

LUTHER'S WORKS

VOLUME 11

FIRST LECTURES ON THE PSALMS II

Psalms 76–126

HILTON C. OSWALD

Editor

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CONCORDIA PUBLISHING HOUSE
Saint Louis, Missouri

Library of Congress Cataloging in Publication Data (Revised)

Luther, Martin, 1483-1546.
Works.

Includes bibliographical references.

I. Theology—Collected works—16th century. 2. Lutheran Church—
Collected works. 3. Bible—Criticism, interpretation, etc. 4. Bible—Criticism,
interpretation, etc.—History—16th century. I. Pelikan, Jaroslav, 1923-
ed. II. Oswald, Hilton C., ed. III. Lehmann, Helmut T., ed. IV. Title:
Luther the expositor.

BR330.E5 1955 230'.4'1 55-9893
ISBN 0-570-06411-2 (v. 11)

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General Introduction

THE first editions of Luther's collected works appeared in the sixteenth century, and so did the first efforts to make him "speak English." In America serious attempts in these directions were made for the first time in the nineteenth century. The Saint Louis edition of Luther was the first endeavor on American soil to publish a collected edition of his works, and the Henkel Press in Newmarket, Virginia, was the first to publish some of Luther's writings in an English translation. During the first decade of the twentieth century, J. N. Lenker produced translations of Luther's sermons and commentaries in thirteen volumes. A few years later the first of the six volumes in the Philadelphia (or Holman) edition of the *Works of Martin Luther* appeared. Miscellaneous other works were published at one time or another. But a growing recognition of the need for more of Luther's works in English has resulted in this American edition of Luther's works.

The edition is intended primarily for the reader whose knowledge of late medieval Latin and sixteenth-century German is too small to permit him to work with Luther in the original languages. Those who can, will continue to read Luther in his original words as these have been assembled in the monumental Weimar edition (*D. Martin Luthers Werke. Kritische Gesamtausgabe*; Weimar, 1883 ff.). Its texts and helps have formed a basis for this edition, though in certain places we have felt constrained to depart from its readings and findings. We have tried throughout to translate Luther as he thought translating should be done. That is, we have striven for faithfulness on the basis of the best lexicographical materials available. But where literal accuracy and clarity have conflicted, it is clarity that we have preferred, so that sometimes paraphrase seemed more faithful than literal fidelity. We have proceeded in a similar way in the matter of Bible versions, translating Luther's translations. Where this could be done by the use of an existing English version — King James, Douay, or Revised Standard — we have done so. Where it could not, we have

supplied our own. To indicate this in each specific instance would have been pedantic; to adopt a uniform procedure would have been artificial — especially in view of Luther's own inconsistency in this regard. In each volume the translator will be responsible primarily for matters of text and language, while the responsibility of the editor will extend principally to the historical and theological matters reflected in the introductions and notes.

Although the edition as planned will include fifty-five volumes, Luther's writings are not being translated in their entirety. Nor should they be. As he was the first to insist, much of what he wrote and said was not that important. Thus the edition is a selection of works that have proved their importance for the faith, life, and history of the Christian church. The first thirty volumes contain Luther's expositions of various Biblical books, while the remaining volumes include what are usually called his "Reformation writings" and other occasional pieces. The final volume of the set will be an index volume; in addition to an index of quotations, proper names, and topics, and a list of corrections and changes, it will contain a glossary of many of the technical terms that recur in Luther's works and that cannot be defined each time they appear. Obviously Luther cannot be forced into any neat set of rubrics. He can provide his reader with bits of autobiography or with political observations as he expounds a psalm, and he can speak tenderly about the meaning of the faith in the midst of polemics against his opponents. It is the hope of publishers, editors, and translators that through this edition the message of Luther's faith will speak more clearly to the modern church.

JAROSLAV PELIKAN
HELMUT LEHMANN

Introduction to Volume 11

VOLUME 11 presents the second half of Luther's First Lectures on the Psalms, begun about the middle of August 1513 and brought to conclusion in the fall of 1515. Most of what needs to be said by way of introduction to this English presentation of these lectures has already been provided in the Introduction to Volume 10, pages ix–xii. Only a few explanations specifically applying to this second half of the set need to be added here.

