Classmark BSS.228.B32).²⁴

²³ WA DB 2:512.

²⁴ The sequential numbering of Figures and Tables in the study are kept separate at the advice of Oxford University Press. The differentiation between “Figure” and “Table” is also made according to OUP standards. On the BFBS copy, see also T. H. Darlow and H. F. Moule, *Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society. Vol. 2: Polyglots and Languages other than English* (London: Bible House, 1911), 491 [§4197].

The same translation appeared in his complete 1534 *Deutsche Bibel*, not under the subtitle of the “official” third part of his Old Testament translation as originally planned, but rather as its own independent section with a distinct title page.²⁵ Luther made numerous subsequent revisions to his Minor Prophets translation. Records of his deliberations over those revisions appear in Georg Rörer’s notes from Luther’s 1539–41 revision meetings, as well as in Luther’s notes in his own 1538/39 edition of the Old Testament.²⁶ His complete lectures on the twelve books were not published until 1552 and 1554, with subsequent publications in various editions of Luther’s works.²⁷ These were, like the Hosea commentary, edited compilations of student notes.

Value of the Minor Prophets as an Area of Focus

The Minor Prophets are a natural place to examine Luther’s Hebrew translation in mid-career. Thanks to numerous extant and previously identified manuscript texts of Luther’s lectures on all twelve Minor Prophets, as well as his German commentaries on Jonah, Habakkuk, and Zechariah, a thorough view into the thinking that lay behind his translation of these books is readily available. Together with his *Deutsche Bibel* translations, glosses, and revision notes, there is a wealth of information available concerning his Hebrew translation at this point in his academic life. From a pragmatic standpoint, there are several hundred references to Hebrew in Luther’s lectures and commentaries on the Minor Prophets. Thus, in contrast to his earlier Psalms lectures, where studies to date have largely speculated about the extent of his use of Hebrew, here it is unnecessary. It was massive. Because of the large number of examples of his engage-

²⁵ Reu, *Luther's German Bible*, 208–11. The Apocrypha also appeared in the 1534 *Deutsche Bibel*. Luther completed Wisdom of Solomon in 1529, and Ecclesiasticus and Maccabees in 1533. The remainder appeared in full in the 1534 *Deutsche Bibel*. See Reu, *Luther's German Bible*, 211.

²⁶ The full 1539–41 protocols and Luther’s entries in his 1538/39 edition of the Old Testament appear in WA DB 4:1–278. Rörer’s protocols and Luther’s Old Testament are both located at Jena. See Barthélemy, *Studies*, 168–9. Reu provides a detailed summary of Luther’s revisions, beginning in 1534; in Reu, *Luther's German Bible*, 233–56. See also Otto Reichert, *Die Wittenberger Bibelrevisionskommissionen von 1531–1541 und ihr Ertrag fuer die deutsche Lutherbibel* (Leignitz: Sehffarth, 1905). The Pentateuch in Luther’s 1538/39 Old Testament is dated 1539; Joshua – Malachi are dated 1538. Thus, this is noted as 1538/39. See WA DB 4:xxxii–xxxiii.

²⁷ For the complex history of the Latin texts of Luther’s lectures on the Minor Prophets, see WA 13:iii–xxxvi and LW 18:ix–xii. For more information, see also Aland (entire volume); Eike Wolgast, *Die Wittenberger Luther-Ausgabe. Zur Überlieferungsgeschichte der Werke Luthers im 16. Jahrhundert* (Niewkoop: De Graaf, 1971); and Josef Benzing and Helmut Claus, *Lutherbibliographie. Verzeichnis der gedruckten Schriften Martin Luthers bis zu dessen Tod*, 2 vols. (Baden-Baden: Librarie Heitz, 1966 (vol. 1). Baden-Baden: Valentin Koerner, 1994 (vol. 2)).

ment with Hebrew, patterns in his translation can be established which facilitate a more broad analysis, rather than simple one-off observations of independent phenomena.

An exceptional abundance of certain Hebrew philological phenomena is also found in the Minor Prophets, in comparison to other books of the Bible. These texts are laden with supernatural imagery and prophetic theological discourse, which the authors articulate through semantically intense terminology, repetitive language, and a massive number of figures of speech. Consequently, many aspects of Luther's translation method can be thoroughly examined, which would not be possible with other books of the Hebrew Bible. These are also the books of the Bible, together with Job, to which Luther explicitly called attention as especially difficult for him because of such language, and moreover those which delayed the publication of his Bible because of the complexity. Consequently, they also elucidate especially well how he handled difficult Hebrew.

The Minor Prophets also represent a decisive period in Luther's Bible translation. Given that the prophets were the final segment of his Old Testament translation, these books show a more mature, developed use of Hebrew than his initial Psalms translations. He was well-advanced in the language at this point, and his skills were vastly improved from his early years – a drastically different place than he was at with his initial Psalms translations, particularly during his first and second Psalms lectures. Nevertheless, his struggles with the language were far from over. It is thus a distinctive time to get a glimpse into his exploitation of Hebrew. This was a particularly crucial juncture in his Bible translation. It is also the period when he wrote the two most considered accounts of his translation methodology: *Sendbrief vom Dolmetschen* (1530); and *Summarien über die Psalmen und Ursachen des Dolmetschens* (1531–33).²⁸ His most insightful and most current self-reflection concerning his translation methodology comes from this time of his Bible translation history.

Finally, the Minor Prophets are a valuable place to examine the relationship between theology and philology in Luther's Hebrew translation. One concept in particular dominated his reading of the Minor Prophets: his theology of *Anfechtung*.²⁹ The word *Anfechtung* itself is a linguistic puzzle. Luther never ex-

²⁸ *Summarien über die Psalmen und Ursachen des Dolmetschens* (1531–33) appears in WA 38:1–69. *Sendbrief vom Dolmetschen* (1530) appears in WA 30.2:632–46.

²⁹ A great number of scholars have examined Luther's concept of *Anfechtung*. The most important are: Erich Vogelsang, *Der angefochtene Christus bei Luther* (Berlin: Walter de Gruyter, 1932); Paul Bühler, *Die Anfechtung bei Martin Luther* (Zürich: Zwingli-Verlag, 1942); Clarence Warren Hovland, "An Examination of Luther's Treatment of *Anfechtung* in his Biblical Exegesis from the Time of the Evangelical Experience to 1545" (PhD diss., Yale University, 1950); and Horst Beintker, *Die Überwindung der Anfechtung bei Luther: Eine Studie zu seiner Theologie nach den Operationes in Psalmos 1519–21* (Berlin: Evangelische Verlagsanstalt, 1954). Other important studies that address *Anfechtung* include: Theod. Harnack, *Luthers Theologie: mit besonderer Beziehung auf seine Versöhnungs- und Erlösungs-*

plicitly defined it, and he was never able to compose a formal work explaining it. Consequently, scholarship can only extrapolate its meaning through analysis of its use in his texts. In short, *Anfechtung* is a struggle with God, often framed as an encounter with God's wrath in a type of spiritual battle, sometimes also described in terms of a struggling conscience or a trial of faith. Luther identified these spiritual struggles in German as *Anfechtungen*, but in Latin he used a number of synonyms and related terms, most frequently *tentatio*.³⁰ These battles plagued Luther for much of his life, causing profound mental and physical distress. These were no ordinary conflicts. He saw them as death struggles between himself and God – experiences of terror and wrath which took him to the perimeter of both spiritual and physical death. He described *Anfechtung* as an assault on the soul, a cosmic struggle between God and the devil, and a spiritual attack in its darkest form.³¹ He explained in a 1524 sermon, “If he [the person] still stands alive, he [God] does not grab him by the skin, but rather on the inside, so that the marrow wastes away from hunger and thirst and the bones become as tender as flesh.”³² He identified the *Anfechtung* of the prophets as a unique strain, where the prophets both experienced and dispensed *Anfechtung* – as they themselves saw the visions in their confrontation with God, and also as they delivered the messages of those visions to the people.³³

Luther asserted that *Anfechtung* was indispensable for a proper understanding of scripture. He said during a 1530 gathering at his home in the Black

lehre. Vol. 1: Luthers theologische Grundanschauungen (Erlangen: Theodor Blaesing, 1862), especially pp. 411–29; Karl Holl, “Was verstand Luther unter Religion?” in *Gesammelte Aufsätze zur Kirchengeschichte. Vol. 1: Luther*, 6th rev. ed. [compiled volume by Holl] (Tübingen: J. C. B. Mohr (Paul Siebeck), 1932), 1–110; Egil Grislis, “Luther’s Understanding of the Wrath of God,” *The Journal of Religion* 41 (1961): 277–92; Walther Von Loewenich, *Luthers Theologia Crucis* (Witten: Luther-Verlag, 1967); Egil Grislis, “The Experience of the *Anfechtungen* and the Formulation of Pure Doctrine in Martin Luther’s *Commentary on Genesis*,” *Consensus* 8 (1982): 19–31; David P. Scaer, “The Concept of *Anfechtung* in Luther’s Thought,” *Concordia Theological Quarterly* 47 (1983): 15–30; Ebeling, *Luthers Seelsorge*; Thorsten Dietz, *Der Begriff der Furcht bei Luther* (Tübingen: Mohr Siebeck, 2009); Alister E. McGrath, *Luther’s Theology of the Cross: Martin Luther’s Theological Breakthrough*, 2nd ed. (Oxford: Wiley-Blackwell, 2011); and Simon D. Podmore, *Struggling with God: Kierkegaard and the Temptation of Spiritual Trial* (Cambridge: James Clarke, 2013).

³⁰ Every comprehensive study of Luther’s theology of *Anfechtung* to date has identified *tentatio* as a synonym of *Anfechtung* in Luther’s texts, including those by Bühler, Beinker, Hovland, Harnack, and Holl. Concerning Luther’s explicit identification of *Anfechtung* as *tentatio*, see WA 50:660.1–4; LW 34:286–7. See also Ch. 3 of this study for more on the various terminology that Luther employed in his discussions of *Anfechtung*.

³¹ See WA 1:557.33–WA 1:558.18 and LW 31:129–30 [*Resolutiones disputationum de indulgentiarum virtute* (1518)], and note the reference to Ps. 31:23, which this study addresses in Ch. 5.

³² “Wenn er nach dem leben stehet, greiffet er nicht nach der haut, sondern hynein, das das marck verschmacht und die beyn so muerb werden wie das fleisch.” WA 24:577.31–33. Many scholars cite this.

³³ See StL 14:1796.67; LW 20:178–9. Cf. WA 19:378.29–30; LW 19:180.

Cloister monastery in Wittenberg, “If I should live a little while longer, I would like to write a book about *Anfechtungen*, without which man can neither understand Holy Scripture, nor recognize the fear and love of God. Yes, he cannot know what spirit is.”³⁴ This mirrors similar statements that he made about Hebrew that same year:

If I were younger I would want to study this language, because without it one can never properly understand Holy Scripture ... Thus they have correctly said: ‘The Hebrews drink out of the original spring; the Greeks out of the streams that flow from the source; the Latins out of the puddles.’³⁵

A trove of opportunities to examine Hebrew and *Anfechtung* together in Luther’s arguments is found in his consideration of the Minor Prophets. This study explores, as a secondary line of investigation, the role of Hebrew in Luther’s interpretation of *Anfechtung* in the Minor Prophets.

Luther’s Context: Human Hebrew Resources In and Around Wittenberg³⁶

The main context of Luther’s Hebrew training, development, and translation activities was where he completed his theological studies and spent his academic career – at the University of Wittenberg, initially named Leucorea. The institution was approved by Maximilian I and founded by Friedrich III (Frederick the Wise), Elector of Saxony, in 1502.

The history of Hebrew studies at the University of Wittenberg is rich, though it had modest beginnings. While Wittenberg was the first German university to hire a permanent Hebrew professor, this did not happen until 1518 with the appointment of Johannes Böschenstein, followed by Matthäus Adrianus in 1520.³⁷ Its first Hebrew chair appointment followed in 1521 with Matthäus Au-

³⁴ “Wenn ich noch ein Weile leben sollt, wollt ich ein Buch von Anfechtungen schreiben, ohne welche kein Mensch weder die heilige Schrift verstehen, noch Gottesfurcht und Liebe erkennen kann; ja, er kann nicht wissen, was Geist ist.” WA TR 4:491.40–42 [§ 4777]. Many scholars cite this.

³⁵ “Wenn ich jünger wäre, so wollt ich diese Sprache lernen, denn ohne sie kann man die h. Schrift nimmermehr recht verstehen ... Darum haben sie recht gesagt: Die Ebräer trinken aus der Bornquelle; die Griechen aber aus den Wässerlin, die aus der Quelle fließen; die Lateinischen aber aus der Pfüzten.” WA TR 1:525.15–17, 18–20 [§ 1040]. Many scholars cite this.

³⁶ Much Hebrew tradition preceded Luther, and significantly influenced him and the Wittenberg circle. This includes Jewish translators and rabbinic exegesis, the Christian Church Fathers, and monastics. For reasons of space, these are not addressed in detail in this study. Nevertheless, they form an important part of the background of late medieval and early modern Christian Hebraism. For more on this, see Stephen G. Burnett, *Christian Hebraism in the Reformation Era (1500–1660). Authors, Books, and the Transmission of Jewish Learning* (Leiden: Brill, 2012), Ch. 1, especially pp. 11–14.

³⁷ Concerning Böschenstein, see Burnett, *Christian Hebraism in the Reformation Era*, 29.

Index of Hebrew, German, Latin, and Greek Terms¹

Hebrew Terms

- וְאָבֵד [אבד] 71, 95, 246–7
אֲבוֹתֵיכֶם 79–80, 155, 312–3
אָבֵל [אבל] 234–5, 238–9
הָאָבֶן 288–9, 294–5, 332–3
אָדָם 288–9, 292–3
אֲדֹנָי 89 n. 138, 160, 161 n. 84, 252–3, 262–3
אָדָם 113, 118, 282–3, 302–3
אֲדָמָה 238–9, 280–1, 296–7
אָוֶן (*see also* בֵּית אָוֶן 87–88, 87–88 n. 132, 113, 122–6, 123 n. 63 and 65, 125–6 n. 75, 179, 179 n. 49, 181 n. 57, 219, 226–7, 248–9, 258–9, 318–21, 324–5)
אוֹפֵן 50, 53–54, 228–9
אוֹר 252–3, 306–7
אָחֵר 288–9
אֵיךְ 191, 191 n. 95, 201, 205–6, 205 n. 145
אֵין (particle) 106, 236–7, 298–9
אֵין (noun) 200–1
וְאִישָׁ 89–90, 324–5
- אִישׁ 75, 113, 121, 143, 155, 202, 240–1, 258–9, 288–9, 306–7
אֵךְ 174, 189–94, 191 n. 95, 218
אָבוֹל 242–3, 304–5
אָבִיב 324–5
אוֹכֵל [אכל] 56, 68–69, 72, 106, 240–3, 270–1, 274–5, 294–5, 304–5, 310–1
אֵל (preposition) 79, 88, 112, 114, 143, 146, 160, 174–5, 179–81, 188–9, 191 n. 95, 193, 242–3, 306–7, 318–9, 334–5
אֵל (*see also* בֵּית-אֵל 137, 160)
אֵל (particle) 113, 137, 232–3, 308–9
אֵלֹהִים 137, 155, 254–5, 302–3
בְּאֵלֵי 155, 262–3
אָם 161 n. 84, 192 n. 99, 201, 246–7, 250–1, 258–9, 302–3
אָמוֹן 326–7, 326–7 n. 15
אֲמָצִים 292–3
אָמַרְתִּי [אמר] 105, 112, 160, 174–5, 186–7, 194–5 n. 107, 196, 197–8 n. 120, 202
אָמַרְתִּי 84, 320–1

¹ Hebrew terms and phrases are listed alphabetically by main term or root. I normally retain noun prefixes and suffixes “as is” in the Hebrew Bible, though I eliminate hyphenated prefixes. In those instances, the pointing is retained “as is” (as with terms pulled from construct state). In order to aid the reader, Hebrew nouns appear in bold where it may be otherwise confusing to identify the indexed term. Verbs generally appear alphabetically by root, with that root in brackets. Different binyans generally appear as separate line items. Participles appear with or without roots, depending on the context.

For all terms, generally only one conjugation appears on any given line item. Likewise, I only include one orthographical variation for each term (minor orthographical differences exist throughout medieval Bible editions, literature, and colloquial language). Where different parts of speech share very similar forms (i. e. Latin nouns and verbs), entries are often consolidated. Nevertheless, page numbers for occurrences of all conjugations and orthographical variations are provided.

Finally, transliterations appear “as is” in the references; these are not true German and Latin forms.

