

CISTERCIAN STUDIES SERIES: NUMBER TWO HUNDRED SIXTY

Gregory the Great

Moral Reflections on the Book of Job

Volume 5

Books 23–27

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Gregory the Great

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Introduction by

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Cistercian Publications
www.cistercianpublications.org

LITURGICAL PRESS
Collegeville, Minnesota
www.litpress.org

A Cistercian Publications title published by Liturgical Press

Cistercian Publications

Editorial Offices
161 Grosvenor Street
Athens, Ohio 45701
www.cistercianpublications.org

A translation of the critical edition by Marcus Adriaen, *Moralia in Iob*, in Corpus Christianorum, Series Latina 143, 143A, 143B.

Biblical quotations are translated by Brian Kerns, OCSO.

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ISBN 978-0-87907-260-5 (Volume 5)

1 2 3 4 5 6 7 8 9

Library of Congress Cataloging-in-Publication Data

Gregory I, Pope, approximately 540–604.

[Moralia in Job. Selections. English]

Gregory the Great : moral reflections on the Book of Job, vol. 1,
preface and books 1-5 / translated by Brian Kerns, OCSO ;
introduction by Mark DelCogliano.

pages cm. — (Cistercian studies series ; number two hundred forty-nine)

Includes index.

ISBN 978-0-87907-149-3 (hardcover)

1. Bible. Job I-V, 2—Commentaries—Early works to 1800. I. Kerns,
Brian, translator. II. DelCogliano, Mark, writer of introduction. III. Title.

BS1415.53.G7413 2014

223'.107—dc23

2014015314

Contents

List of Abbreviations	vii
Introduction	1
<i>Mark DelCogliano</i>	
Book 23 (Job 32:1–33:22)	9
Book 24 (Job 33:22–34:18)	67
Book 25 (Job 34:19–34:30)	120
Book 26 (Job 34:31–36:21)	165
Book 27 (Job 36:22–37:24)	245
Scriptural Index	317

Abbreviations

Publications: Books and Series

CS	Cistercian Studies series. Kalamazoo, MI, and Collegeville, MN: Cistercian Publications.
De doc chr	<i>De Doctrina Christiana</i> , Augustine
LXX	Septuagint

Introduction

Mark DelCogliano

The fifth of the six parts of Gregory the Great's *Moralia in Job* is unlike its predecessors in that it corresponds to a discernable literary division within the Book of Job, namely, the speeches of Elihu (Job 32:1–37:24).¹ Scripture scholars today recognize these chapters in Job as a distinct literary unit not only because Elihu appears nowhere else in the biblical book, but also because his speeches display idiosyncratic vocabulary and stylistic features. Given these facts, some scholars have even suggested that the speeches of Elihu are a later insertion, albeit one that must be considered inspired and an essential part of the canonical book. Though this insertion theory remains debated, it well underscores that the speeches of Elihu are a self-contained literary unit.² Modern Scripture scholarship therefore confirms Gregory's judgment that the speeches of Elihu demand special attention as a distinct unit within the biblical book.

This decision to devote the fifth part to a literary unit marks a change of approach for Gregory, since the extent of the first four parts seems to have been dictated by the physical limitations of the codices he had available.³ The first and last verses interpreted in each of the

¹ Gregory's evolving compositional processes in the previous parts and the unique features of each are elaborated in vol. 1:9–10, vol. 2:1–4, vol. 3:1–3, and vol. 4:1–2.

² R. A. F. MacKenzie and Roland E. Murphy, "Job," in *The New Jerome Biblical Commentary*, ed. Raymond Brown, Joseph Fitzmeyer, and Roland E. Murphy (Englewood Cliffs, NJ: Prentice Hall, 1990), 466–88; Patricia A. MacNicoll, "Elihu," in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman (Grand Rapids: Eerdmans, 2000), 394–95.

³ Gregory's concluding comments to part 2 at *Moralia* 10.XXXI.55 seem to imply that he has run out of space in the codex.

previous parts do not align with the literary divisions of the Book of Job, at least as recognized by scriptural scholars today. In the final sentence of part 4, however, which announces the fifth part, Gregory writes, “It remains for us to consider Elihu’s words, which must be weighed with all the more serious caution, as they are spoken with a more eager mind by the boldness of youth.”⁴ The fifth part, then, is dedicated to “Elihu’s words,” which demand careful attention because they were spoken by a character unlike those previously encountered, namely, the impetuous youth Elihu, so unlike the elderly Job’s elderly friends.