As in the first half of the lectures, our presentation restricts itself to Luther's scholia. But these show more omissions in the second half than in the first. The following psalms are not extant in the single manuscript on which our translation is based: Psalms 100, 103, 105, 108, 116:1-9, 117, 121, 123, 124, 125, 127–150 (a total of 34 omissions). One also notices that Luther refers to the glosses more often in this second half than he did in the first, frequently saying something like this: "Enough has already been said in the gloss." One gets the impression that Luther may have decided not to write out scholia for some of the psalms but to lecture on the basis of the glosses only. Yet some loss of manuscript is also indicated.

Luther apparently completed this first series of lectures late in 1515. There was some thought of publishing his manuscript shortly after that, for in a letter to Georg Spalatin Dec. 26 he says that he has been urged to have his *dictata super Psalterium* appear in print but that getting the manuscript ready for print could not begin until Lent and that the printing itself could not be undertaken without his own close cooperation with the printer. A further possible reference to this project occurs in a letter of Oct. 26, 1516, where Luther, listing many other busy activities, also describes himself as *collector Psalterii*. We do not know how far Luther's preparations for printing these lectures ever went. Eventually the project was apparently abandoned entirely. Today only the photo-

copies of the Dresden manuscript of the scholia remain. On this manuscript the Weimar text, and consequently our English translation, is based.

With the presentation of the second half of Luther's first set of lectures at the University of Wittenberg, Concordia Publishing House concludes its part of the project begun in 1955, the publication of Luther's exegetical works in English (Vols. 1–30 of *Luther's Works*). *Deo gratias!*

H. O.

**FIRST LECTURES
ON THE PSALMS
II**

Psalms 76–126

Translated by
HERBERT J. A. BOUMAN

PSALM SEVENTY-SIX

4. *Shining wonderfully, more than¹ the everlasting mountains.* The Hebrew has “more than the mountains of prey”² or “of captivity.”³ These [mountains] are the holy teachers among the Gentiles, snatched from the devil and, after his destruction, called to the church. For in this way He led captivity captive (Eph. 4:8). Thus the lion’s whelp, Judah, has gone up to the prey (Gen. 49:9) and has plundered the plunderer. Is. 33:1: “Woe to you who plunder! Will you not yourself also be plundered?” And Is. 9:3: “As conquerors rejoice after taking the prey, when they divide the spoils.” But that plundering was done without tumult, as the same passage says (Is. 9:5): “Every violent taking of spoils [is] with tumult, etc.,” as if to say: “but not that one.” “For unto us a Child is born” (Is. 9:6). Therefore great are the works of the Lord, because they are wonderful. What is the point of comparison between physical booty and this spiritual prey? He enlightens in a wonderful way, because it is done by faith inwardly, so that no man sees their light. “For the light shines in the darkness, and the darkness did not comprehend it” (John 1:5). The wisdom of God is folly to the carnal, and they cannot see it as light. Hence there follows here:

5. *All the foolish of heart were troubled.* [The mountains of prey in an active sense are the apostles. They plundered and despoiled the devil for men and nations and so captured them for the church and faith. In a passive sense they are the teachers and bishops who were snatched and captured in such a way. Tropologically they are the holy souls or theological virtues, which snatched up the senses of the flesh and the members of sin to make them members of righteousness, etc. And these are properly the everlasting hills. For “love never ends” (1 Cor. 13:8), and “His righteousness en-

¹ In the glosses for this psalm Luther paraphrases the Latin *a montibus* with *plus vel aliter quam*, “more than, or different from” [the mountains]. Cf. W, III, 519, 23.

² This is Lyra’s translation *a montibus rapine*. In his German translation of v. 4 Luther has *Raubeberge*.

³ This is Jerome’s *a montibus captivitatis*.

dures forever" (Ps. 111:3). It comes to souls from virtues, and "Thy righteousness is like the mountains of God" (Ps. 36:6).] ⁴

6. *They who mounted horses.* On the basis of this, Is. 31:3 explains horses as referring to the flesh. Hence to mount horses means to be borne and lifted up and to trust in the flesh and in the things that are of the flesh, exclusively in visible and earthly things, not in the spirit and faith in invisible things.