- אָנָה 252–3
 אָסירי 292–3
 אָסרף [אסרף] 80, 143, 205, 205 n. 143–4, 312–3
 אַף-יְהוָה 284–5
 אָפּוּד 85, 316–7
 הָאָפּוּד 67, 67 n. 55, 69, 256–7
 אָצֵל 88, 88 n. 137, 334–5
 כְּאַרְבֵּה 72, 106, 272–3, 310–1
 אָרְבֵּעָה 105, 244–5, 304–5
 אָרֶץ 50, 161 n. 84, 202, 204 n. 138, 234–5, 252–5, 262–3, 306–7, 332–3
 אַרְשׁ [ארש] וְאַרְשֵׁתֶיהָ 79, 304–5
 אַשׁ 50, 106, 136, 240–1, 310–1
 בְּאַשְׁדּוּד 292–3
 אַשּׁוּר 262–3

 בָּבֶל 69, 288–9
 בַּגְד [בגד] 75, 149 n. 49
 בְּדִיו 238–9
 בּוֹא [בוא] 56, 75, 78–80, 113, 124 n. 69, 160, 161 n. 84, 162, 201, 218, 244–5, 250–3, 272–3, 280–1, 284–5, 310–1, 311 n. 10, 314–5
 בּוֹא [בוא] וְהִבְאֵתִי 252–3, 258–9, 306–7
 וְהִבְשִׁיחֵם 250–1
 וּמִבְּטָן 236–7
 בְּטָרָם 124 n. 69, 218, 284–5
 בִּינָד 84, 242–3, 286–7, 330–1
 בֵּין 74, 256–7
 בֵּית- (see also הַבַּיִת) 123, 123 n. 65, 143–4, 161, 163 n. 91, 324–5
 אֵוֶן (see also אֵוֶן) 87, 123 n. 65, 124–5, 124 n. 68, 316–7
 בֵּית-אֵל 113, 122–3, 123 n. 65, 219, 248–9, 320–1, 332–3
 בֵּית יְהוּדָה 144
 בֵּית יִשְׂרָאֵל 250–1
 הַבַּיִת לַעֲפָרָה 67, 70, 85, 256–7, 322–3
 בִּלְגַ [בלג] הַמִּבְלִיג 248–9
 בְּלִתִּי 246–7
 בְּמַתִּי 256–7, 260–1
 בָּן 69, 84, 136, 155, 290–1, 290 n. 112, 320–1
 בְּנָה [בנה] 71, 258–9
 בְּעָדִי 254–5
 בְּעָלִי 89, 270–1, 316–7
 בְּסִנְיֹו 236–7

 בְּיַעֲקֹב 262–3
 בְּקָעַם [בקע] 246–7
 מִבְּקָעַת 318–9
 בְּקָקוּם [בקק] / בְּקָקוּם 81, 81 n. 103, 266–7
 בְּקָרֵב לְשָׁנִים 114, 126–8
 בְּבִקְרִים 250–1
 בְּרָדִים 292–3
 בְּרִזָּל 244–5, 260–1
 בְּרִיחַ 246–7, 254–5
 בְּבִרְקִים 71–72, 268–9
 בְּשֵׁל [בשל] 244–5
 בְּשָׁן 326–7, 332–3
 בַּת 69, 260–1, 288–9

 גְּאוּן 232–7, 308–9
 גּוּי 143, 284–5, 285 n. 100
 וְגִלְיָה 230–1
 גִּזּוּז [גזוז] 264–5
 הַגְּלוּתִים / גְּלוּת 80, 246–7, 304–5
 וְגִלְיָה 174–5, 181–3, 182 n. 60, 186–7
 כְּגִלְיָה 113, 282–3
 גְּלֻעַד 82–83, 244–7, 318–9, 332–3
 גִּרְשׁ [גרש] וְגִרְשֵׁתִי 174, 186–7
 גַּת 244–5

 דָּבָר 312–3
 [דבר] וְדִבְרֵתִי 234–5
 דֹהֵר [דהר] 50, 53–54, 228–9
 דּוּשׁ [דוש] דּוּשָׁם 244–5, 260–1
 דִּלְגַ [דלג] הַדּוּלְגַ 282–3
 דָם 50–51, 54–55, 71, 95, 143, 146 n. 39, 230–1, 242–3, 258–9, 268–9
 דִמְיָה [דמה] נְדָמָה 75, 201–11, 203 n. 136, 205 n. 145, 207 n. 149, 282–3
 דִקְקַ [דקק] וְהִדְקוּת 262–3
 דָרָה 155, 240–1, 266–7, 286–7, 312–3

 הַ (interrogative) 192 n. 99, 246–7, 250–1, 278–9, 279 n. 87, 288–9, 302–3, 303 n. 140
 הֶבֶל 60, 298–9
 הוּדוּ 298–9
 הוּי 276–7
 וְהִי [היה] וְהִי 113, 122–3, 143, 174, 180–1, 188, 219, 248–9, 260–1, 320–1
 וְהִתִּיבֵל 174, 189–94, 191 n. 95, 202, 268–9
 הַלְדַ [הלד] 75, 246–7, 258–9, 312–3

- יתהוללו [הלל] 266–7, 267 n. 61
 המו [המה] 67–68, 70, 294–5
 המונים 232–3
 הגה 78–79, 143, 160, 161 n. 84, 246–7,
 288–9, 314–5
 הס 201–2, 211–2, 212 n. 167
 הר 69, 244–5, 266–7, 278–9, 290–1,
 314–5
וְהַר הַבַּיִת 260–1
וְהַר הַהָר 79, 264–5, 308–9
מֵהָר עָשׂוּ 113, 121, 306–7
 הרות 246–7
 וּמִהָרִיזוֹן 236–7

מִצְאָבֵי 56–57, 57 n. 28, 230–1, 272–3
כְּזוֹרוֹת מִצְבָּח 67–68, 70, 294–5
בְּזוֹנָה 228–9
 זָנְעָה 117, 129
 זָכַר [זכר] לְהַזְכִּיר 250–1
וּזְמִירֵיהֶם 266–7
בְּזוֹנֵיהָ 270–1
זַעַק [וּזְעָק] 292–3
זָרַע [זרע] 264–5
זָרַע [זרע] 236–7
זָרַע (noun) 292–3

הַבָּלִים / הַבָּל 56, 58–59, 58 n. 29, 70, 284–
 5, 334–5
בְּהִגְיָו 254–5, 320–1
חָגִי 84, 286–7, 330–1, 331 n. 23
חָדַד [חדד] וְחָדַדוּ 56, 272–3
חָדְרָה 94 n. 168, 332–3
כְּחוּל 274–5
וְחָמָר 85, 316–7
חֹמֶת 252–3
חֹצוֹתָם 266–7, 286–7
חֹשׁ [חוש] 56, 274–5
חֹשְׁבֵי 324–5
חֲזוּהָ [חזה] וְחֲתָזוּ 75, 260–1
חֲזוֹן 274–5
חֲזוּזִים 296–7
חֲזוּזוֹ 248–9, 288–9
חֲיָלָם 242–3, 262–3
וְחֲלָמוֹת 298–9
חֲמָה 149
חָמָס 250–1
חָן 75, 290–1, 314–5
חֲנָה [חנה] הַחֲנָנִים 272–3

חֲנָף [חנף] תְּחַנְּפֶנּוּ 228–9
חֲסָדִים 60–62, 61 n. 35, 62 n. 38, 232–3
בְּחֲסָדָיו 175, 194–99, 194–5 n. 107,
 196 n. 111–2, 197 n. 117, 197–8 n. 120
חֲרָב [חרב] הַחֲרָבִיתִי 286–7
חָרָב 105–6, 310–1
חָרוֹן 284–5
הַחֲרוּץ 232–3, 244–5
[חרם] וְהַחֲרָמָתִי 262–3
[חרש] יִתְרוֹשׁ 250–1
[חרש] תְּחָרֵשׁ 260–1
[חשך] וְהַחֲשֵׁכָתִי 252–3, 306–7
[חשף] חֲשָׁף 304–5, 304–5 n. 2
[חתת] וְחַתָּו 113, 119–20, 196 n. 112,
 197 n. 119

טוֹב 302–3
הֲטִיל ... [אָלֶי-] / [טול] הֲטִיל 174, 179–81,
 188

יַבְשׁ [יבש] הוֹבִישׁ 238–9, 239 n. 10
יָגוֹן 125 n. 75
יָדִי (see also בְּיָד) 136–138, 145, 278–9
יָדַע [ידע] 74, 136, 191 n. 95, 240–1,
 256–7
יְהוּדָה 143–4, 262–3, 282–3
יְהוּהָ, יְהוּהָ צְבָאוֹת, אֱלֹהֵי יְהוּהָ, and יְמִין
(יהוה) 50, 79–80, 89 n. 138, 105, 112–4, 136–
 7, 144–5, 155, 160, 161 n. 84, 174–5,
 179–81, 202, 232–3, 250–1, 254–5,
 262–3, 290–1, 306–7, 312–3
יְהוּהָ צְבָאוֹת 78–79, 88–89, 89 n. 138, 136,
 202, 314–5, 326–7, 330–1
יְהוּשָׁפָט 242–3, 318–9
יּוֹם 106, 110–1, 144, 161 n. 84, 242–3,
 252–3, 284–5, 306–7, 312–3
יּוֹנָה 79, 84, 306–7, 322–3, 322 n. 9
יְהִרְשׁ 258–9
יּוֹשֶׁבֶת 70, 82–83, 86, 201–4, 204 n. 138,
 212–3, 232–3, 256–9, 257 n. 39, 282–
 5, 322–5, 328–9
יְזַרְעָל 234–5, 316–7
יְזַדְדוּ 246–7
יָזַן 67–68, 70, 75, 143–4, 148–51,
 151 n. 56, 294–5
יָלַת 300–1

- פְּיִלָּק** 72, 72 n. 71 and 73, 106, 270–1, 310–1
הַיָּם 70, 79, 174–5, 179–81, 254–5, 264–5, 284–5, 308–9
יָמִין יְהוָה 144, 149
יָמִינוּ (*see also* יְהוָה) 74, 256–7
יָסוּד 280–1, 280 n. 90
יַעֲדָה [יעד] 50, 52–53, 228–9
יַעֲדוּ [יעד] 246–7
יַעֲקֹב 232–3, 308–9
יָעַר 260–1, 260 n. 46
יָפוּ 322–3, 323 n. 11
יָצָא [יצא] 73, 105, 264–5, 272–3, 312–3
הַיִּצְהָר 69, 290–1
הַיִּזְבָּחִים 244–5
יָרָא [ירא] 50, 114, 254–5
יָרַד [ירד] 244–5
הַיִּרְדֵּן 70, 302–3
יָרוּשָׁלַם 143, 145, 260–1, 282–3
וְהַיִּרְחָח 242–3
וַיֵּשֶׁב [ישב] 67, 67 n. 55, 69, 256–7, 288–9 n. 108, 292–3
יִשְׂרָאֵל 136, 160, 204 n. 138, 234–7, 250–1, 308–9
יָתַד 300–1
יַמְכַבֵּד [כבד] 276–7
הַתַּכְפִּיד [כבד] 72, 72 n. 73, 106, 109, 270–3, 310–1
כָּבוֹד 144, 288–9
וְכַבֵּד 75, 106, 108–9, 268–9
כּוֹכַב 248–9
כּוֹס 145, 149, 152–3, 152 n. 59, 153 n. 61
כּוֹס יָמִין יְהוָה 144
כְּבֹחֶשׁ 238–9
כִּיּוֹן 89, 320–1
כְּלוּב 160–4, 163 n. 91, 218, 252–3
הַכְּמָרִים 89–90, 328–9
כְּנַעַן 87, 87 n. 128, 201, 282–3, 318–9, 328–9
כְּנַעֲנִים 87
כְּפִירִים 302–3
כְּרָת 328–9
כְּרָת [כרת] 113, 121–2, 201, 306–7
תְּכָרִיתָהּ [כרת] 106, 310–1
כְּרָתִים 82–83, 83–84 n. 109, 284–5, 285 n. 100, 328–9
כְּשָׁפִים 270–1
מְכַתִּיר [כתר] 226–7
לֹא 74, 105, 113, 124 n. 69, 143, 154–61, 161 n. 84, 192 n. 100, 218, 232–3, 250–3, 256–7, 264–5, 274–7, 284–5, 306–9
לֹא לְנִצָּח ... וְלֹא 73, 272–3
לֹא רָחַמָהּ 316–7
לִבָּם (*see also* לְבַבְכֶם) 106, 109–10, 174, 234–5, 238–41, 254–5
לְבָד 314–5
לְבָנוֹן 74, 82–83, 300–1, 332–3
לְבָנִים 292–3
לְבַשׁ וַיִּלְבָּשׁוּ 67, 69, 256–7
מְלָדָה 236–7
וְלִהְיֶה 240–1
לְהִטָּה [להט] 240–1
לו (particle) 75, 258–9
וְלִחְמָם 113, 282–3
לְעוֹלָם 254–5, 288–9
פְּלִפְלִידִים 71 n. 67, 268–9
לְפָנַי 105, 107, 136–7, 174, 177–9, 254–5, 312–3
חֶסֶד (*see* חֶסֶדִים)
מְגִדֵל 260–1, 324–5
מַגֵּל 244–5
מְדַבֵּר 137, 240–1
[מוג] נְמוּג 268–9
הַמְּכַרְת 270–1
כְּמִיץ 238–9
הַמְּוֹרָה 73, 232–3, 242–3
כְּמִזְרָק 67–68, 70, 147 n. 45, 294–5
מְטָר כְּעֵת מְלִקוּשׁ 296–7, 296 n. 125
לְמִישׁוֹר 290–1
מְכַתֵּם 85, 85 n. 119
מְכַתֵּם לְדָוִד 85
הַמְּכַתֵּשׁ 82–83, 83–84 n. 109, 201–4, 204 n. 138, 212–3, 282–3, 328–9
וּמְלָאוּ [מלא] 67–68, 70, 161, 163, 244–5, 294–5
מְלֹאכֵי / מְלֹאדָה 84, 84 n. 112, 334–5
וּמְלֹאָה 250–1
בְּמִלְחָמָה 298–9
מְלָכָם 84, 84 n. 113, 89, 105, 318–21, 328–9
מְמֹר 292–3

- מְנַגֵּד עֵינָיו 174–5, 186, 211 n. 164
 מְנוּס 71, 95, 246–7
 מִסָּה / לְמִסָּה 117, 129
 מְעוּרֵיהֶם 276–7, 277 n. 83
 וּמַעֲלָה 312–3
 מִמַּעַלְלָיו 258–9
 מִסְפָּנוֹ 50, 202, 211–3, 278–9
 הַמִּסְתָּן 282–3
 מִצּוּר 143, 262–3
 לְמִצְפָּה 318–9
 הַמִּצָּר 113–9, 128–9
 מִרְאֵיָהוּן 71 n. 67, 268–9
 וּמִרְקָבָה 50, 53–54, 228–9
 מִרְשָׁה 258–9, 324–5
 מִשְׁפָּרֵיהֶּ 174–5, 180 n. 54, 181–8,
 181 n. 58, 182 n. 60, 187 n. 80
 וּמִשׂוֹאָה 106, 110–2, 111 n. 31
 מִשְׁפָּחוֹת 314–5
 מִשְׁפָּט 73, 238–9, 272–3
 הַמִּשְׁקוּף 143, 145–6
 מִשָּׂא 264–5
 מְתַנִּים 50, 67, 69, 252–3

 נָא 312–3
 נְאוֹת 240–1
 [נאם] נְאֻם 144, 161 n. 84, 306–7
 [נבט] הַבֵּיט 174, 189–94, 191 n. 95,
 276–7
 הַבְּיָא 286–7
 [נבל] וְנִבְלִיתִיךָ 270–1
 הַנְּגֹב 82–83, 83–84 n. 109, 320–1
 [נגש] וַתִּגְשֹׁן 250–1
 [נהה] וְנָהָה 79, 306–7
 נָהָר 174, 262–3, 268–9, 278–9
 מְנֹא 326–7, 326–7 n. 15
 [נוה] יְנוּהָה 143, 274–5
 נָעַם 56, 58–59 n. 31, 230–1, 334–5
 [נורף] מִנִּירָף 136–42, 138 n. 20, 139 n. 24–
 25, 141–2 n. 33
 נֹת 328–9
 נָזַר 294–5, 295 n. 124, 332–3
 נְחוּם 84, 324–5, 325 n. 13
 נְחוּשָׁה 262–3
 נְחוּשָׁת 290–3, 314–5
 נְחָל 204 n. 138, 244–5
 [נחם] וְנָחַם 240–1
 [נחם] יְנַחֵמוּן 298–9, 298 n. 30
 [נטף] יִטְפוּ 232–3, 244–5, 308–9, 309 n. 7

 נִינְוָה 174, 264–5, 322–5, 322–3 n. 10,
 328–9
 מְנַמְרִים 56, 272–3
 [נסס] מְתַנּוּסָסוֹת 296–7
 [נסעו] וְנָסְעוּ 298–9
 [נפח] וְנִפְחֵתִי 286–7, 287 n. 105
 [נפל] יְפֹל 252–3
 נִפְשׁוֹ 75, 143, 210, 274–5, 302–3
 [נצב] וְנָצַב 252–3
 [נקה] וְנִקְּהָה 154–60, 156 n. 70, 157 n. 76,
 218, 264–5, 308–9
 נְקִיוֹן 248–9
 [נשא] וְנָשָׂא 136–42, 139 n. 24, 155, 248–9
 כְּנִשְׂרָר 56, 274–5
 [נתן] וְנָתַן 50, 73, 242–3, 248–9, 280–1

 [סבב] סְבָבְנִי 238–9
 [סבב] וְסָבְבְנִי 174
 סְגוּר 238–9
 סוּס 50, 53–54, 56, 144, 228–9, 250–1,
 288–9, 292–3, 298–9
 וְסוּפָתָה 236–7
 סְפוּת 89, 320–1
 סְעֵלָה 85, 326–7
 סְעֵלֵע 85 n. 118, 250–1, 254–5, 320–1
 סָף 142–54, 145–6 n. 37–39, 147 n. 45,
 151 n. 56, 152 n. 58–59, 154 n. 65,
 218