Anticipating modern biblical scholarship in another way, Gregory identifies the young Elihu’s most salient characteristic as arrogance. Scripture scholars today similarly characterize Elihu and his style as pretentious, self-inflated, bombastic, argumentative, didactic, repetitive, and so forth. It is also widely held that Elihu’s explanations of Job’s suffering merely echo the arguments of Job’s friends, even as he critiques them in a manner that is stunningly turgid, verbose, and fatuous. For example, summing up Elihu’s role in the biblical book according to modern scholarship, William P. Brown writes that Elihu “represents a new generation of sapiential pedagogy, one that does not rely upon the accumulated wisdom of past sages, to which Job’s friends frequently refer, but upon direct inspiration from God. Yet like Job’s friends, Elihu finds Job guilty. As would a youth, Elihu revels in stepping on the toes of his elders, and his speech is to an extent theologically suspect, owing to his bombastic and accusatory tone.”⁵ Gregory would not disagree.

In the opening paragraphs of part 5, Gregory recapitulates the story of Job and relates how Elihu represents the third phase of the testing that God allowed to beset Job, to see whether his steadfastness would be broken and if he would curse God.⁶ Job first endured the scolding of his wife; then he suffered the reproaches of his three friends who were trying to comfort him; finally, “young Elihu is also

⁴ *Moralia* 22.XXIV.56 (vol. 4:380).

⁵ William P. Brown, “Job, Book of,” in *Eerdmans Dictionary*, 716–19 at 717.

⁶ *Moralia* 23.I.1.

instigated to insult Job, so that at least a person of tender age might indignantly upset the tranquility of such remarkable meekness.”⁷ But in each case, “against so many devices of the ancient enemy, Job’s steadfastness stood unbeaten and his composure unbroken.”⁸ So Gregory views Job’s encounter with Elihu as kind of a final testing before Job hears God himself speak from the whirlwind (Job 38:1–42:6).

In his introductory remarks to part 5, Gregory also reviews the allegorical interpretations of each of the characters: Job symbolically represents Christ, whether the head as the Redeemer, or the members as the Church; Job’s wife, the perversity of the flesh; and Job’s friends, heretics and seducers.⁹ Elsewhere Gregory took Job’s friends to symbolize followers of perverse doctrines, speakers of untruths, and heretics.¹⁰ Elihu, however, is described as one who holds to and teaches truths but is arrogant because of what he knows and is accordingly prone to speaking in a manner that is foolish and haughty.¹¹ Elihu is to be reproached, says Gregory, “for speaking good things, but not in a good way, because he speaks about these things truly enough, but he is puffed up with arrogance because of them. He signifies the arrogant type because through a feeling of rectitude he rears himself up to words of pride.”¹²

Looking ahead to the epilogue of the biblical book, Gregory wonders why Job’s friends were ordered to perform sacrifices in order to be reconciled (Job 42:7-9), whereas Elihu “is let go with only a scolding one sentence long.”¹³ (Gregory takes the opening words of God’s speech, “Who is this?” in Job 38:2, to be directed against Elihu.)¹⁴ It is because, says Gregory, Elihu symbolizes “lovers of vainglory who

⁷ *Moralia* 23.I.1.

⁸ *Moralia* 23.I.1.

⁹ *Moralia* 23.I.2–3.

¹⁰ See vol. 2:4–5.

¹¹ *Moralia* 23.I.4–5.

¹² *Moralia* 23.I.5.

¹³ *Moralia* 23.I.6.

¹⁴ *Moralia* 23.I.7 and 28.II.11.

are found *within the church*.”¹⁵ Such people, who “disdain to express humbly the truths they correctly perceive,” do not need reconciliation, because they have always been faithful.¹⁶ God rebukes such people, “under the type of Elihu,” “not for their declarations of truth, but for their attitude and for their proud words.”¹⁷ In the end, for Gregory, Elihu represents preachers within the Church who “preach what is right” but “seek their own praises, not the glory of their Creator, from the good things that they express, though they do not belong to them.”¹⁸ So the faults of Elihu-like preachers are manifold: while they preach what is true, they preach only for self-aggrandizement, in a conceited and arrogant manner that befits self-promotion, and without practicing what they preach.