8. *Thou hast made Thy judgment to be heard from heaven,* that is, the judgment (namely, the Gospel) by which He shows that all are carnal and that whatever is of the flesh is damnable. For through His own resurrection Christ conquered death, flesh, and every corruption. And taking on new life, He condemned the old, and thus He rose for judgment. [A tropological judgment is meant primarily, since they refused to forsake the flesh. Therefore beyond the Lord's will the flesh is condemned in an allegorical and anagogical judgment.] ⁵ Thus Rom. 1:18 says: "The wrath of God is revealed from heaven against all ungodliness." For thus the prince of this world has been judged (John 16:11), and "now is the judgment of the world" (John 12:31). Therefore now follows:

The earth trembled and was still. For they were stung, and they ceased to be wise after the flesh, and the tumult of the flesh was still, as Acts 2:37 reports: "Brethren, what shall we do?" [The perceptible shaking of the earth at the resurrection of Christ was a figure of this spiritual trembling. For man does not become quiet from earthly things, unless he has been made to tremble by terror. This happens when the judgment of God is heard, which judges everything carnal and threatens the coming Judgment. Therefore quiet and unquiet are twofold.] ⁶ Thus Is. 1:16 says: "Cease to act perversely." Through such a judgment, then, He saved all the meek of the earth but condemned the proud. Nevertheless, He did not cause this judgment to be heard for the purpose of condemning them, but of saving them. However, since they refused to be meek, they perished.

10. *For the thought of man will give thanks to Thee* (that is, the judgment that man be displeased with himself, be angry with

⁴ A marginal addition.

⁵ A marginal addition.

⁶ A marginal addition.

PSALM EIGHTY-FIVE

The Sons of Korah have the prophetic spirit almost always for Christ's incarnation rather than for His Passion. David in his spirit speaks of the mysteries of the Passion more clearly. Thus any one prophet seems to have the Spirit more for one matter than for another. Hence the sons of Korah rarely speak about the Passion, but almost always speak with joy about Christ's incarnation and His marriage with the church, so that also their psalms are joyful and full of mirth. David, on the contrary, deals more with the Passion and the Resurrection and the things the Lord did in His maturity. Asaph, in turn, talks mostly about the separation of the wicked from the fellowship of the godly, about the destruction of the ungodly and of the synagog, as is clear from his psalms. And this is perhaps what the significance of the names calls for. The sons of Korah are many, denoting the new people of faith who were born spiritually of water and the Holy Spirit (John 3:5), as Christ was born of the Virgin. This is the mystical incarnation of Christ, that He is born in them spiritually, indeed, that they are born of Him. Therefore every one of their psalms echoes this twofold birth, namely, of Christ the Head and of the church, His body. But David, "strong of hand,"¹ shows Christ now doing miracles and bearing the cross, and therefore his psalms almost always speak about these things. Finally, Asaph means "gathering,"² the people separated and gathered from those who remain and are not gathered.

1. *O Lord, Thou hast blessed Thy land.* Some here take "land" in a single sense, as indicated below, to mean the blessed Virgin, especially because he calls "Thy" land what he later calls "our" land. And this opinion can be upheld, yet understanding "land" at the same time in an absolute sense (that is, meaning us earthly people, to whom He came down and among whom He lived) is not in conflict. In the third place, "land" is taken to refer to the land of Israel, in which the Lord Christ appeared. As by His coming He glorified and blessed the temple and the city of Jerusalem, so He

¹ Jerome translates David's name as meaning *fortis manu* or *desiderabilis*.

² Jerome translates Asaph with *congregans*.

did the whole land. He says (Is. 46:13): "I will give My salvation in Zion and My glory in Jerusalem," although it is true that He first blessed and glorified the blessed Virgin, and through her us men and the earth itself. Hence He is the blessing and the blessed fruit of the blessed earth, as they said to Him (Matt. 21:9): "Blessed is he who comes in the name of the Lord"; and to the blessed Virgin (Luke 1:28): "Blessed are you among women." And so I believe that the word of the Holy Spirit is not thus to be limited to one of these three earths but refers to all three at once: the Virgin, mankind, and the literal earth. For in fact all three have been blessed at the same time; first, indeed, the blessed Virgin, then mankind in her and with her, and third, the physical land itself. For just as through Eve the curse took over, and in her and with her took possession of the whole human race, which is of the earth, and finally even took charge of the physical earth itself, so through the blessed Virgin, in her and with her, the curse has been removed and the blessing bestowed, so that as the former would produce the children and fruit of death, so the latter would produce the Son and Fruit of life and salvation. The former brought forth thorns and thistles (that is, evil men and sinners), and mankind itself similarly brought forth thorns and thistles (that is, evil works). But the latter brought forward the Lily of the valleys, the Rose, the Grape, and the Almond; and through her mankind has likewise brought forward grapes, figs, etc. (that is, good works). In the same way can be taken also what is said below, "that glory may dwell in our land" (v. 9) and "our land will yield its increase" (v. 12). But this rather is mystical, that we have put "earth" for mankind, as for thorns and thistles, because this is the fourth meaning. Hence let us distinguish more clearly in this way: First, it is the blessed Virgin. Second, it is the people of Israel and the people into whose midst Christ came and from whom He came by descent from the patriarchs. Third, it is the earth itself, on which both they and Christ and the blessed Virgin were. So far the letter. Fourth, it is our flesh which bears thorns and thistles; indeed, the whole human race. For man is flesh and not spirit, and this human race brings forth thorns and thistles (that is, children of wrath). And this is allegory. Tropologically, however, it is the flesh of each individual, which produces thorns and thistles (that is, evil works). Thus there are two mystical earths and three literal ones.