 עֵבְטִיט 276–7, 276–7 n. 81
 [עבר] עֵבֵר 75, 105, 113, 174–5, 264–5
 עֵד (noun) 278–9
 עֵד-צְנוּאָר 280–1
 עֵדָר 260–1, 324–5
 [עורף] יַעֲפּוּ 56, 274–5
 עוֹף 161, 163
 [עוק] מְעֵיק 246–7
 עֵזָה 82–3, 284–5, 328–9
 עֵיִן 260–1
 עֵינִי (see also עֵינָיו) 75, 144, 202,
 260–1, 290–1, 302–3
 עִיר 50, 71, 95, 174, 262–3, 268–9
 עֵכוּר 234–5, 316–7
 עַל-רֵאשָׁה 230–1, 288–9
 [עלה] עָלָה 105, 107, 174, 177–9, 187–8,
 254–5
 [עלה] וְהַעֲלִיתִי 67, 69, 106, 252–3
 עָם 87, 201–2

- עֵמֶל וְאֵנוּן 123 n. 63
 עֵמֶק 232–5, 242–5, 316–9
 עֵנָה [ענה] וְעֵנָה 236–7, 298–9
 עֵנָה וְעֵנָה 210 n. 158
 עֵסֶס 244–5
 עֵפֶר (*see also* לְעֵפֶרָה) 67 n. 55, 113
 עֵצִים 226–7
 עֵצִי 240–1
 בְּעֵצָמִי 75, 280–1
 וְעֵקֶרוֹן 284–5, 328–9
 עֵרֶב 56–57, 57 n. 28, 230–1, 272–3
 עֵרוֹת [ערה] 280–1
 עֵרֶל [ערל] וְהֵעֶרֶל 144, 147–51, 149 n. 48
 עֵשָׂה [עשה] 68, 70, 286–7
 וּבִעֵת (*see also* מִלְקוֹשׁ) 242–3
 פֶּאֶרֹר 50–52, 52 n. 12, 226–7, 240–1, 268–9
 פֶּגֶר 106, 108
 פְּדָה [פדה] 154–60, 157 n. 76
 הַפְּרִיץ 105, 107
 פּוֹשׁ [פוש] וּפְשׁוֹ 56, 79, 272–3, 310–1, 311 n. 10
 הַתְּפִלְשׁוּתִי 67 n. 55, 228–9
 פְּנָה 286, 286 n. 101, 300–1
 פְּנִים (*see also* בְּפָנָיו, לְפָנָי, and מִפְּנֵיו) 50, 240–1, 268–9, 280–1
 פִּעֵל [פעל] / פִּעֵל [פעל] 114, 125, 310–1 n. 9
 פִּרְחָה [פרח] וּפְרָח 238–9
 וּפְרִסְתִּיהָ 262–3
 פְּרִשׁוֹ 56, 79, 106, 272–3, 310–1
 וּפְתָאִים 78–79, 314–5
 פְּתוּחַ [פתח] וּפְתוּחָה 79–80, 270–1, 302–3, 308–9
 וּפְתוּחָה [פתח] וּפְתוּחָה 79–80, 268–71, 308–9
 בְּפְתוּחָה 228–9
 צִאָּנוּ 86, 232–3, 258–9, 324–5
 לְצִדְקָה 73, 232–3, 242–3
 בְּצִדְקָתָם 252–3, 284–5, 306–7
 צָאן 56, 298–9
 צוֹם 69, 240–1
 צִיּוֹן 71, 75, 258–61
 צִמְחָה 89 n. 138, 330–1
 צִפְהָ [צפה] 266–7
 צָרָה 106, 112–9, 128–9, 140
 צָרוֹר 252–3
 וְהִצְרִיתִי [צרר] 113, 118–9, 282–3
 קָאֵת 330–1
 קֹבֵעַ [קבע] and interrogative] 302–3, 303 n. 140
 קֹבְצוֹ [קבץ] 50–52, 52 n. 12, 226–7, 240–1, 268–9
 קֹדֶשׁ [קדש] 69, 240–1
 קֹדֶשֶׁת (adjective) 174, 189, 191, 191 n. 95, 193, 202
 וְקֹדֶשׁ (noun) 89 n. 138, 326–7
 קוֹל 50, 53–54, 106, 112, 117, 175, 228–9, 280–1, 300–1, 330–1
 קוֹמִי [קום] 137, 145, 174, 260–1
 וְהִקּוֹסְמִים 296–7
 מִקְטֵל 113, 121–2, 121 n. 57, 306–7
 קִינָה 248–9
 קִיץ 160–4, 252–3
 קִיּוֹן 228–9
 מְקַל 71, 95, 246–7
 קַלְלוֹ [קלל] וְקָלוּ 56, 272–3
 קָמָה 236–7
 הַקְּנִי 302–3
 הַקְּצִיץ 160–4, 252–3
 קִצִּיר 244–5
 קִצְרִי / קִצְרִי / קִצְרִי 79–80, 286–7, 312–3
 וְקִצְרוֹ [קצר] וְקִצְרוֹ 75, 236–7, 302–3
 וְקִרְאִיתִי [קרא] וְקִרְאִיתִי 50, 56, 112–4, 174
 וְהִקְרִייתִי 86, 86 n. 121, 318–9
 וְהִקְרִייתִי 260–1, 278–9, 278 n. 85
 כְּרֹאשׁ (multiple meanings) 105, 230–1, 238–9, 280 n. 90, 288–9
 רַבְבִּים [רבב] וְרַבְבִּים 234–5, 235 n. 3
 מְרַבֵּה [רה] וְרַבֵּה 276–7
 לְרַגְלֵי 155, 312–3
 בְּרַגְזוֹ 126–8
 רוּחַ 75, 174, 179–81, 236–7, 258–9
 רֵעָה 298–301, 328–9
 הַרְרִיצוֹן [רויז and interrogative] 250–1
 וְרוּצְצוֹ [רויז] וְרוּצְצוֹ 71–72, 268–9
 וְרַחֲבִיב [רחב] וְרַחֲבִיב 143, 274–5
 בְּרַחֲבוֹת 268–9
 מְרַחֵק 56, 79, 272–3, 310–1
 רַחֲמֵי (*see also* רַחֲמָה) 105, 107–8
 רַכֵּב [רכב] וְרַכֵּב 144, 288–9, 288–9 n. 108
 רֵעָה 79, 79 n. 93, 174, 177–9, 254–5, 306–7
 רַעַל 142–54, 149 n. 48–49, 150 n. 53, 151 n. 55–56, 152 n. 58–59, 154 n. 65, 218

- ורע [רעע] 79, 79 n. 93, 306–7
 רעש 50, 53–54, 228–9
 רֶקֶב 75, 280–1
 מְרַקְדֵּה [רקד] 50, 53–54, 228–9
 רָשָׁף 312–3, 312 n. 11

 שאול 112, 143, 274–5, 318–9
 שאון 111, 111 n. 31
 לְשִׁבְיָיִם 244–5
 שְׁבִי / שְׁבִיָּה [שבה] 104 n. 16
 שְׁבִיעָה 262–3, 290–1
 שְׁבֵת 250–1
 בְּשִׁעוֹן 118 n. 47, 144, 149–50, 150 n. 53
 שָׂאָה 106, 110–2, 110–1 n. 27 and 31
 וּמִשְׂאֵת 111, 111 n. 31
 שָׁב [שוב] 240–1, 232–3, 306–7
 שָׂד 248–9
שדד 258–9
 שׁוֹט 50, 53–54, 228–9
 שׁוֹק [שוק] הַשִּׁיקוֹ 244–5
 שְׁחָרִים 292–3
 שְׁחָרְנָנִי [שחר] 232–3
 שְׁחַת [שחת] שְׁחַתוֹ 105, 107–8, 266–7
הַשְׁטִים 244–5
 וּבְשִׁטָּף 75, 264–5
 שִׁיר [שיר] יְשׁוּרָר 330–1
 שָׁכַן [שכן] שְׁכָנִי 210, 254–5
 שְׁלוֹם 73, 266–7, 292–3
 שְׁלִישָׁה 105, 155, 244–5, 304–5
 שְׁלַח [שלח] שְׁלַחוֹ 136, 244–5
 שְׁלֵמָה 80, 246–7, 304–5
בְּשֵׁם 50, 250–1, 264–5
וּשְׁמִנָה 262–3
הַשְׁמִים 50, 254–5, 302–3
 שְׁמַע [שמע] מוֹשְׁמִיעַ 73, 266–7
הַשְׁמֵשׁ 252–3, 306–7
 שְׁנִי 56, 246–7, 290–1

 שְׁנַיִם 248–9, 304–5
 שְׁעָרֵי 268–9
 יִשְׁפֹּטוּ [שפט] 258–9
 שְׁפִיר 256–7, 322–3
 שְׁקָה [שקה] וְהַשְׁקָה 244–5, 276–7
 יִשְׁתַּקְּשׁוּן [שקק] 268–9, 268 n. 62
 שְׁקָר 298–9
 אֶשְׁרָקָה [שרק] 300–1, 300–1 n. 134
 וְשָׂתוּ [שתה] 67–68, 70, 144, 147–51, 294–5

ושבוע [שבוע] 143–4, 243 n. 17, 305 n. 3
 שְׁדָה 238–41, 260–1
וְהַשְׁטָן 84, 330–1
שִׁים [שים] וְשִׁים 143, 260–3, 298–9
 שִׁימוּ לְבַבְכֶם 286–7, 312–3
לְשִׂמְאָלוֹ 74, 256–7
 שָׁק 67, 69, 252–3, 256–7

כְּתוּבָנִים 226–7
 תְּהוֹם 175, 280–1
תַּחְתִּיכֶם 246–7, 246 n. 22
 תִּימָן 87, 113, 318–21, 326–7
 תִּירוּשׁ 238–9, 239 n. 10
 תִּלְמִי 238–9
 תְּמָהוּ [תמה] 80, 152 n. 58, 310–1
 וְהַתְּמָהוּ 80, 310–1
כְּתוּבָהוֹן 144, 149–51, 149 n. 48, 152 n. 58
 תְּנוּפָה 136–42, 139 n. 25, 141–2 n. 33
תַּפְּףָּה [תפף] מְתַפְּפָת 106, 109–10
הַתְּקוּהָה 292–3, 293 n. 20
 תְּרַעְלָה 144–5, 151–4, 151 n. 55–57, 152–3 n. 60, 153 n. 61
הַתְּרַפִּים 85, 296–7, 316–7, 332–3
תְּרַשִּׁישָׁה 322–3
 תְּשִׂאוֹת 75, 290–1

German Terms

- abends 56–7, 57 n. 25 and 28, 230–1, 272–3
 abfressen 72, 106, 270–1, 310–1
 abgoetterey 87–88, 226–7, 238–9
 ablesen / Ableser 81, 81 n. 102, 266–7, 308–9
 Accaron 284–5, 328–9

 Achor 234–5, 316–7
 Achsib 324–5
 acht 262–3
 acker 238–41
 Adeler 56, 274–5
 allenthalben 238–9
 am ... hinab 70, 284–5

- Amithai 84, 320–1
 Anfechtung (*see* Index of Subjects; *see also* tentatio / tentari in this Index)
 angesicht 50, 211, 211 n. 163, 236 n. 4, 240–1, 268–9
 angezuendet 240–1
 Angst (*see also* todesangst) 106, 112–20, 114 n. 35, 115 n. 38–40, 116 n. 41–42, 119 n. 49–50, 120 n. 54, 125, 129
 anricht 118, 118 n. 45, 248–9, 249 n. 28
 ansehen 268–9
 Asdod 292–3
 asschen 67, 67 n. 55, 69, 240 n. 11, 253 n. 34, 256–7
 Assur 262–3
 auch noch 288–9
 Auen / Aven / Aphen (*see also* BethAuen / Bethaven / Bethaphen) 87–88, 87–88 n. 132, 122–6, 122 n. 61, 125 n. 74, 179 n. 49, 318–9, 320 n. 5
 auff sperret 143, 274–5
 auffgericht 296–7
 auffkomen 236–7
 auffthun 302–3
 augen (*see also* von deinen augen) 144, 202, 236–7, 236 n. 4, 290–1
 aus machen 68, 68 n. 59, 70, 286–7, 286 n. 103
 ausgerottet 113, 121–2, 306–7
 austeylen 137, 139 n. 24
 awen 240–1
 Azal 88, 88 n. 135, 334–5
- Baal 88–89, 316–7
 Babel 69, 288–9
 bald 78–79, 314–5
 bange machen / bange 113–20, 115 n. 40, 116 n. 41, 118 n. 47, 119 n. 49–50, 120 n. 54, 129, 144, 149–51, 197–8, 199 n. 126, 282–3, 283 n. 95
 Basan 326–7, 332–3
 bawet 71, 258–9
 becher 142–54, 145–6 n. 36–37, 151 n. 56
 becken 67–68, 70, 142–54, 147–8 n. 45, 294–5
 beissiger 56, 272–3
 bekeret 306–7
 berenne 266–7, 266 n. 58
- berg (*see also* gebirge) 69, 244–5, 260–1, 266–7, 278–9, 290–1, 314–5
 berg des tempels 260–1
 besonders 314–5
 BethAuen / Bethaven / Bethaphen 87–88, 87–88 n. 132, 113, 122–6, 122 n. 61, 123 n. 66, 124 n. 68, 219, 248–9, 316–7, 320–1
 Bethel 113, 122–6, 122 n. 61, 219, 248–9, 320–1, 332–3
 betreugt 143
 bettler 339–40
 beume 240–1
 bis an den hals 280–1, 280 n. 90
 bitterm 144, 151 n. 56
 blasen 300–1, 300–1 n. 134
 bleiben 143, 264–5, 265 n. 56, 274–5
 bleich 50–52, 52 n. 11, 226–7, 240–1, 240 n. 11, 268–9, 269 n. 66
 bleischnur 252–3
 blicken 268–9, 268 n. 63
 blitze 71–72, 106, 268–9
 blossen woffen 228–9
 blut 50, 54–55, 71, 113, 143, 230–1, 242–3, 258–9
 bosheit 174, 179, 254–5
 brausen 111 n. 31, 175
 bringen 67, 69, 73, 136, 252–3, 258–9, 267–8
 brust 106, 109–10, 110 n. 25, 136
- Camarim 89–90, 90 n. 144, 328–9, 328 n. 16–17,
 Canaan / Chananitern 87
 Chiun 89, 320–1
- daumel / Taumel 142–54, 145 n. 36, 151 n. 54 and 56, 153 n. 61
 dauon 238–9
 demuetigen 210 n. 158, 236–7, 236 n. 4
 doch 81, 81 n. 102, 155, 157, 264–9, 268 n. 65, 286–7, 290–1, 290 n. 110, 308–9
 dressche 260–1
 drey 105, 244–5, 304–5
 drinnen 174, 250–1
 durch 84, 113, 121, 242–3, 286–7, 306–7, 330–1

- Durchbrecher / durch brechen 105, 107
 ebene / eben 290–1, 343
 Ecken 300–1
 ecken des altars 67–68, 70, 294–5
 Edele 342, 342 n. 9
 Eder 260–1, 324–5
 ehe / ehe denn 284–5, 284 n. 96
 eherne 262–3, 290–3, 314–5
 eilen 56, 274–5
 einern dten 236–7
 einschenckest 148 n. 47, 276–7
 Einwonerin 86, 232–3, 258–9, 324–5
 eisern 244–5, 260–1
 eitel 298–9, 298 n. 129, 328–9, 342
 eiter 280–1
 Elend 56, 123 n. 62, 137
 ende / zum ende 73, 73 n. 80, 160–4,
 252–3, 272–3, 288–9
 Enge 115–9, 115 n. 40
 Engel 84, 334–5
 entbloessest 280–1
 entfliehen 71, 246–7, 247 n. 23
 entsetzen 50, 114, 197–8, 197–8 n. 120–1
 Epha 89–90, 89 n. 142, 324–5
 erauff komen 174, 179, 186–8, 254–5
 erbarmen 240–1
 erben 258–9
 erde 50, 252–5
 erdencken 226–7
 erhebe 136–42, 138 n. 22, 139 n. 24,
 180 n. 54
 erloesen 155, 157–8
 ernd 244–5
 erworben 270–1
 erzeigen 240–1
 essen 56, 57 n. 25, 242–3, 274–5, 304–5
 etwas 310–1 n. 9
 ewiglich 254–5

 fackeln 268–9, 268 n. 63
 fallen 106, 148 n. 47, 252–3
 faren 61 n. 33 and 35, 71–72, 268–9
 fast seer 79, 306–7
 Fasten 69, 240–1
 feld 238–9, 260–1, 318–9, 343
 feldgeschrey 117–9, 118 n. 45
 felsen 250–1
 felsen kluefften 254–5, 320–1
 fesser 266–7, 267 n. 60
 festen 262–3
 feur 50, 106, 240–1, 310–1
 finster / Finsternis 47 n. 1 and 2, 106,
 252–3, 306–7
 flamme 240–1
 fliehen / fluchtig 56, 71, 120, 120 n. 52,
 246–7, 274–5
 flut 174–5, 186 n. 77, 264–5
 frembde 276–7, 292–3
 fressen 67–69, 106, 271 n. 71, 294–5,
 294 n. 121, 310–1
 freuel 250–1
 freundlich 139 n. 24, 234–5, 235 n. 2
 Frieden 73, 266–7, 292–3
 fruee 232–3
 fur jm 50, 105, 107, 174, 177–9, 202,
 236–7, 236 n. 4, 254–5, 278–9, 312–3,
 341
 furchen 238–9
 Furcht (*see also* Angst) 50, 115,
 120 n. 54, 198–9
 furchte 254–5, 120 n. 54

 Galle 238–9, 238 n. 6
 Gasa 82–83, 284–5, 328–9
 gassen 266–7, 267 n. 61, 286–7,
 286 n. 102
 gebeine 280–1
 geben 50, 73, 73 n. 77, 137–9, 139 n. 24,
 232–5, 242–3, 248–9, 308–9
 geben 236–7
 gebirge (*see also* berg) 79, 264–5, 308–9
 gebirge Esau 113, 121, 306–7
 gedacht 174, 186–8
 gedendencken 250–1
 gedienet 136, 302–3
 gedrosschen 244–5
 gedruckt 115, 115 n. 40, 117
 gefangen / gefangenen 80, 104 n. 16, 106,
 113, 246–7, 292–3, 304–5
 Gefellets 302–3, 302 n. 138
 gefilde 343, 343 n. 11
 gehen 67, 113, 143, 174–5, 256–7, 278–
 81, 298–9
 gehen einher 250–1
 geisseln 50, 53–54, 54 n. 18, 228–9

- geklemmt 115, 115 n. 40, 117
 gemessen 252–3
 geniedriget / Niedrigkeit 208 n. 154,
 343
 geoeffnet 268–9
 gepresset 115, 115 n. 40, 117
 gerechtigkeit 73, 73 n. 77
 gerewen 240–1
 geringe 340
 geschencke 258–9
 geschlechte 314–5
 geschmueckt 298–9, 299 n. 132
 geschwigen 206–7 n. 148, 207,
 207 n. 150, 338
 gesicht 160, 274–5
 geweihete 294–5, 295 n. 124, 332–3
 gewislich 80, 310–1
 Gewissen 186–7, 186 n. 77, 213–4 n. 170,
 214–5, 214 n. 174
 gewolcken 296–7
 gieng aus 312–3
 Gilead 82–83, 244–7, 318–9, 332–3
 gleich 343
 glentzen / glentzenden 106, 278–9,
 278 n. 85
 glueck zu 75, 290–1, 314–5
 gnade 59 n. 31, 60–62, 61 n. 34–35,
 62 n. 38, 93, 93 n. 161, 94 n. 168, 155,
 232–3, 240–1
 gnedigen 73, 73 n. 77, 137–39, 139 n. 24,
 232–3, 242–3, 243 n. 16
 gnug 201, 242–3, 243 n. 17, 304–5,
 305 n. 3
 goetzen 89, 226–7, 296–7, 320–1, 332–3
 Gott 61 n. 34 and 37, 126 n. 79, 137, 155,
 180 n. 53, 186 n. 77, 211 n. 163, 254–5,
 302–3
 Gottes dienst 61 n. 37, 85, 316–7
 grimmiger 284–5
 gross 56, 75, 78–79, 106, 108–9, 155,
 174–5, 179–81, 180 n. 53, 268–9,
 269 n. 67, 272–3, 273 n. 76, 310–1,
 326–7
 gruenet 238–9
 grundfest 280–1, 280 n. 90
 gulden kleynod 85
 gut 262–3, 276–7
 gute mehre 73, 73 n. 78, 266–7
 habe (noun) 262–3
 Hadrach 94 n. 168, 332–3
 Haggai 84, 286–7, 330–1, 331 n. 23
 hand 136–42, 138 n. 22, 139 n. 24–25,
 145, 278–9
 harret 207, 207 n. 150
 hauffen 56, 72 n. 69, 75, 78–79,
 106, 108–9, 232–3, 260–1, 268–9,
 269 n. 67, 272–3, 273 n. 76, 310–1
 hause Jsrael 250–1
 heilige (adjective) 174, 189, 202, 294–5,
 295 n. 124, 332–3
 Heilige (noun) 89 n. 138, 326–7
 Heiliget (verb) 69, 240–1
 Heiligthum 85, 316–7
 heimsucht 155, 211–2, 211 n. 163,
 212 n. 166 and 168
 helle (noun) 112, 143, 274–5, 318–9
 hellen (adjective) 252–3, 306–7
 Helt (noun) 105, 107
 her auff faren 105, 107
 her durch brechen 105, 107
 her gehen 105, 312–3
 herd 298–9
 HERR (*see also* rechten des HERRN)
 50, 79–80, 89 n. 138, 105, 112–4,
 114 n. 35, 136–7, 138 n. 22, 144–5,
 148 n. 47, 155, 160, 174–5, 179–80,
 202, 232–3, 250–5, 262–3, 290–1,
 306–7, 312–3
 HERR Zebaoth 78–79, 88–89, 136, 202,
 314–5, 326–7, 330–1
 [des] HERRN zorn 186 n. 77, 284–5
 Herrscher 262–3
 hertz 50, 126–8, 126 n. 78, 234 n. 2, 238–
 41
 hertenleide 122–6, 122 n. 61, 123 n. 63,
 125–6 n. 75
 heulen 201, 300–1, 301 n. 135
 hewschrecken 71–72, 106, 272–3,
 272 n. 73, 310–1
 hie vnd da 232–3
 himel 50, 254–5, 302–3, 303 n. 141
 hin richten 207
 hin tratt / hin trat 312–3
 Hirte 298–301
 Hirten heuser 328–9
 hoehe 175, 256–7, 260–1, 260 n. 46

- hoere 50, 53–4, 112, 114, 175, 228–9,
 280–1, 300–1
 hoerner 260–1
 hoffart 232–7, 236 n. 4, 308–9
 hoffnung 292–3, 293 n. 120
 Homer 83, 316–7
 homut 208, 208 n. 151
 hub auff 137–42
 hub sich [auff] 174, 179–81, 187–8
 huetten 89, 320–1
 hurerey 270–1
 hyn und wider pultert 117

 ist dahin 75, 201–8, 203 n. 136,
 206–7 n. 148, 207 n. 150, 208 n. 155,
 220–1, 282–3, 283 n. 94

 Ja 79, 126 n. 78, 194 n. 104, 201, 238–41,
 266–7, 304–5, 342
 Jacob 232–3, 308–9
 Jammer / jemerlich 87–88 n. 132, 113,
 117, 122–6, 122 n. 61, 123 n. 62–63,
 125–6 n. 75, 234–5, 238–9, 248–9,
 249 n. 27, 320–1
 Japho 322–3
 Jerusalem 73–74, 74 n. 84, 83–84 n. 109,
 88 n. 137, 137–8, 143–5, 147 n. 43,
 153–4, 203–4, 204 n. 138, 260–1, 282–
 3, 282 n. 93, 332 n. 25
 Jesreel 234–5, 316–7
 jgliche / jglicher 240–1, 314–5
 Jhe mehr 234–5, 235 n. 3
 [jnn der] jrre 298–9, 299 n. 131
 Jona 84, 306–7, 322–3
 Jordans 70, 302–3
 Josaphat 242–3, 318–9
 Jrregeist 75, 258–9, 259 n. 43
 Jsrael (*see also* hause Jsrael) 136, 234–7,
 236 n. 4, 308–9
 Juda 143, 262–3, 282–3
 jungen lewen 302–3
 jungfrau 106, 212 n. 66

 Kauffman 87, 318–9
 kefer 71–72, 72 n. 71 and 74, 106, 270–1,
 271 n. 72, 310–1
 kelch 144–5, 151 n. 54, 152–3, 153 n. 61
 kelter 244–5

 keret 178 n. 47, 211 n. 63, 306–7
 kinder (*see also* oele kinder) 105, 107–8,
 136, 155
 Kiriioth 85–86, 318–9
 kirren machen 119 n. 49, 246–7,
 246 n. 22
 klagen 78–79, 306–7
 klaglied 248–9
 klappen 50, 53–54, 228–9
 klawen 262–3
 kleinmut 337 n. 5
 kleyn 206 n. 146, 337–8
 kleynlauttig 208, 208 n. 151, 337,
 337 n. 5
 [ewrn / jr] Koenig / Koenigin 84, 89,
 105–6, 148 n. 47, 202, 268–9, 318–21
 koermlin 252–3
 kome 73, 73 n. 80, 78–80, 113, 115 n. 40,
 122–3, 160, 201, 211 n. 163, 248–9,
 252–3, 264–5, 272–3, 284–5, 310–1,
 314–5, 320–1
 Kompt herab 244–5
 korb 160–4, 252–3
 kot 113, 282–3
 kremer 87, 201, 282–3, 328–9
 kriegern 82–83, 284–5, 285 n. 100, 328–9
 krumm 343, 343 n. 10
 Kuerbis 228–9
 kurtz 75, 302 n. 137, 340

 ladet 276–7
 lagern 272–3
 land 234–5, 252–3, 280–1, 281 n. 91,
 296–7, 306–7, 332–3, 342, 342 n. 9
 Last 264–5
 leben 248–9, 288–9
 leer 286–7, 286 n. 102
 leib 113, 282–3
 Leibroeck 85, 316–7
 leichnam 106, 108–9
 lenden 50, 67, 69, 252–3
 Lerer 73, 73 n. 77, 232–3, 242–3
 leufft ... vber 244–5, 264–5
 leuten 113, 118–9, 148 n. 47, 282–3
 Libanon 73–74, 74 n. 83, 82–83, 300–1,
 332–3
 lies ... auff[s] ... komen 179–81,
 180 n. 53, 187–8

- linck 256–7
 lock 161, 163
 Loryhamo 316–7
 loser schwetzer 75, 258–9
 luegen 238–9, 298–9
 lust / lustig 58, 58 n. 29, 59, 59 n. 31, 75,
 148 n. 47, 230–1, 260–1, 261 n. 48
- mache ... auff 260–1
 macht (noun) 288–9
 Malchom 84 n. 113, 328–9
 Maresa 258–9, 324–5
 mas 89–90, 324–5
 maure 252–3
 meer 70, 79, 174–5, 179–80, 180 n. 53,
 254–5, 264–5, 284–5, 308–9, 322–3
 mehret 276–7
 Mensch 59 n. 31, 61 n. 33, 143, 149 n. 49,
 170 n. 22, 178 n. 47, 198–9 n. 120,
 236 n. 4, 302–3
 MICHTHAM 85
 mit einander 246–7, 247 n. 24
 mittage 82–83, 87, 252–3, 284–5, 306–7,
 320–1, 326–7
 mitten jnn den jaren 114, 126–8,
 126 n. 78–9
 Mizpa 318–9
 mocht 190 n. 91, 208 n. 151, 302–3,
 302 n. 137, 337
 moerdischen 57 n. 25, 71, 268–9
 Molochs 89, 320–1
 mond 242–3
 mord 113, 121–2, 306–7
 muehe / muehe vnd erbeit 87–88,
 123 n. 63 and 66
 Muele 82–83, 201–5, 282–3, 328–9
 Muenche 89–90, 90 n. 144, 328–9,
 328 n. 16
 muessige 248–9, 248 n. 25
- nahe hinan [... an] 88, 88 n. 135, 334–5
 Nahum 84, 324–5, 325 n. 13
 namen 50, 74 n. 83, 88 n. 135, 250–1,
 264–5, 265 n. 56
 narung 340
 Negel 300–1
 nicht (verb) 62, 71, 74, 124 n. 69, 156,
 174, 188–94, 190 n. 91, 192 n. 99, 219,
 232–3, 236–7, 246–7, 250–3, 256–7,
 274–5, 278–9, 302–3, 306–9
- nichts / Nichtigen / Nichtigkeit 60,
 149 n. 49, 155–6, 199–215,
 206–7 n. 148, 208 n. 152–4, 211 n. 163,
 221, 264–5, 264–5 n. 54, 298–9, 308–
 9, 338–40
 niemand 72 n. 69, 155–7, 264–5,
 264–5 n. 54, 308–9
 Nineue 174, 264–5, 322–5, 322–3 n. 10,
 328–9
 No (noun) 326–7, 326–7 n. 15
 Not (noun) 115–7, 115 n. 140, 123 n. 62,
 126–8, 126 n. 78, 127 n. 81, 128 n. 83
 nu 312–3
- oben drauff 230–1, 288–9
 obs 160–4, 252–3
 oxsen 250–1
 oele kinder 69, 290–1
- Pallast 268–9
 Parde 56, 272–3
 pestilentz 312–3
 pferde 288–9
 pfluegen / zu pflueget 250–1, 260–1
 plage 312–3
 poena conscientiarum 182–3, 182 n. 59
 predigen (verb) 50, 52–53, 73, 174, 228–
 9, 266–7
 prediget (noun) 59 n. 31, 232–3, 308–9
 Propheten 84, 286–7, 330–1
- rasseln 50, 53–54, 228–9, 268–9
 rat 238–9
 Raub / raubisch / beraubt 57, 57 n. 25,
 136, 149, 149 n. 49, 342
 recht (various) 73, 126 n. 79, 138,
 138 n. 22, 162, 162 n. 87, 206,
 206 n. 146, 256–9, 258–9 n. 41, 272–3,
 302–3, 303 n. 140, 338, 343
 rechten des HERRN 144
 reden 126–7, 126 n. 78, 138 n. 22,
 149 n. 49, 234–5
 reder 50, 53–54, 54 n. 18, 228–9
 regen (see also spat regen) 73, 73 n. 77,
 137, 139, 139 n. 24, 232–3, 242–3,
 243 n. 16

- Regenten 326–7
 regiert 250–1
 Regiment 250–1
 Reich Arabia 244–5
 reiff 244–5
 rein / vnreinen 50, 81, 202, 266–7,
 266–7 n. 59, 308–9
 Reisse 232–3, 244–5
 reissen / zureissen 56–57, 57 n. 24, 105,
 161–2, 162 n. 87, 246–7
 rennen 250–1
 reuter 56, 79, 106, 144, 272–3, 310–1
 rhordomel 330–1
 richten / zurichten 139 n. 25, 143, 258–9,
 298–9
 rieff [... an] 50, 75, 112–4, 114 n. 35,
 175, 290–3
 rigel 238–9, 238 n. 7, 246–7
 rollen 50, 53–54, 228–9, 266–7
 ros 50, 53–54, 56, 144, 228–9, 250–1,
 292–3, 298–9
 rote 148 n. 47, 288–9, 292–3
 Roth 126–7, 126 n. 79
 rumorn 67–68, 70, 294–5
- saat 236–7
 sach gewinnen 73, 272–3, 272 n. 74
 sack 67, 69, 252–3, 253 n. 34, 256–7
 sagen 197–8 n. 120, 211 n. 163, 232–3,
 235 n. 2, 308–9
 samen 264–5, 265 n. 56, 292–3
 sand 274–5
 Sanfft 56, 58–59, 59 n. 31, 230–1, 334–5
 Satan 84, 330–1
 schaden 87–88, 258–9, 258 n. 42, 324–5
 schalen 230–1
 schame 276–7
 schawet 286–7, 287 n. 104, 312–3
 scheckicht 292–3
 schelet 304–5
 schenden / schanden / schande 144, 270–
 1, 270 n. 69, 340
 schew 120 n. 54, 144, 149–50, 150 n. 51
 schlagen 106, 109–10, 110 n. 26
 Schlahet ... an 244–5
 schlams 276–7, 276–7 n. 81
 schlecht 61 n. 33, 211 n. 163, 343,
 343 n. 10
- schloesser 286–7
 schnell 56, 71, 246–7, 272–3
 schoene 256–7, 322–3
 schreien 50, 53–54, 228–9 (*see also* feld-
 geschrey)
 schuchtern 120, 120 n. 52
 schwanger 105, 107–8, 236–7, 246–7
 schwartze 52 n. 11, 74, 292–3
 schweigen 206–7 n. 148, 338
 schwelle 143, 145–7, 145–6 n. 37, 181–2,
 282–3, 282 n. 92
 schwerd / Schwert 105–6, 310–1
 seele 102 n. 13, 120 n. 54, 143, 185 n. 75,
 198–9, 199 n. 126, 274–5
 seen 236–7
 sehen 50–51, 75, 144, 151 n. 56, 160,
 162, 174, 189, 202, 211 n. 163, 226–7,
 260–1, 261 n. 48, 268–9, 276–7
 seien ... eins vnternander 246–7,
 247 n. 24
 Sela 85, 85 n. 118, 326–7
 selbigen 106, 242–3, 290–1, 314–5
 setzt / sitzt 61 n. 33, 67, 67 n. 55, 69,
 228–9, 253 n. 34, 256–7, 288–9,
 288–9 n. 108
 Sicchuth 89, 320–1
 sicheln 244–5
 sieben 262–3, 290–1
 sieg 232–5, 308–9
 Sihe (interjection) 78–79, 136, 143, 160,
 246–7, 288–9, 314–5
 singen 97 n. 175, 126 n. 79, 330–1
 Sittim 244–5
 son 84, 320–1
 sonnen 252–3, 306–7
 spat regen 296–7
 speise 228–9
 sprew 238–9, 238 n. 8
 spricht 105, 112, 144, 160, 175, 196, 202,
 306–7
 springen 282–3
 stad 50, 71, 88 n. 135, 174, 256–7, 262–
 3, 268–9, 322–7
 starcke 113, 292–3
 Staub 113, 155, 342
 steine 260–1, 288–9, 294–5, 332–3
 stern 248–9