This is also linguistic usage, that we use the same term to desig-

PSALM ONE HUNDRED FOUR

1. *Bless the Lord, O my soul! O Lord my God, Thou hast been made very great.* He is called “made great,” (*magnificatus*)¹ because He was made small and humiliated: small, when He went forth from the Father and came into the world, made man, and indeed suffered, was crucified, and died. But He went back to the Father and was manifested that He is God. Therefore He first appeared as man and then as God, first made small and then made great. He was made very great, because He had been made very small. He emptied Himself, etc. (Phil. 2:7).

Second, “He is made great” in us, that is, when we acknowledge Him as magnified and confess Him as magnified. But this is tropology. Thus He is constantly made small and made great, but this is not the main thought here. No proud man magnifies Christ, but himself. But he who exceedingly humbles himself exceedingly magnifies Him. Only the humble magnify Him, and to them He is a great Lord and exceedingly to be praised, because they are exceedingly blameworthy to themselves. The more you disparage yourself, the more you praise God, and the more you displease yourself, the more He pleases you, and vice versa.

Third, anagogically, for the divinity is magnified when it is acknowledged as great by the creatures. It is surely to be noted that he does not say “great,” but “made great,” in a passive sense, because He is made great by others. Thus Ps. 34:3 reads: “O magnify the Lord with me”; and the blessed Virgin says (Luke 1:46): “My soul magnifies the Lord.” But this magnifying takes place when His works and gifts are regarded as great, as this psalm does below (v. 24): “O Lord, how great are Thy works.” The blessed Virgin says (Luke 1:49): “He has done great things for me”; and Ps. 111:2: “Great are the works of the Lord.”

Corollary. It follows that no one can magnify God and His gifts unless he himself is first made great by the gifts of God. For the more he is enlightened, that much greater he esteems the gifts

¹ A marginal note entered here reads: “In a moral sense, see below . . . ‘magnificent’ [works],” that is, at v. 24.

[W, IV, 172, 173]

of God and His works, and conversely, the less he is enlightened, the less he regards them. Therefore it is characteristic of the magnified and enlightened soul to magnify God in His individual works.

Thou hast put on praise and beauty, etc. This is to be understood by a similar triplication and in the same manner. [Because He first put on negation and ugliness, that is, a garment of denial and ugliness, so now He put on a beautiful and praiseworthy one. But he is speaking abstractly, because we are His concretely.]² First, this applies to Christ glorified, who put on a glorious humanity. This is praise, that is, the material of praise, or the praiseworthy object, which all should acknowledge and praise. Similarly also beauty, that is, a humanity splendid with endowments of glory. But the Hebrew has: “Thou hast put on glory and honor.”³ It is the same thing, because through humanity He is made illustrious, glorified in person and throughout the world, and honored in person and throughout the world.

Second, it applies tropologically, when we honor Him with acknowledgment of this kind and with praise and honor. For then He is already such a one in us as He is in person. And faith in Him is then acknowledgment and beauty, which He puts on spiritually. For through faith we confess Him and honor and adorn Him. But this does not take place unless we deny, confound, and defile ourselves. We will not at the same time adorn Him and ourselves, we will not at the same time acknowledge Him and ourselves, but as we deny ourselves, we acknowledge Him, and as we defile ourselves, we will adorn Him.