- stille 114 n. 35, 201–11, 206 n. 146,
 206–7 n. 148, 208 n. 151, 211 n. 163,
 337–8, 340–1
 stoltze 85–86, 143, 232–3, 258–9, 324–5
 stracks 240–1, 240 n. 12
 straffe (*see also* vngestraft) 148 n. 47,
 186 n. 77, 240–1
 strassen 266–9
 streit 298–9
 stroeter 236–7
 strom 244–5
 Stücke 342
 sturm 111 n. 31, 155, 180 n. 53
 suchen 113, 232–3
- tag 57 n. 25, 106, 110–2, 126 n. 78, 242–
 3, 252–3, 284–5, 306–7, 312–3
 tal 232–5, 242–5, 316–9
 tausenten 155, 262–3
 teusscht 302–3, 303 n. 140
 Theman 87, 113, 119–20, 318–21
 thor 105, 268–9, 268–9 n. 65
 thun 115 n. 40, 148 n. 47, 211 n. 163,
 258–9, 283 n. 95, 310–1 n. 9,
 324–5
 thurm 260–1, 260 n. 47, 324–5
 tieffe 174–5, 186 n. 77, 280–1
 tochter 69, 260–1, 288–9
todesangst (*see also* Angst) 183,
 183 n. 63, 187 n. 80
 toedten 106, 310–1
 toepffen 50–52, 226–7, 240–1, 240 n. 11,
 268–9, 269 n. 66
 trachten 250–1, 250 n. 29, 324–5
 tragen 236–7, 242–3, 242 n. 15
 Traurigkeit 116 n. 43
 traurkamer 67, 70, 85, 256–7, 322–3
 trewme 298–9
 trieffen / treuffen / Treuffe 232–3, 244–5,
 308–9
 trifft 232–3, 308–9
 trincken 67–68, 70, 74 n. 83, 148 n. 47,
 294–5
 troesten / trost 115 n. 40, 298–9
 Trübsal 106, 114–7, 115 n. 40, 126–8,
 126 n. 79, 128 n. 83
- vber her leufft 264–5
 vberfallen 71–72, 106, 109, 186–7,
 186 n. 77, 270–3, 271 n. 72, 272 n. 73,
 310–1
 vberfortheilet 226–7
 verbannen 228–9, 262–3, 262 n. 50
 verbrand 240–1
 verderben 202, 209–10, 210 n. 158,
 266–7
 verdros 78–79, 306–7
 verfolgung / verfolget 105, 117
 vergehe 202, 208–12, 211 n. 163,
 212 n. 167
 vergelten 232–3, 308–9
 verkurtzt 340
 verlassen (various) 60, 61 n. 33 and 35
 and 37, 97 n. 175, 250–1
 verloben 78–79, 304–5
 verlorn 71
 verriegelt 254–5
 verschmacht 9 n. 32, 298–9, 299 n. 131
 verstocktes 239–40
 verstoerung / verstoerer 201, 248–9
 verstossen 174–5, 186–7, 196 n. 111
 vertrawen 78–79
 verwandelt 242–3
 verwundert 80, 310–1
 Veter 79–80, 312–3
 vier 105, 141 n. 30, 155, 244–5,
 304–5
 vmb 105, 228–9, 244–5, 258–9,
 259 n. 44, 304–5
 vmb bracht 105, 107–8
 vmbgehawen 264–5
 vmbgehet 270–1
 vmbher gehen 113
 vnfal 117
 vngestraft 155–6, 264–5, 308–9
 vngestuems 106, 110–2, 155
 vngewitter 174, 236–7
 vngluck 115–7, 115 n. 40, 125–6 n. 75,
 148, 148 n. 47, 150 n. 52
 vnkraut 238–9, 238 n. 6
 vnschuldig 155–60, 264–5, 308–9
 vnter einander her 71–72, 268–9
 vnter euch 118–9, 118 n. 45, 246–7
 vntergehen 252–3, 268–9, 306–7
 vnterscheid 256–7
 vogel 161, 163

- vogel baur 161, 163
 vol 67–68, 70, 93, 93 n. 161, 94 n. 168,
 148 n. 47, 161, 163, 244–5, 294–5
 volck 87, 144, 151 n. 56, 160, 201–2,
 232–3, 282–3, 328–9
 von deinen augen 174–5, 186–7
 von einem ... zum andern 78–79, 264–5,
 264 n. 51, 308–9
 von fernem daher 56, 78–79, 272–3,
 310–1
 Vrteils 232–3, 244–5
- wagen 50, 53–54, 228–9
 wandeln 246–7, 247 n. 24
 Warsager 296–7, 297 n. 128
 wasser 175, 183, 262–3, 268–9,
 268–9 n. 65
 wasser flut (*see also flut*) 175
 wasser woge (*see also wogen*) 175
 weben / Webe 136–42, 138 n. 21–22,
 139 n. 24–25, 141 n. 30, 142 n. 34
 weg nehmen 80, 312–3
 Weh 56, 58–59, 59 n. 31, 114–7,
 115 n. 40, 202, 276–7, 334–5
 wein 67–68, 70, 74 n. 83, 143–4,
 148 n. 47, 151 n. 56, 153, 153 n. 62,
 238–9, 239 n. 10, 244–5, 294–5
 weisse 292–3
 weiter 80, 246–7, 246 n. 20, 304–5
 wellen 174–5, 181–8, 182 n. 59 and 61,
 186 n. 77
 welt 139 n. 25, 141 n. 30, 202, 211 n. 163,
 262–3, 278–9, 341, 341 n. 8
 wessern 244–5
 wetter 106, 110–2, 155, 180 n. 53
 widder 113, 137, 238–9
 widderumb 240–1
 wie es ... gehet 286–7, 287 n. 104, 312–3
- wind 174, 179–81, 180 n. 53, 236–7
 wissen 74, 240–1, 256–7
 wogen / Wage 174–5, 180 n. 54, 181–8,
 182 n. 61, 186 n. 77, 215, 221
 wol 44 n. 64, 59 n. 31, 242–3, 242 n. 15,
 266–7, 266 n. 58
 wolffe 56–57, 57 n. 24–25 and 28, 230–1,
 272–3, 272–3 n. 75
 wonen 70, 82–83, 201–4, 254–5, 282–5,
 292–3, 328–9
 wuesten 56–57, 57 n. 25, 137, 240–1
 wuestunge 342, 342 n. 9
- zacken 244–5
 Zaenan 85–86, 86 n. 125, 232–3, 258–9,
 324–5
 Zagen / Zage 113, 119–22, 120 n. 54,
 128–9, 128 n. 83, 175, 194–9,
 194–5 n. 107, 196 n. 111–3, 197 n. 119,
 197–8 n. 120, 198 n. 122, 199 n. 126
 zeit 126 n. 78–79, 144, 242–3
 Zemah 89 n. 138, 330–1
 zene 248–9, 248 n. 25, 304–5
 zermalmt 342
 zerspringen 342
 zersteube 286–7, 287 n. 105
 zeuberey 270–1
 zihen 56, 78–79, 105, 272–3, 310–1
 Zion 71, 75, 258–61
 zogen ... an 67, 69, 256–7
 zorn / zornig (*see also* [des] HERRN
 zorn) 79–80, 105, 286–7, 312–3
 zu pueluert 336, 336 n. 3
 zurschmeissen 262–3
 zuuor 312–3
 zween 56, 143, 246–7, 247 n. 24,
 290–1

Latin Terms

- a conspectu 174, 186–7
 a facie 50, 175, 194–5, 194 n. 105, 202,
 278–9, 280–1
 abducti 106, 298–9
 abiectus 174, 186–7, 194 n. 106
- absque 316–7
 abyssus 175, 280–1
 Accaron 284–5, 328–9
 acervus 260–1
 Achor 234–5, 316–7

- ad ... de 264–5, 308–9
 [ad] proximum 88, 334–5
 Adam 302–3
 adapertione 270–1, 308–9
 adducam 258–9
 adfiget 302–3
 adflictus / adflictione 117, 182 n. 59, 298–9, 306–7
 adgravat 276–7
 admiramini 310–1
 adnuntiantis 266–7
 adprobabit 50, 52–53, 228–9
 adpropinquatis 250–1
 Adrach 332–3
 adtontentur 264–5
 adversitates 117, 182, 182 n. 59
 aedificatis 258–9
 aedituorum 328–9
 aereas 262–3, 290–3, 314–5
 affectus 43, 101, 101 n. 10, 103, 116 n. 42, 117, 129, 181 n. 56, 188–94, 195 n. 109, 214–5, 219
 ager 238–9, 260–1
 Aggei 286–7, 330–1
 agitatum 110, 110–1 n. 27, 117
 albi 292–3
 Alexandria 326–7
 amaritudo 140 n. 28, 238–9
 Amathi 320–1
 ambulabunt 113, 118 n. 45, 246–7
 amentiam 144, 149–50, 150 n. 50
 anamnesis (*see also* synteresis / synderesis) 176 n. 38
 angelum meum 334–5
 Angulus 286–7, 300–1
 angustia 106, 115, 117–9
 anima 117, 143, 189, 204–5 n. 141, 209–10, 209 n. 156, 274–5, 302–3
 ante / antequam 105, 107 n. 17, 284–5, 312–3
 apertae 144, 268–9, 302–3
 aquila 56, 274–5
 arari 250–1, 260–1
 ascendens 50, 53–54, 105, 107 n. 17, 174, 177 n. 45, 179, 228–9, 254–5, 288–9, 288–9 n. 108
 aspectus 150 n. 50, 260–1, 268–9, 276–7
 Assur 262–3
 auferat 117, 118 n. 45
 austrum 320–1, 326–7
 avibus 161, 163
 Azoto 292–3
 Baali 316–7
 Babylonis / Babylonios 110–1 n. 27, 150 n. 50, 288–9
 Basan 326–7, 332–3
 bello 120 n. 52, 298–9
 BethAuen / Bethaven / Bethaphen 316–7
 Bethel 113, 122–6, 122 n. 61, 248–9, 320–1
 bibentes 54–55, 55 n. 21, 67–68 n. 56, 145, 152 n. 59, 153 n. 62, 294–5
 bombum 117
 bonum 302–3
 bruchus 106, 109 n. 23, 270–1, 310–1
 bubalis 250–1
 cadet 150 n. 50, 252–3
 caeli 50, 254–5, 302–3
 calamitatis 106, 110–2, 110–1 n. 27, 111 n. 31, 204 n. 138, 206–7, 206 n. 146
 calicem 142–54, 152 n. 59, 153 n. 61–62
 calix dexteræ Domini 144
 campo 318–9
 cantantis 330–1
 captivitatem 110 n. 25, 246–7, 304–5
 Carioth 318–9
 Chanaan 201, 202 n. 133, 282–3, 318–9, 328–9
 choro 316–7
 cinere 256–7
 circumdedit 144, 174, 238–9
 civitas 50, 85–86, 174, 262–3, 268–9
 clamavi 50, 112, 114, 175
 clangam 117–9, 118 n. 45
 cogitationes / cogitatis 58 n. 29, 59 n. 30, 258–9, 324–5
 comedet 56, 106, 240–3, 274–5, 304–5, 310–1
 comminues 262–3
 compunctionis 151–4, 151 n. 57, 152–3 n. 60, 153 n. 62
 conceptu 236–7

- concisionis 52 n. 11, 120 n. 52, 232–3, 244–5
 concluderunt 254–5
 confiditis 250–1
 confusum 238–9
 congregare 51–52, 51 n. 9, 52 n. 11, 58 n. 29, 72 n. 73, 106, 109, 109 n. 23, 143, 270–1, 310–3
 conlissae 268–9
 conscientia (*see also* synteresis / synderesis) 43, 173–88, 194–5, 210, 213–5, 213–4 n. 170 and 174–5
 consecrarit 136
 considunt 272–3
 consolabantur 298–9
 consopire / soporis 144–54, 148 n. 46, 150 n. 50, 152–3 n. 59–62
 conspergite 228–9
 constringitur 117
 consurgunt / surge 137, 145, 174, 232–3, 260–1
 contemplare 266–7
 conterrentur 120–1, 121 n. 55
 conticuit 201–7, 202 n. 133, 203 n. 135, 206 n. 146–7, 282–3, 337 n. 4
 contracta 302–3
 contrivit 203–4, 204 n. 138, 337
 contumeliis 270–1
 conturbas profundum maris 110–1, 110–1 n. 27, 117
 conturbati 110 n. 27, 117, 158 n. 78, 266–7, 267 n. 61
 convenerit 246–7
 convertatur 105, 127 n. 82, 240–1, 337
 cor 50, 106, 109–10, 110 n. 25, 117–9, 118 n. 45, 123, 123 n. 64, 125, 150 n. 50, 158 n. 78, 174, 181 n. 56, 234–5, 240–1, 254–5, 286–7, 312–3
 coram 105, 107 n. 17, 174, 177–9, 177 n. 45, 195, 254–5
 corbem 161, 161 n. 86, 163
 cornu 260–1, 278–9
 cornua altaris 294–5
 corpus 106, 108, 108 n. 21, 113, 282–3
 corrasis 202–5, 202 n. 133, 205 n. 143
 corruerunt 266–7
 crapulae 142–54, 145 n. 35 and 37
 culmus 236–7
 currere 250–1
 dat 204 n. 138, 242–3, 248–9, 276–7, 280–1
 de longe 56, 272–3, 310–1
 decipula 161, 163
 decorabitur (verb) 143, 148 n. 46, 274–5
 Decorem (noun) 56, 230–1, 334–5
 dentes 248–9, 304–5
 denudasti (*see also* nudans / nuditatem) 280–1
 descendite 177 n. 45, 244–5
 deserti 56–57, 57 n. 24, 230–1, 240–1, 286–7, 341, 343
 Deus 118 n. 45, 127 n. 82, 137, 158 n. 78, 160, 177 n. 45, 209 n. 156, 254–5, 302–3
 devorabit 67–68 n. 56, 106, 147 n. 44, 161, 161–2 n. 86, 270–1, 294–5, 310–1
 dexteram (*see also* calix dexterae Domini) 256–7
 diabolus 312–3
 dicit 57 n. 24, 64 n. 44, 105, 112, 122 n. 61, 127 n. 82, 144, 150 n. 50, 156 n. 72, 160, 174–5, 182 n. 59, 186–7, 194 n. 105–6, 196, 197–8 n. 120, 202, 202 n. 133, 209 n. 156, 306–7
 dies 106, 110–1, 110–1 n. 27, 144, 242–3, 252–3, 284–5, 306–7, 312–3
 diffundentur 56, 272–3, 310–1
 dilatavit 143, 274–5
 diluvio 264–5
 dirutum 268–9
 discurrentia 268–9
 disseuerit 246–7
 dissipaverunt 50, 266–7, 308–9
 divini 296–7
 doctorem 232–3, 242–3
 dolor (*see also* labor et dolor) 125–6 n. 75
 Dominus 50, 89 n. 138, 105, 112–4, 122 n. 61, 126 n. 77, 127 n. 82, 136–7, 140 n. 26, 142 n. 34, 144–5, 150 n. 50, 153 n. 62, 155, 158 n. 78, 160, 174–5, 179–80, 181 n. 56, 202, 211 n. 164, 250–5, 262–3, 290–1, 306–7, 312–3, 342

- Dominus exercituum 89 n. 138, 136, 202,
 314–5, 326–7, 330–1
 domo Pulveris 256–7, 322–3
 domum Dei 123 n. 65, 332–3
 domum Israhel 250–1
 domum Iuda 144
 domus 143, 161, 324–5
 dorsum 252–3
 dulcedinem 244–5
 duo pariter 246–7
 duorum 56, 59 n. 30, 290–1
- ecce 136, 140 n. 26, 143, 145 n. 37, 160,
 246–7, 288–9, 314–5
 egredietur 105, 143, 312–3
 elationes maris 175, 181–4, 182 n. 59
 Electos 238–9
 elevasti / elevationes 137, 145, 182 n. 61,
 296–7
 ephod 316–7
 equites 50, 53–54, 54 n. 17, 56, 228–9,
 272–3, 310–1
 equum 50, 53–54, 54 n. 17, 56, 144,
 150 n. 50, 228–9, 250–1, 288–9, 292–
 3, 298–9
 exaequabit 290–1
 excelsa 256–7, 260–1
 excessu[s] mentis 43, 175, 194–99,
 194 n. 105, 195 n. 109, 197 n. 117,
 214–5
 exemplum 109 n. 23, 153 n. 62,
 184–5 n. 72, 302–3
 Exitu / exivit 86, 86 n. 123, 232–3, 258–
 9, 264–5, 324–5
 exsufflavi 286–7
 extasi 194–9, 194–5 n. 107 and 109,
 197 n. 117–8, 204–5 n. 141
 exuberant 244–5
- faciam 154–60, 156 n. 68, 157 n. 74,
 158 n. 78, 174, 205–7, 206 n. 146,
 252–3, 264–5, 286–7, 306–9, 337
 facies (*see also* a facie) 50–52, 51 n. 9,
 52 n. 11, 211 n. 164, 236–7, 268–9,
 312–3
 falces 244–5
 familiae 314–5
 fauces 117, 236–7
- ferreum 244–5, 260–1
 ferventis 50, 53–54, 228–9
 festinans / festinatione 56, 194,
 194 n. 106, 196 n. 112, 274–5
 fialae 294–5
 filia 260–1, 288–9
 filium 136, 155, 290–1, 320–1
 finis 106, 160–4, 162 n. 87, 252–3
 flagelli 50, 53–54, 54 n. 18, 58–59,
 58 n. 29, 228–9
 flamma 54 n. 17, 240–1
 fluctus / fluctus maris 117, 174–5, 181–4,
 182 n. 59 and 61
 fluctus tumultuantes 117
 flumen 174, 262–3
 fluviorum 268–9
 fornicationibus 270–1
 fortes 113, 120 n. 52, 292–3
 fortitudinem 155, 262–3
 frementis / fremitus 50, 53–54, 111 n. 31,
 154 n. 65, 228–9
 fuga 117, 118 n. 45, 246–7
 fulgura / fulgurantis 54 n. 17, 106,
 158 n. 78, 268–9
 fundamentum 280–1
 Funiculos 56, 58–59, 58 n. 29, 284–5,
 334–5
 furoris Domini 284–5
 futurum 312–3
- Galaad 244–7, 318–9, 332–3
 Gaza 284–5, 328–9
 gemitus / gemitus inenarrabilibus 43,
 158 n. 78, 184–8, 184–5 n. 72 and 75,
 187 n. 79, 194–5, 214–5, 214–5 n. 175
 gens 284–5
 germinabit 238–9
 gladio 54 n. 17, 105–6, 310–1
 gloriae 144, 288–9, 298–9
 gratia 93, 158, 158 n. 78, 159 n. 79, 290–
 1, 314–5
 gravis / gravis ruinae 106, 108–9,
 108 n. 21, 109 n. 23, 173 n. 31, 268–9
 grex / Gregis 56, 260–1, 298–9, 324–5
 gurgites 174–5, 181–6, 182 n. 59
- habitat / habitatores / habitatio 86,
 86 n. 123, 201, 203–4, 204 n. 138,

- 209 n. 156, 232–3, 250–1, 254–9, 270–1, 282–5, 322–5, 328–9
- harenam 274–5
- hederam 228–9
- heredem 258–9
- Hierusalem 143, 145, 145–6 n. 37, 204 n. 138, 260–1, 282–3
- Hiezrahel 234–5, 316–7
- homo 52 n. 11, 107 n. 19, 113, 118–9, 118 n. 45, 159 n. 79, 206 n. 146, 209 n. 156, 282–3, 302–3
- humilitas / humiliatio / humiliabitur 43, 117, 158 n. 78, 185, 185 n. 75, 195, 208, 208 n. 154, 210 n. 158, 236–7
- humus 113, 238–9
- Iacob 232–3, 308–9
- ibit 312–3
- idolum 226–7, 318–21
- iecoris 238–9
- ieiunium 240–1
- ignis 106, 240–1, 310–1
- ignoscat 240–1
- impetus 50, 53–54, 54 n. 17, 110, 110–1 n. 27, 117, 182, 182 n. 59, 228–9
- in aeternum 254–5
- in manu 242–3, 278–9, 286–7, 330–1
- in medio annorum 114, 126 n. 77, 127
- inducam 252–3
- inebriabuntur 294–5
- infernus (*see also resignatio ad infernum* in the Index of Subjects) 112, 143, 209 n. 156, 274–5, 318–9
- ingredientes 250–1, 280–3
- iniquitatis 155, 179, 179 n. 49, 250–1
- innocens 155–60, 156 n. 68 and 72, 157 n. 74, 158 n. 78, 264–5, 308–9
- inrigabit 244–5
- intereat 113, 121, 121 n. 55, 161 n. 86, 306–7
- interfectionem / interficiam 106, 121, 262–3, 286–7
- interiora 238–9
- inutilis 113, 122–6, 122 n. 61, 181 n. 56, 248–9, 258–9, 320–1, 324–5
- invocavi 113–4
- Iona 181 n. 56, 306–7, 322–3
- Ioppen 322–3
- Iordanis 302–3
- Iosaphat 242–3, 318–9
- ira / iratus 106, 114, 126–8, 127 n. 82, 145, 147 n. 44, 177 n. 45, 286–7, 312–3
- ira ... Domini / ira dei (*see also ira / iratus*) 142–54, 153 n. 62, 159 n. 79, 181 n. 56, 182 n. 59, 284–5
- iracundia 286–7, 312–3
- Israhel 136, 160, 162 n. 87, 234–7, 250–1, 308–9
- itineribus 266–7
- Iuda / Iudaeos 110–1 n. 27, 143–4, 145–6 n. 37, 262–3, 282–3
- Iudicium / iudicabant 108 n. 21, 238–9, 258–9, 272–3
- iustitiae 122 n. 61, 232–3, 242–3
- labor et dolor 122–3, 122 n. 61, 123 n. 63
- lampas 230–1, 268–9
- lanceis 228–9
- lapidetur 228–9
- lapillus 252–3
- lapis 260–1, 288–9, 294–5, 332–3
- latronum 201, 206 n. 146, 236–7
- Leonum 302–3
- leviores 56, 272–3
- levo 136–42, 140 n. 26, 248–9
- Libane 74 n. 83, 300–1, 332–3
- ligna 240–1
- limen 142–54, 145–6 n. 37–38, 282–3
- litum 252–3
- loquentes 232–5, 308–9
- lucusta 106, 272–3, 310–1
- lugebit 51 n. 9, 52 n. 11, 234–5, 238–9
- luminis 252–3, 306–7
- luna 242–3
- lupis 56–57, 57 n. 24, 230–1, 272–3
- lutum 276–7, 276 n. 81
- magna 54 n. 17, 108, 108 n. 21, 155, 174, 179–80, 181 n. 56, 189–90, 190 n. 90, 193, 193 n. 103, 306–7, 336
- maleficia 270–1
- malitia 174, 177 n. 45, 179, 254–5
- mane 232–3
- manu (*see also in manu*) 136–42, 140 n. 26, 145, 153 n. 62

- mare 110–2, 110–1 n. 27, 117, 174–5,
179–80, 181 n. 56, 182 n. 59, 254–5,
264–5, 284–5, 308–9
- Maresa 258–9, 324–5
- maturavit 244–5
- Melchom 318–9, 328–9
- mendacium / Mendacii 298–9, 324–5
- mensura 153 n. 62, 324–5
- meridie 113, 252–3, 284–5, 306–7, 320–1
- messis 244–5
- metent 236–7
- milibus 155, 262–3
- miseriae 106, 110–1
- miser cordia 60, 62 n. 38, 105, 107–8,
107–8 n. 19, 114, 127 n. 82, 147 n. 44,
150 n. 50, 155, 181 n. 56, 232–3, 316–7
- misit 53 n. 14, 136, 174, 179–81,
181 n. 56, 244–5
- molestia cordium 122–3, 123 n. 64, 125,
125 n. 72
- Moloch 320–1
- mons templi 260–1
- monte Esau 113, 121, 121 n. 55, 306–7
- montes 244–5, 264–7, 278–9, 290–1,
308–9, 314–5
- mors 143, 182 n. 59, 185 n. 73, 187 n. 79,
312–3
- Mouere de loco 117
- multiplicare 72 n. 73, 106, 109, 109 n. 23,
272–3, 276–7, 310–1
- multitudinem 106, 108, 108 n. 21, 234–5
- mundans 154–60, 156 n. 68–69,
158 n. 78, 264–5, 308–9
- munitas 262–3, 337
- munus 136, 258–9
- murmurantes 106, 109–10, 110 n. 25,
127 n. 82
- murum 252–3
- Naum 52 n. 11, 324–5
- ne 232–3, 308–9
- negatione 238–9
- nesciunt 256–7
- nigredo 50–52, 51 n. 9, 52 n. 11, 226–7,
268–9, 292–3
- nihilum 43, 200–8, 200 n. 131,
202 n. 133, 204 n. 138, 206 n. 146,
336–43
- nimum coarctatur 117
- Nineve 84–85 n. 114, 174, 264–5, 322–5,
322–3 n. 10, 328–9
- nives 296–7
- nomine / nominat 50, 58 n. 29, 86 n. 123,
135 n. 17, 204 n. 138, 250–1, 264–5
- non (*see also* ut non) 105, 113, 143, 154–
60, 156 n. 68, 157 n. 74, 232–3, 236–7,
250–3, 258–9, 264–5, 272–7, 298–9,
306–9, 337, 342
- nudans / nuditatem (*see also* denudasti)
276–7, 304–5, 304–5 n. 2
- nullusque 154–60
- num / numquid 188–94, 190 n. 91,
192 n. 99, 201, 246–7, 250–1, 278–9,
279 n. 87, 288–9
- obstupefacti 117–9, 118 n. 45
- obstupescite 310–1
- occidet 67–68, 121 n. 55, 252–3, 306–7,
310 n. 8
- octo 262–3
- oculus 54 n. 17, 144, 174–5, 186–8,
194–5, 194 n. 105, 202, 260–1, 290–1,
302–3
- offeret / oblate 67–68, 136, 142 n. 34
- olei 290–1
- ollam 50–52, 51 n. 9, 52 n. 11–12, 226–7,
240–1, 268–9, 336–7, 340
- onocrotalus 330–1
- Onus 264–5
- Oriens 330–1
- ossibus 280–1
- pacem 266–7, 292–3
- pandens 105, 107, 107 n. 17, 270–1,
308–9
- pardis 56, 272–3
- partu 236–7
- pastor 298–301, 328–9
- patres 135 n. 17, 155, 312–3
- paupertatem / pauperum 56, 137, 341–2
- pavore / pavere / pavidus / pavefa-
cit / pavefactione 51 n. 9, 117–20,
118 n. 145, 120 n. 52 and 54, 129,
149–50, 150 n. 50, 185 n. 74, 194–9,
194–5 n. 106–7, 196 n. 112, 197 n. 117
and 119, 199 n. 126

- Paxillus 300–1
 pedes 153, 153 n. 62, 155, 158 n. 78,
 312–3
 penuriam 336
 perditorum 284–5, 328–9
 perfectam 246–7, 304–5
 peribit / perii 106, 208–11, 209 n. 156–7,
 246–7, 310–1
 perturbatione 127–8, 127 n. 82
 pervenit 272–3
 petrae 250–1, 254–5, 320–1
 pilae 201, 203–4, 204 n. 138, 282–3,
 328–9
 planctum 248–9, 248 n. 26
 planitiem 342
 planum 290–1, 342
 plateis 268–9
 plaustis 244–5
 plena 93, 160–4, 161–2 n. 86, 244–5
 pluviam in tempore serotino 296–7
 pomorum 160–4, 161–2 n. 86, 253–4
 pompaticae 250–1
 ponite 143, 145–6 n. 37, 260–3, 286–7,
 298–9, 312–3
 populi 50, 67–68 n. 56, 143–4,
 145–6 n. 37, 160, 161–2 n. 86–87,
 201–2, 202 n. 133, 206 n. 146, 232–3,
 246–7, 262–3, 304–5, 326–7
 portae 268–9
 post 288–9
 potum 143–4, 148 n. 46, 276–7
 praegnantes 246–7
 praetereunte 264–5
 praevallet adversus 226–7
 propagines 266–7
 prophetae 51 n. 9, 52 n. 11, 64 n. 42,
 67–68 n. 56, 110–2 n. 25 and 27,
 122 n. 61, 127 n. 82, 161–2 n. 86,
 202 n. 133, 204 n. 138, 209 n. 156,
 286–7
 propter 56, 121, 234–5, 259 n. 44
 prostibulum 228–9
 Pulchra 256–7, 322–3
 pulvis 155, 158 n. 78, 203–4, 204 n. 138,
 238–9, 256–7, 322–3, 337, 341–2
 putredo 280–1
 quadrigae 50, 53–54, 228–9
 quattuor 105, 244–5, 304–5
 rapinas 262–3
 raptus / rapio 205, 205 n. 143, 214
 recorderis 114, 127 n. 82, 250–1
 reddidit 107–8 n. 19, 118 n. 45, 155,
 162 n. 87, 206 n. 146, 232–3
 redigentur 43, 50–52, 51 n. 9, 52 n. 11–
 12, 199–213, 200 n. 130–1, 202 n. 133,
 206 n. 146, 209 n. 156, 226–7, 240–1,
 336–43
 redimens 154–60, 157 n. 73–74
 redistis 306–7
 regionis 240–1
 replebuntur 144, 153 n. 62, 294–5
 requies 328–9
 resonantis maris 117
 reversi 306–7
 rotae 50, 53–54, 54 n. 17, 228–9
 rufi 288–9, 292–3

 Sabeis 244–5
 saccum 252–3, 256–7
 sanctificate / Sanctus 135, 135 n. 17,
 159, 159 n. 80, 173–4, 189, 189 n. 89,
 192 n. 101, 240–1, 294–5, 326–7,
 332–3
 sanguinem 50, 54–55, 55 n. 21, 113, 143,
 145–6 n. 37, 230–1, 242–3, 258–9,
 268–9
 Satan 330–1
 scissuris 50, 254–5, 320–1
 scit 240–1
 secundum 234–5
 sedit 54 n. 17, 256–7, 292–3
 semen / seminabitur 236–7, 264–5, 292–3
 SEMPER 326–7
 [in] sempiternum 288–9
 seorsum 314–5
 separator 292–3
 septem 262–3, 290–1
 si 240–1, 302–3
 sibilabo 300–1
 sidus 248–9
 sileat / silentium 202–11, 202 n. 133,
 204–5 n. 141, 206 n. 146, 209 n. 156,
 337–8
 silvarum 260–1

- similitudinem 226–7
 simulacra 296–7, 332–3
 sinistram 256–7
 Sion 258–61
 sol 252–3, 306–7
 solio 250–1
 solitudinem 203, 336, 341, 343
 somniores 298–9
 sonare / sonum / sonitus 110, 110–1 n. 27,
 117
 speciosa 240–1, 322–3 n. 10, 328–9
 speculationi 318–9
 spei 292–3
 Spinarum 244–5
 spiritum 158 n. 78, 173 n. 31, 184 n. 72,
 189, 189 n. 85, 258–9
 spoliavit 140 n. 26, 304–5, 304–5 n. 2
 sponsabo 304–5
 stans 236–7, 252–3
 statim 314–5
 stercora 113, 282–3
 stillabit 232–3, 244–5, 308–9, 308 n. 6
 stimulationis 152–3 n. 60
 stridebo 246–7
 stupore 144, 149–150, 150 n. 50, 194–9,
 197–8 n. 117 and 120, 204–5 n. 141,
 248–9
 suavitate 306–7
 subridet 248–9
 succendit 240–1
 sulcos 238–9
 super caput 230–1, 288–9
 super vos 246–9, 284–5
 superbia 232–7, 308–9
 superliminare (*see* limen)
 supra 312–3
 synteresis / synderesis (*see also* conscien-
 tia) 125 n. 72, 173–7, 173–4 n. 33,
 176 n. 38–39, 176–7 n. 42, 184, 213–5,
 213 n. 169

 tabernaculum 320–1
 tacui 202, 205–11, 206 n. 146, 209 n. 156,
 337
 tempestas 155, 158 n. 78, 174, 181 n. 56,
 182 n. 59

 templum (*see also* mons templi)
 174, 189–90, 189 n. 89, 190 n. 91,
 192 n. 101, 202, 268–9
 tempore (*see also* pluviam in tempore ser-
 otino) 127 n. 82, 242–3
 tenebrescere 252–3, 306–7
 tentatio / tentari 9, 9 n. 30, 61 n. 33,
 112 n. 34, 117, 122, 125–8, 127 n. 82,
 128 n. 85, 135, 135 n. 18, 140 n. 28,
 153–4, 153 n. 62, 158–9, 159 n. 79,
 165, 173, 173 n. 31, 180–1, 181 n. 56,
 182 n. 61, 183 n. 64, 187, 187 n. 79,
 193–4, 194 n. 104, 197 n. 119, 198,
 208 n. 154, 209–10, 209 n. 156,
 210 n. 159, 221
 terra 50, 55 n. 21, 108 n. 21, 158 n. 78,
 202, 234–5, 252–5, 262–3, 280–1,
 296–7, 306–7, 332–3
 Tharsis 322–3
 Theman 120 n. 52, 318–9
 therafin 316–7
 timeo / timor 50, 113–4, 119–20,
 120 n. 52 and 54, 158 n. 78, 181 n. 56,
 254–5
 torcular 244–5
 torrentem 244–5
 transtulerit 246–7, 304–5
 tribulabo / tribulatione 106, 112–9,
 118 n. 45, 126–8, 126 n. 77, 140,
 140 n. 26 and 28, 198, 282–3
 tribus 105, 245–6, 304–5
 tristitia 52 n. 11, 115, 116 n. 43,
 198 n. 123
 tritura 244–5, 260–1
 tumores maris 117
 tumultus 110–1, 110–1 n. 27, 117,
 154 n. 65
 turbatione 117, 128, 128 n. 83
 turbinem 106, 155, 158 n. 78, 236–7
 turris 260–1, 324–5

 ululatus / ululate 201, 204 n. 138, 300–1
 uncinus 160–4, 161–2 n. 86, 253–4
 unguis 262–3
 [usque] ad collum 280–1
 [usque] ad finem 272–3
 ut non 192 n. 99
 utero 236–7

- utinam 258–9
- vae 202, 276–7
- valentibus 110, 110–1 n. 27, 117
- valle 204 n. 138, 232–5, 242–5, 316–9
- vane / vanitates 60, 199 n. 127, 298–9, 339
- varii 292–3
- vastante / vastatores 206–8, 206 n. 146, 266–7, 308–9
- vastitatem 248–9, 336
- vectes 246–7, 254–5
- veloce 56, 230–1, 246–7, 272–3
- vendidit 270–1
- veniens 56, 160, 162, 162 n. 87, 206 n. 146, 244–5, 252–3, 272–3, 284–5, 310–1, 314–5
- ventum 110, 110–1 n. 27, 117, 174, 179–80, 181 n. 56, 236–7
- verumtamen 174, 188–94, 192 n. 101
- vescentes 242–3, 304–5
- vespertinis 56–57, 57 n. 24, 230–1, 272–3
- vestiti / vestimenta 256–7
- vexacio ... conscienciae / vexatio conscientias / vexacio tentacioque conscientiae 179, 179 n. 50, 209, 209 n. 156, 210, 210 n. 159
- vexare / uexacio / vexacione 117
- viam 155, 158 n. 78, 240–1, 266–7, 286–7, 312–3
- vincti 292–3
- vinum 143–4, 148 n. 46, 151, 151 n. 57, 153, 153 n. 62, 238–9, 294–5
- violaverit 105, 107–8, 107–8 n. 19
- vir 113, 121, 121 n. 55, 143, 148 n. 46, 155, 202, 236–7, 240–1, 258–9, 288–9, 306–7
- virtutem 242–3
- visum 274–5
- vivent 288–9, 248–9
- vocavit / vox 50, 54, 54 n. 17, 55 n. 21, 56, 57 n. 24, 58 n. 29, 109 n. 23, 112, 118 n. 45, 158 n. 78, 161 n. 86, 162 n. 87, 175, 182 n. 59, 204 n. 138, 228–9, 280–1, 292–3, 300–1, 330–1
- volabunt 56, 274–5
- vultus 50–52, 52 n. 11, 240–1