The third point is to acknowledge and honor the Lord on the basis of His works, that is, as “to magnify” means to regard and acknowledge His works as great, so “to confess” is to understand all His works as a confession of Him and to see them as His beauty. But here there is need of the light of understanding, and that the Lord first adorn one inwardly by confession and beauty, before He can be adorned and confessed by him openly. [Especially the saints and His church, in which His praise and beauty shines.]⁴ All the works of God are an acknowledgment of God, praising, showing forth, confessing God. Similarly all are His beauty,

² A marginal addition.

³ Jerome’s *Psalterium iuxta Hebraeos* has: *Gloria et decore indutus es.*

⁴ A marginal addition.

PSALM ONE HUNDRED EIGHTEEN

1. *O give thanks to the Lord, for He is good, for His mercy endures forever.* This verse shows the aim of the whole psalm like a title. The psalm wants to thank and praise the Lord Christ who was to come for the mercy and spiritual deliverance to be accomplished by Him. This is what he himself puts into these words: "For He is good, for His mercy endures forever." It is goodness when someone does good to the undeserving and unworthy. One does not impart benefits to those who are deserving, but it is done justly, and good is returned for good, and it is due to be returned to them. But to those who are worthy, it is not rendered to them as to the deserving, but as something justly owed to them as superiors and equals. God, however, imparted benefits through the incarnate Christ to the unworthy and undeserving, in fact, to those who deserved much ill, for also through this He showed Himself to be not an imaginary God, but a true and living God, in that He received nothing good and meritorious from us, but granted it altogether without charge. To every judgment of reason it is characteristic of divinity and fitting to be self-sufficient, to need nothing, and to impart benefits to others gratis. Therefore He also confounded and reproved all our righteousness, all goodness, all our wisdom altogether, and He wants us to acknowledge Him to be the true God and to confess ourselves to be unrighteous, evil, and foolish in everything that we did not receive from Him and [or] ¹ do not acknowledge having received from Him. As the apostle says, Gal. 3:22,² "Scripture consigned all things to sin, so that the promise by faith in Jesus Christ might be given to the believers." Rom. 11:32 reads: "That He might have mercy on all." Is He, then, good and fair in that He confounds and reproves and tramples upon all that is ours and offers and establishes only His own? He is the very best, indeed, because, as I have said, in this He proves Himself to be the true God, who wants to give His gifts to us and be our God, to impart benefits to us, to want us for Himself, and not

¹ A marginal addition.

² The manuscript has "Gal. 4," and in the margin "Rom. 3."

to take what is ours, not to have us as His benefactors and as gods, and not to have need of us. To impart benefits to another is divine. But He cannot be our God and give His goods to us unless He first teaches that He does not want our things and that our things are nothing before Him, as Is. 1:11 ff. tells us, so that, thus humbled, we might become capable and desirous of what is His. This is just. Thus a psalm says: "Thou art righteous, O Lord, and Thy judgment is right" (Ps. 119:137); and again: "I know, O Lord, that Thy judgments are equity, and in Thy truth Thou hast humbled me" (Ps. 119:75). If He would take anything of ours and not utterly repudiate it, then He would not be the true God nor good alone, because we, too, would contend with Him in benefits. But now He wants us to do nothing but receive and Himself to do nothing but give and thus be the true God. Hence, unless one confesses himself evil, he cannot give thanks (*confiteri*) to the Lord that He is good. When you call God good, you must deny that you are good and confess that you are altogether evil. He will not suffer Himself and you to be called good together at the same time, for He wants to be regarded as God, but He wants you to be regarded as a creature.

Thus "His mercy endures forever," that is, it is eternal. He bestows it out of pure goodness, because He is the best and true God. But just as He Himself is eternal, so is also His mercy. Such as He is Himself, so is also His work. Ps. 48:10 reads: "According to Thy name, O God, so is Thy praise to the ends of the earth."

5. *Out of my distress I called on the Lord, and the Lord heard me and enlarged me.* This distress is either outward or inward persecution, which is discovered when it is found that the Lord alone is good, but they are evil. This is what Ps. 116:3 says: "I suffered distress and anguish," namely, within myself, seeing myself wretched, poor, evil, foolish, weak. Therefore "I give thanks (*confiteor*) to the Lord, for He is good, and I call on Him in such trouble, and He hears me, giving me His goodness, wisdom, strength, blessedness, and riches." At the same time this verse sheds light on the first verse, since He is not good in that He gives physical things, but because He gives spiritual things and delivers from spiritual evils.

11. *And in the name of the Lord I have been revenged on them.* Others who take vengeance in malice and cruelty and not in goodness take vengeance in the name of the devil. For they do not seek

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