Greek Terms

- ἄρα 188–94, 192 n. 99
- ἔκστασις 194–9
- θύραν 142–54, 146 n. 39
- πρόθυρα 142–54, 145–6 n. 37
- φλιᾶς 142–54, 146 n. 39

Index of Subjects

- “קָרִי and כְּתוּיב” (see also Hebrew Bibles: Masoretic Text and diachritics) 47
- אָרָא (see Index of Hebrew, German, Latin, and Greek Terms)
- Abelard, Peter 173–5
- Adam, Michael 17–18
- Adrianus, Matthäus 10–12, 10–11 n. 37, 15–16, 18, 18–19 n. 68 and 70, 27, 27 n. 113 and 116
- affectibus propheticis* 190, 190 n. 91, 192–4
- affectus* (see “*intellectus* and *affectus*”; and Index of Hebrew, German, Latin, and Greek Terms)
- “*Affekt* and *Intellekt*” (see “*intellectus* and *affectus*”)
- Affektenlehre* 101, 103, 219
- Agricola, Johannes 21–22
- Akiba, R. / Akiva R. / Akiba ben Yosef 146 n. 38, 162 n. 89, 167, 167 n. 9, 170
- Alemanno, Yohanan 17–18
- “alienation effect” (see “distancing effect”)
- Altenstaig, Johannes 171 n. 29
- Ambrose 167
- Amsdorf, Nikolaus / Nikolaus von Amsdorf 14 n. 54, 15–16, 16 n. 57, 223
- anamnesis* (and *synteresis*) 176 n. 38
- ancient Israelites
- cultural and/or ethno-specific customs, practices, and rituals 67–70, 82–83, 85, 316–35
 - ritual language of cultic purification 42–43, 131–64, 220–1
- Anfechtung* (see also *tentatio* / *tentari* in Index of Hebrew, German, Latin, and Greek Terms)
- “*Anfechtung* of the prophets” 9, 39, 154, 154 n. 64, 210–1, 211 n. 163
 - background and scholarship 8–10, 8–9 Notes 29–30, 10 n. 34
 - Luther’s Hebrew translation and interpretation, and V, 3 n. 10, 39–45, 61 n. 33, 104, 111–29, 115 n. 40, 116 n. 42–43, 119 n. 50–51, 120 n. 54, 125 n. 73, 128 n. 85, 132, 139–40, 140 n. 28, 147–54, 150 n. 52, 157–60, 164–6, 173, 171–3 n. 30, 179–88, 183 n. 63–64, 187 n. 80, 194, 197–9, 198 n. 121 and 123, 199 n. 126, 208–15, 208 n. 154, 214–5 n. 175, 220–1
 - as mystical theology 165
 - as “sanctification by terror” (*per terrorem enim sanctificat*) 135, 135 n. 17, 140, 159, 159 n. 80
- Angst* (see Index of Hebrew, German, Latin, and Greek Terms)
- animam Bernhardi* / *den Geist Bernhards* 189
- apophatic theology (see mysticism, medieval: concepts and terminology, Christian)
- Aquinas, Thomas 100–1
- Arabic language 17 n. 61
- Aramaic language (see also Hebrew Bibles)
- dictionaries and grammar guides 28
 - skills of Christian Hebraists 17 n. 61, 24–25 n. 102
 - Targums 13, 21, 27
- Aristotle 166–7, 173
- “assonance vision” 162, 162 n. 88

- Augustine 84–85 n. 114, 100–1, 167–70, 170 n. 22, 198, 210
- Aurogallus, Matthäus / Matthäus Goldhahn 10–14, 11 n. 38, 14 n. 52–54, 22 n. 88, 27, 27 n. 113, 35 n. 154
- Ave Maria* 93, 94 n. 168, 104 n. 16
- beer, German 74, 74 n. 83
- Bernard / Bernhard von Clairvaux 127, 127 n. 82, 167–9, 185, 185 n. 75, 188–9, 189 n. 85, 208, 208 n. 154
- Biel, Gabriel 168–9, 173–5, 188
- Bodenstein, Andreas / Andreas Karlstadt 11–12, 12 n. 40, 16
- Bonaventure 100–1, 168–9, 173–5, 184 n. 70, 188, 195 n. 109
- Bora, Katharina von 4
- Böschenstein, Johannes 10–12, 10–11 n. 37, 17–18, 27, 27 n. 113
- Buber, Martin (*see* German Bibles: Buber-Rosenzweig Bible)
- Bucer, Martin 21–22
- Bugenhagen, Johannes / “Dr. Pommer” / “Pommeranus” 13–14, 14 n. 53, 225
- Burgos, Paul von / Burgensis / Solomon ha-Levi / Paul de Santa María 18 n. 69, 23–24, 23–24 n. 96–97, 24–25 n. 102, 30 n. 129
- “Calman” 17–18
- Campensis, Johannes / Johannes Campanus 15–16
- Capito, Wolfgang F. 15–16, 28, 31 n. 134
- Cassian 167
- Cassiodorus 33 n. 142, 84–85 n. 114
- Christian Hebraism, medieval and early modern
- individuals at the University of Wittenberg 10–15, 24
 - individuals outside of the University of Wittenberg 15–17
 - Jewish teachers for Christians 17–18
 - literary resources 19–31
- Christology 55, 55 n. 23, 90, 95, 95 n. 170
- Church Fathers 10 n. 36, 163, 166–7, 195 n. 109
- Cicero 297 n. 128
- Coburg Fortress or Castle / Veste Coburg 5
- Conradi, Tilman / Thiloninus Philymnus Syasticanus 10–12, 12 n. 41, 15–16, 16 n. 57
- conscientia* (*see* Index of Hebrew, German, Latin, and Greek Terms)
- Cordatus, Conrad 64 n. 44, 217 n. 1
- Cruciger, Caspar 13–14, 13 n. 50, 14 n. 53, 21–22, 22 n. 88, 225
- Cyril of Alexandria 192 n. 101
- De León, Moses / Moshe ben Shem-Tov 167
- Del Medigo, Elia 17–18
- Denck, Hans 5, 23
- Diet of Augsburg 4
- Dietrich, Veit 4–5 n. 17, 15–16, 16 n. 57
- Dionysius the Areopagite / Pseudo-Dionysius 166–7, 170, 177, 177 n. 43, 177–8 n. 46, 200 n. 128
- “distancing effect” (*see also* “*intellectus* and *affectus*”; and “*Verfremdung* and *Entfremdung*”) 100
- Drach, Johannes / Draconites 16 n. 57
- Eck, Johannes 17–18
- Eckhart, Meister / Eckhart von Hochheim 43, 168–9, 169 n. 20, 173–5, 176–7 n. 42, 178 n. 47, 200–1, 204, 206–7, 214–5, 287 n. 104
- Einbürgerung* (*see also* “*Verfremdung* and *Entfremdung*”) 100 n. 5
- Einhorn, Werner 18 n. 68
- emotion, in language (*see also* “distancing effect”; German language: semantic intensity; Hebrew language: semantic intensity; “*intellectus* and *affectus*”; and “*Verfremdung* and *Entfremdung*”) 42, 54, 99–104, 99 n. 2, 108, 111, 112 n. 34, 115, 116 n. 43, 122–30, 151–2, 193, 218–9
- Erasmus / Desiderius Erasmus Roterodamus / Erasmus of Rotterdam 4, 16–17, 17 n. 60, 28, 28 n. 117, 36, 36 n. 162, 189 n. 88

- “estrangement effect” (see “distancing effect”)
- Evagrius / Evagrius Ponticus 167, 170
excessu[s] mentis (see Index of Hebrew, German, Latin, and Greek Terms)
- Fagius, Paulus / Paul Büchelin 17–18, 18 n. 67
- “faith alone” / *sola fide* / *alleyn durch den glawben*, in Luther’s Bible exegesis and translation
- πίστει in Rom. 3:28 62
 - parallel חֲדָשׁוּ (hasdām) in Jon. 2:9 60–62
- “fanatics” / *Schwärmer* 4
- Fishbane, Michael 133–4, 133 n. 9–10
- Flacius Illyricus, Matthias 15–16, 16 n. 57
- Förster, Johann 13–15, 15 n. 55
- Friedrich III, Elector of Saxony / Frederick the Wise 1–2 n. 4, 4, 10, 18
- “Frömmigkeit and Weisheit” (see “Verfremdung and Entfremdung”)
- Furcht* (see Index of Hebrew, German, Latin, and Greek Terms)
- Gaon, Saadia 167, 170
gemitus (see Index of Hebrew, German, Latin, and Greek Terms)
- George, Duke of Saxony 1–2 n. 4, 2
- German Bibles
- Buber-Rosenzweig Bible 42, 93 n. 163, 100 n. 5, 101–3, 102 n. 11–13, 103 n. 14, 129–30, 129 n. 87, 130 n. 88–89, 219
 - *Deutsche Bibel* (see Index of Scriptural, Ancient, and Medieval Sources: Luther, Martin)
 - *Einheitsübersetzung* 125–6 n. 75
 - fourth century Gothic Bible, fragments 29 n. 125
 - Mentel Bible (Strasbourg, 1466) 23 n. 95, 29, 29 n. 127, 33–34, 196 n. 111, 302 n. 138
 - Merzdorf *Historienbibeln* 65–66 n. 48, 236 n. 4, 247 n. 24, 254 n. 35, 267 n. 61, 268 n. 63, 271 n. 71, 277 n. 82, 278 n. 85, 295 n. 124, 297 n. 128, 298 n. 129, 299 n. 131–2, 300–1 n. 133–4, 302 n. 136 and 138, 303 n. 140–1
 - Monsee Fragments 29 n. 125
 - *Prophetenbibel / Wormser Bibel / Zürich translation* (1529) 5, 5 n. 20
 - Roberger Bible (1483) 33
 - *Septembertestament* (see Index of Scriptural, Ancient, and Medieval Sources: Luther, Martin)
 - *Wormser Propheten* (see Index of Scriptural, Ancient, and Medieval Sources: Denck, Hans and Ludwig Hätzer)
 - Zainer Bible (Augsburg, 1477) 23 n. 95, 29, 196 n. 111
 - *Zürcher Bibel* (1531) 5 n. 20
- German language
- cultural context and 63, 100, 115 n. 38, 219
 - eras 29 n. 125–7, 115–6, 118–9, 119 n. 48, 182 n. 59, 198–9, 215, 238 n. 8, 240 n. 11, 242 n. 15, 247 n. 23, 249 n. 28, 259 n. 43, 266–7 n. 59, 276–7 n. 81, 283 n. 94, 286 n. 103, 287 n. 104, 299 n. 131, 302 n. 138
 - figures of speech / idioms / proverbs (see also mysticism, medieval: silence and the “reduced to” idiom) 56–57, 57 n. 24, 65–66, 65–66 n. 48, 68, 68 n. 59, 70, 70 n. 60, 73–75, 73 n. 80, 79, 90–97, 115, 115 n. 40, 128, 162, 162 n. 87, 203, 203 n. 136, 208 n. 155, 217–8, 234–303
 - influence of the Hebrew language and Luther’s translation on (see also German Bibles: Buber-Rosenzweig Bible) 41–45, 90–97, 129–30, 130 n. 89, 138 n. 21, 164, 183–4, 213–5, 217–23
 - regional linguistic variants 2, 130, 183–4
 - “sacred style” / technical biblical language, and (see Hebrew language: “sacred style” / technical biblical language)
 - semantic intensity (see Hebrew language: semantic intensity)

- technical linguistic considerations 102–3, 126 n. 79, 157 n. 73, 174 n. 34, 183–4, 183 n. 67, 221 n. 3, 342 n. 9, 343 n. 11
- vernacular / colloquial / “Germanizing” 34, 59, 59 n. 31, 64–65, 64 n. 44, 65 n. 45, 85 n. 115, 88, 90–97, 206–8, 218
- Gerson, Jean 168–9, 169–70 n. 21, 185, 185 n. 75, 188, 188 n. 83, 195 n. 109, 213–4 n. 170
- Gewissen* (see Index of Hebrew, German, Latin, and Greek Terms)
- Giustiniani, Agostino 28–29
- Glossa Ordinaria* (see Index of Scriptural, Ancient, and Medieval Sources: Various Authors and Contributors)
- Greek Bibles (see also Polygot Bibles)
 - general references and relevance for Luther’s Hebrew 13, 13 n. 50, 19 n. 72, 29–30, 30 n. 130, 104 n. 16, 166, 173–5, 173–4 n. 33, 189 n. 88, 196–7
 - Aldine (Venice, 1518) 30, 30 n. 131
 - Erasmus’s *Instrumentum* (Basel, 1516) (see Index of Scriptural, Ancient, and Medieval Sources: Erasmus)
- Greek language, literature, and philosophy 3, 3 n. 7, 10, 10 n. 35, 14 n. 51, 16, 47, 92, 101 n. 9, 134, 166–7, 171, 190 n. 93, 217, 217 n. 1, 220–1
- Gregory of Nyssa 167
- Gregory Palamas 167

- Hätzer, Ludwig 5, 23
- Ḥayyim, Jacob b. 18 n. 69, 21, 21 n. 84
- Hebrew Bibles (see also Polygot Bibles)
 - Bomberg’s Rabbinic Bible 21–22, 21 n. 82–83, 22 n. 86, 24–25, 24 n. 100, 31 n. 134, 168
 - Brescia Bible (Brescia, 1494), Luther’s copy (see Index of Scriptural, Ancient, and Medieval Sources: Luther, Martin)
 - commentaries (see also Index of Scriptural, Ancient, and Medieval Sources) 10 n. 36, 14 n. 52, 21–25, 21 n. 83, 22 n. 86, 24–25 n. 98 and 100 and 102, 31 n. 134, 33, 35, 35 n. 154, 134, 149 n. 48, 163, 163 n. 91, 166–8, 204 n. 138
 - dictionaries and grammar guides 12, 12 n. 42, 14 n. 52, 16, 23, 25–28, 31 n. 134, 163
 - fourteenth century Ashkenazi Hebrew Bible codex that Luther and members of his team consulted 19 n. 74
 - Masoretic Text and diachritics 21, 35–37, 37 n. 166, 47, 57, 57 n. 28, 88, 89 n. 138, 103, 103 n. 14–15, 121, 121 n. 58, 123 n. 65, 197–8 n. 120, 191, 191 n. 94–95, 209 n. 156, 219, 304–5 n. 2
 - Münster’s *Hebraica Biblia [Latina]* (1534–35; 1546) (see Index of Scriptural, Ancient, and Medieval Sources: Münster, Sebastian)
 - Targums / Chaldaean Bible 13, 13 n. 50, 21, 21 n. 83, 25, 25 n. 103, 27, 33, 35, 163, 163 n. 91, 168, 204 n. 138
- Hebrew language
 - cultural context and (see also ancient Israelites: cultural and/or ethno-specific customs, practices, and rituals) 63, 100, 161, 161 n. 86, 219
 - figures of speech / idioms / proverbs V, 8, 16 n. 57, 42, 47–75, 93, 95–97, 100, 109–10, 160–4, 177, 177 n. 45, 179, 181, 187, 192 n. 100, 203–4, 204 n. 138, 211, 217–8, 234–303
 - *hapax legomena* 47, 94–95, 94 n. 168, 276–7 n. 81
 - Hebrew repetition, trope of V, 8, 48, 63, 76–81, 88, 121–2, 146 n. 39, 217, 246 n. 20, 271 n. 70, 287 n. 106, 296 n. 125, 304–15
 - Hebrew transliteration V, 13 n. 46, 47–48 n. 3, 48, 63, 67 n. 55, 81–90, 94 n. 168, 96–97, 123 n. 65, 179 n. 49, 217, 282 n. 93, 316–35
 - “literal sense” / spiritual sense of 53 n. 16
 - medieval and early modern scholarship (see Christian Hebraism, medieval and early modern)

- obscurity of / *Ebreische finsternis* V, 41–42, 47–97, 145, 145–6 n. 37, 217–8
- purity of 10, 10 n. 35
- “sacred style”/ technical biblical language 74 n. 82, 82–83, 85, 85 n. 117, 100, 130 n. 89, 316–35
- semantic intensity V, 8, 42–43, 53–54, 54 n. 19, 76, 79–80, 99–130, 151–2, 193, 218–9, 221, 287 n. 105
- simplicity of 217
- technical linguistic considerations 57, 76, 76 n. 86, 79 n. 93, 102–3, 119–22, 156, 156 n. 70, 264–5 n. 53–54, 298 n. 130, 310–1 n. 9
- Hilary of Poitiers 196 n. 112
- homut* (see Index of Hebrew, German, Latin, and Greek Terms)
- Humanism, medieval and early modern 10–31, 11–12 n. 39, 17 n. 62, 100–1, 101 n. 7, 165, 167–8
- humilitas* (see Index of Hebrew, German, Latin, and Greek Terms)
- Hyrceanus [Johanan] 147 n. 43

- Ibn Ezra, R. Abraham 21, 24–5, 33, 35
- inner-biblical interpretation / inner-biblical exegesis (see also intertextuality) V, 23 n. 94, 42–43, 131–64, 219–21
- “*intellectus* and *affectus*” (see also “distancing effect”; and “*Verfremdung* and *Entfremdung*”) 101, 101 n. 10, 103, 129, 219
- intertextuality 133–4, 133 n. 7, 134 n. 13
- Ishmael, R. / Yishmael ben Elisha 146 n. 38, 162 n. 89

- “Jacob” 18–19 n. 70
- Jerome / Hieronymus 23–24, 24 n. 101, 25 n. 104, 30 n. 130, 33–34, 43, 52, 53 n. 14, 56–58, 57 n. 24, 58 n. 29, 83–84 n. 109, 84–85 n. 114, 86, 86 n. 123, 107, 107–8 n. 19, 123 n. 65, 128 n. 85, 145–6, 145–6 n. 37, 152–3 n. 60, 167, 173–5, 173–4 n. 33, 182 n. 61, 183 n. 64, 184, 184 n. 71, 190–1, 192 n. 101, 193–4, 196–7, 200, 200 n. 130, 203–4, 204 n. 138, 282 n. 93
- Jewish-Christian intellectual exchange (see also Christian Hebraism, medieval and early modern)
 - converts to Christianity 18, 18 n. 68–69, 18–19 n. 70, 167 n. 9, 168, 168 n. 14
 - Hebrew Bibles and commentaries (see Hebrew Bibles)
 - Luther’s speculated personal interactions with 18, 18–19 n. 70
 - mysticism 167–8, 167–8 n. 9–14
 - teachers of Christians (see Christian Hebraism, medieval and early modern: Jewish teachers for Christians)
- Jonas, Justus / Jodocus Koch 13–14, 14 n. 53, 19 n. 74, 223
- Jonathan / R. Yonatan ben Uziel / Jonathan ben Uzziel 25, 25 n. 103, 27, 149 n. 48, 163 n. 91, 204 n. 138
- Josephus, Flavius 147 n. 43

- Kabbalah / Cabbala (see mysticism, medieval: concepts and terminology, Jewish)
- Keller, John 10–11 n. 37
- Kessler, Johannes (Swiss student in Kessler’s *Sabbata*) 1–2, 1 n. 1–3, 222–3, 223 n. 5
- Kimhi, R. David / RaDaK 21, 24–28, 24 n. 100, 25 n. 107, 27 n. 108, 31 n. 134, 33, 35, 163, 163 n. 91
- Kimhi, R. Moses 25–27
- Kolomotrie* 101–3, 102 n. 13
- Kristeva, Julia (see intertextuality)

- Lang, Johannes 16
- Lascaris, Constantine 11–12 n. 39
- Latin Bibles (see also Polygot Bibles)
 - commentaries 17 n. 60, 23–24, 23–24 n. 96–98 and 101, 134 (see also Index of Scriptural, Ancient, and Medieval Sources)
 - Psalters based on the LXX in contrast to those based on Jerome’s *iuxta Hebraicum* 196–7

- *Textus biblie* (Basel, 1506–08) (*see* Index of Scriptural, Ancient, and Medieval Sources: Various Authors and Contributors)
 - *Vulgata-Revision 1529* (*see* Index of Scriptural, Ancient, and Medieval Sources: Luther, Martin)
 - Vulgate (*see* Index of Scriptural, Ancient, and Medieval Sources: Jerome)
 - Vulgate, Luther’s personal copy (*see* Index of Scriptural, Ancient, and Medieval Sources: Luther, Martin)
 - Latin language 10, 10 n. 35, 91, 91 n. 149, 162, 162 n. 87
 - “*lectio, oratio, and contemplatio*” / “*oratio, meditatio, and tentatio*” 165
 - Lefèvre d’Étaples, Jacques / Jacobus Faber Stapulensis 23–24, 23 n. 92, 24 n. 98, 49–50 n. 8, 53 n. 16, 84–85 n. 114, 152–3 n. 60, 168, 168 n. 12, 188, 188 n. 82, 196–7, 197 n. 117–8, 197–8 n. 120
 - Leitworte* 101–3, 102 n. 13
 - Leo X, Pope 19 n. 72
 - Leonard [David] 18 n. 68
 - Leucorea (*see* Wittenberg University, and other medieval European)
 - Levita, Elijah / Elijah b. Asher ha-Levi 17–18, 18 n. 67, 28
 - Linck, Wenzeslaus 15–16, 16 n. 57, 23 n. 95, 97, 97 n. 175
 - liturgy, and Hebrew Bible 103
 - Loans, Jacob b. Yehiel 17–18
 - Lombard, Peter 12–13, 13 n. 46, 173–5, 184 n. 70
 - Luther, Martin
 - arguments that the prophets themselves erred in their use of Hebrew 318 n. 2
 - biographical info 1–4, 10, 15, 44–45, 217, 222–3
 - citations of different Hebrew terminology than the source text which he was translating 147–9, 164, 220
 - citations of non-Hebrew terms to interpret Hebrew terms 149 (*see also* the New Testament references in the Index of Scriptural, Ancient, and Medieval Sources)
 - *Deutsche Bibel*: history of translation, compilation, and editions; and text citations and references (*see* Index of Scriptural, Ancient, and Medieval Sources: Luther, Martin)
 - “insertion” of terms not present in the Hebrew Bible 122–6, 188–94, 189 n. 88, 219
 - lectures and commentaries: history, compilation, and editions; and text citations and references (*see* Index of Scriptural, Ancient, and Medieval Sources: Luther, Martin)
 - literal translation compared to interpretative (dynamic / functional equivalence) 234–303
 - mixed / hybrid translation method 65–66, 71–72, 81–83, 88–89, 234–303
 - multilayered / interwoven translations 131–64, 220
 - “removal” of terms that appear in the Hebrew Bible 60–62
 - revision commissions and records: background; and text citations and references (*see* Index of Scriptural, Ancient, and Medieval Sources: Luther, Martin)
 - “rules” of translation 42, 55, 55 n. 23, 63, 81–87 n. 126, 90–97, 123 n. 65, 217–8
 - significance of translation for German Catholics, Lutherans, and Jews 129–30, 130 n. 89
 - significance of translation for German national identity 129–30, 130 n. 89
 - spiritual assault (*see Anfechtung*)
 - state of scholarship on Luther’s Hebrew 3, 31–39, 90–97, 217
 - statistical data about Luther’s Minor Prophets translation 65–66, 77–78, 81–83
 - translation team / Sanhedrin 13–16
 - variableness / inconsistency of his Hebrew translation V, 41–42, 47–97, 123 n. 65, 139 n. 24, 140 n. 26, 158 n. 78, 217–8, 226–335
- Lyra, Nicholas von 23–25, 23–24 n. 96–98, 24–25 n. 102 and 104, 30 n. 129,

- 33, 84–85 n. 114, 167–8, 167–8 n. 10, 203–4, 204 n. 138
- Macarius 167
- Malichus 147 n. 43
- Mantuanus, Baptisma 16–17
- Manutius, Aldus 25 n. 106
- Margaritha, Antonius / Antony Margaritha / Anton Margaritha 17–18, 18 n. 68, 167 n. 9
- Marschalk, Nikolaus 10–12, 11–12 n. 39
- Masoretic Text (*see* Hebrew Bibles)
- Mathesius, Johannes 13–15, 13–14 n. 50, 15 n. 55, 31
- Maximilian I 10
- Melanchthon, Philip 3 n. 7, 10–14, 10–11 n. 37, 14 n. 51 and 53–54, 19 n. 74, 21–22, 22 n. 86 and 88, 35 n. 154, 65 n. 46, 178 n. 47, 223, 225
- Merkabah tradition (*see* mysticism, medieval: concepts and terminology, Jewish)
- Mithridates, Flavius 17–18
- Moellin, R. Moshe, of Weissenburg 17–18
- monasticism (*see* mysticism, medieval: monasticism / monastic mysticism)
- Moses (Bible) 64, 64 n. 44, 68, 68 n. 58, 93, 156, 156 n. 72, 177–8 n. 46, 286–7
- Münster, Sebastian 15–16, 21–22, 22 n. 88 and 90, 28, 31 n. 134, 191 n. 195, 194, 194 n. 104
- Müntzer, Thomas 167–8
- mysticism, medieval
- *Anfechtung*, and 43, 120, 125, 125 n. 72, 165–215, 220–1
 - concepts and terminology, Christian (*see also* in Index of Hebrew, German, Latin, and Greek Terms: *affectus*; *conscientia*; *excessu[s] mentis*; *gemitus*; *Gewissen*; *humilitas*; *nichts* / *Nichtigkeit*; *raptus*; and *synteresis* / *synderesis*) 43, 125 n. 72, 171–215, 220–1
 - concepts and terminology, Jewish (*see also* in Index of Hebrew, German, Latin, and Greek Terms: ךָּ) 43, 125 n. 72, 166–8, 167–8 n. 9–10, 168 n. 12, 175–7, 176 n. 37, 177 n. 43, 185, 188, 188 n. 81, 195–6 n. 110, 200–1, 204–5 n. 141
 - definitions 170–3
 - German mysticism / “upper-Rhenish circle” (*see also* Tauler, Johannes; Eckhart, Meister; Seuse, Heinrich; and *Theologia Deutsch*) 169–70, 169 n. 20, 173–5, 184, 206–7
 - Greek roots 166–7, 173
 - Luther’s Hebrew translation and interpretation, and V, 43, 112 n. 34, 120, 165–215, 220–2, 336–43
 - monasticism / monastic mysticism 10 n. 36, 165, 168–9, 185, 185 n. 75, 188–9, 188 n. 82, 195 n. 109, 199, 208, 208 n. 154
 - scholarly arguments concerning Luther, and 165–6, 166 n. 3, 169–70, 169 n. 20, 170 n. 24, 171–3 n. 30, 176, 176–7 n. 42, 178 n. 47, 183 n. 64, 184, 188–9, 188 n. 83, 189 n. 85, 193, 193 n. 103, 198–200, 200 n. 128–9 and 131, 210, 213–5, 220–1
 - silence and the “reduced to” idiom 43, 51–52, 52 n. 11–12, 75, 199–215, 226–7, 240–1, 282–3, 336–43
 - spiritual contemplation 165, 177, 181, 183, 185, 185 n. 75, 199, 204
- Nahmanides / R. Moses b. Nahman / RaMBaM 22, 167–8
- negative theology (*see* mysticism, medieval: concepts and terminology, Christian)
- nichts* / *Nichtigkeit* (*see* Index of Hebrew, German, Latin, and Greek Terms)
- Oecolampadius, Johannes 16–17, 17 n. 60
- offerings, ritual (*see* ancient Israelites)
- Onkelos 21, 21 n. 83, 25
- Origen 133–4, 164, 167–70, 220
- Osiander, Andreas 15–16, 16 n. 57
- “P” source / Priestly Source / Priestly Code 131–2, 131 n. 3, 132 n. 4, 141–2 n. 33
- Pagninus, Santes 25 n. 107, 28, 31 n. 134, 33

- Passover 145–7, 146 n. 41, 147 n. 43, 154
- Peasants Revolt (1524–25) 4
- Pellikan, Konrad 15–18, 19–20 n. 75, 21–23, 25 n. 106, 28, 28 n. 117, 36, 36 n. 162
- Philo 166–7
- Pico della Mirandola, Giovanni 16–18, 167–8
- Plato 166–7, 173
- Plotinus 166–7
- Polygot Bibles
- general references and relevance for Luther’s Hebrew 28–30, 28 n. 121
 - Complutensian (Alcalá de Henares, 1514–17) 28–30, 28 n. 122, 29 n. 123
 - Giustiniani’s Psalter (*see* Index of Scriptural, Ancient, and Medieval Sources: Giustiniani, Agostino)
- Porchetus / Porchetus Salvaticus 167 n. 9
- Praetensis, Felix 18 n. 69, 19 n. 72, 21
- printing, medieval and early modern 5, 5 n. 20, 12 n. 40, 17 n. 60, 18 n. 69, 19–31, 19 n. 72, 25 n. 106–7, 28 n. 121, 29 n. 126–7, 31 n. 134, 39 n. 175, 40 n. 176, 48–49, 130, 169–70 n. 21, 178 n. 47, 183–4
- Proclus 166–7
- protocols, of Georg Rörer / *Revisionsprotokolle* (*see* Index of Scriptural, Ancient, and Medieval Sources: Luther, Martin)
- purification, ritual (*see* ancient Israelites: ritual language of cultic purification)
- raptus* (*see* Index of Hebrew, German, Latin, and Greek Terms)
- Rashi / R. Solomon b. Isaac / Shlomo Yitzhaki 21, 23–25, 24 n. 98, 25 n. 104, 33, 35, 149 n. 48, 154 n. 65, 163, 163 n. 91, 167–8, 167–8 n. 10, 191 n. 95, 204 n. 138
- Ratzinger, Cardinal Joseph 176 n. 38
- redigatur ad nihilum* 43, 200, 200 n. 130
- resignatio ad infernum* 200, 200 n. 129–30
- Reuchlin, Johannes 12–18, 12 n. 42, 13 n. 46, 17 n. 60, 21–29, 24–25 n. 102–3 and 106, 27 n. 112, 28 n. 117, 31 n. 134, 33, 36, 36 n. 162, 84–85 n. 114, 111 n. 31, 123 n. 63, 154 n. 65, 156 n. 70, 166 n. 3, 167–8, 168 n. 12, 188, 188 n. 82, 196, 276–7 n. 81
- Rörer, Georg (*see also* Luther, Martin: revision commissions and records) 7, 7 n. 26, 13–14, 14 n. 53–54, 31, 40
- Rosenzweig, Franz (*see* German Bibles: Buber-Rosenzweig Bible)
- rustling leaf, Lev. 26:36 and Job 13:25 (*see also* *Anfechtung*) 117–9, 118 n. 45, 119 n. 51, 183, 183 n. 64, 187 n. 80
- Ruysbroeck, Johannes / Jan van Ruysbroeck 178 n. 47
- Saba, R. Abraham 22
- Sacrament of the Altar controversy 4
- sacrifices, ritual (*see* ancient Israelites)
- “Sanhedrin,” Luther’s (*see* Luther, Martin: translation team / Sanhedrin)
- Schleiermacher, Friedrich (*see also* “*Verfremdung* and *Entfremdung*”) 42, 99–101, 100 n. 5, 129, 219
- scholasticism, medieval (*see also* Wittenberg University, and other medieval European) 166–7, 184, 213–4, 213–4 n. 170 and 172, 217
- Scholem, Gershom 101–3, 103 n. 14
- Schürpf, Augustine 222–3
- Schürpf, Jerome 222–3
- Schwarzer Bär Inn (Jena, Germany) 1–2, 222–3
- scriptura sui ipsius interpres* (*see also* Origen) 134, 164, 220
- Septuagint / LXX (*see* Greek Bibles)
- Sforno, Obadiah 17–18
- Spalatin, Georg 2 n. 5, 4–5, 10–11 n. 37, 15–16, 16 n. 57, 22 n. 86, 23 n. 95, 168 n. 12, 178 n. 47
- Spengler, Lazarus 22 n. 86
- Spengler, Wolfgang (Swiss student in Kessler’s *Sabbata*) 1–2, 222–3
- Staupitz, Johann von 168–9, 200 n. 130
- Seuse (Suso), Heinrich 168–9, 173–5, 178 n. 47

- synteresis / synderesis* (see Index of Hebrew, German, Latin, and Greek Terms)
 Syriac Bible 121 n. 57
- Tanḥum b. Joseph Ha-Yerushalmi 195–6 n. 110
- Tauler, Johannes 43, 168–9, 169–70 n. 21, 173–9, 178 n. 47, 179 n. 48, 181 n. 57, 188, 195 n. 109, 200, 200 n. 131, 204, 206–7, 213–4 n. 170, 214–5
- tentatio* (see Index of Hebrew, German, Latin, and Greek Terms; and *Anfechtung* in this Index)
- Tetragrammaton 89 n. 138, 166, 166 n. 3, 220
- theodicy (see *Anfechtung*)
- Theodotion 191 n. 95
- theologia crucis* / Theology of the Cross 199–200, 200 n. 128 and 131
- Theologia Deutsch* (see Index of Scriptural, Ancient, and Medieval Sources: Author Unknown [with introduction by Luther])
- Valla, Lorenzo 16–17
- “*Verfremdung* and *Entfremdung*” (see also “distancing effect”; and “*intellectus* and *affectus*”) 42, 100–1, 129, 219
- Visitations, Church 4
- Viterbo, Cardinal Egidio da / Giles of Viterbo / Giles Antonini 17–18
- Vulgate (see Latin Bibles)
- Wakefield, Robert 16–17, 17 n. 61–62
- Wartburg Castle / Tower 1–2, 14 n. 54, 178 n. 47
- wine, German 74, 74 n. 83
- Wittenberg University, and other medieval European 1–2, 4–5, 10–31, 217, 222–3
- Wittenberg University Library 30–31, 31 n. 133–4
- Zamora, Alphonso of 28–29, 29 n. 123
- Ziegler, Bernhard 13–15, 15 n. 55, 17–18, 19 n. 74
- Zoharic tradition (see mysticism, medieval: concepts and terminology, Jewish)