Gregory concludes his introductory remarks to part 5 by sketching out the qualities of a good preacher, “inasmuch as it is from that standard of correct behavior that the deformity of his distortion is clearly shown.”¹⁹ It is a theme that threads through the entire part. Accordingly, in part 5 Gregory’s reproofs of Elihu’s function as criticisms of those within the Church, particularly those in authority and tasked with pastoral care, who know how to say things that are right, proper, and true, but who say these things for self-glorifying motives, vainly, haughtily, and even deceitfully because they fail to live and act in accordance with what they know to be right, proper, and true. It is a rebuke that Gregory knew from experience was necessary for his contemporaries, and it is a rebuke that we know from experience is necessary for our contemporaries. Elihu is thus a stand-in for certain disgraceful tendencies found among Church leaders both in late antiquity and now. Several of the minitreatises²⁰ in part 5 deal explicitly with various aspects of ecclesi-

¹⁵ *Moralia* 23.I.7. Italics mine.

¹⁶ *Moralia* 23.I.7.

¹⁷ *Moralia* 23.I.7.

¹⁸ *Moralia* 23.I.7. For more on Elihu’s character, see *Moralia* 24.XII.36 and 26.I.1.

¹⁹ *Moralia* 23.I.8.

²⁰ On these minitreatises, see vol. 4:2–3.

astical leadership, for example, proper preaching,²¹ good leadership,²² self-examination,²³ hypocrisy,²⁴ and the perils of church authority.²⁵

One serious problem when church leaders are filled with arrogance or pride—which Gregory considered the first of the seven deadly sins and the root of all evil²⁶—is that it can lead to the mistreatment and even the abuse of those entrusted to their care. In an interpretation of Elihu’s words in Job 34:36, *O my Father, let Job be tried all the way to the end!* there is a chilling passage in which Gregory demonstrates what sort of malicious cruelty can flow from arrogant pride. In Job 34:36 Gregory understands Elihu, who believes that Job was afflicted because of his sins, to be praying that Job be afflicted even more. Such a prayer, says Gregory, is the mark of all arrogant people. “They cannot” continues Gregory, “take the suffering of someone else’s weakness into themselves or have mercy on their neighbor’s weakness as if it were their own. Because they think highly of themselves, they in no way condescend to humble people.”²⁷ In contrast, real saints have compassion on those who are suffering and work to relieve suffering and to strengthen the weak. “Arrogant people on the other hand,” concludes Gregory, “have no deep love, and they not only fail to compassionate even the righteous who suffer, but they even inflict them with upbraiding words, pretending to righteous anger, and if they find any small faults in them they exaggerate them, while they put a wrong interpretation on any good points, twisting them into bad.”²⁸ One can think of few qualities more pernicious for those entrusted with pastoral care than callousness, lack of mercy and compassion, lack of the empathic imagination it takes

²¹ *Moralia* 24.XVI.40–42.

²² *Moralia* 24.XXV.52–55.

²³ *Moralia* 25.VII.12–18.

²⁴ *Moralia* 25.X.25–27.

²⁵ *Moralia* 26.XXVI.44–48.

²⁶ *Moralia* 31.XLV.87.

²⁷ *Moralia* 26.VI.6.

²⁸ *Moralia* 26.VI.6.

to enter into the experience of another and take another's weakness "into themselves . . . as if it were their own."

Of course, part 5 is not just about criticism of Elihu and "under the type of Elihu" criticism of Elihu-like preachers. As in the previous parts, Gregory's exegesis goes wherever the words on the page take him, wherever the immense storehouses of his mind lead him, wherever the Spirit inspires him.²⁹ At least in one case, too, in his interpretation of Job 36:18-21, Gregory reverts, albeit partially, to the exegetical methodology employed in the first three books of part 1, in that he interprets these verses first according to the figurative sense and then according to the moral sense.³⁰ As in the previous parts too, he interprets some verses briefly and takes others as the impetus for long digressions, excurses, and minitreatises. One example is found in Book 24, where Gregory beautifully highlights, as he does elsewhere, the soteriological purpose of the incarnation.³¹ He presents Christ as our Physician, who became incarnate to cure us of our sinfulness. Gregory spells out with christological precision in what ways the Physician was both like and unlike us—like us in the reality of his humanity, but unlike us in his sinlessness, guiltlessness, and freedom from death as a necessary penalty, as well as in the unique manner of his conception, birth, death, and resurrection. It is precisely this conjunction of likeness and unlikeness that makes the saving work of Christ possible. "Accordingly the Lord was truly born, truly died, and was truly raised," concludes Gregory, "in all of which he was different from us by the magnitude of his power, and he only agreed with us by the reality of his human nature. . . . Since in all his actions he transcended us by unlimited

²⁹ In Late Antiquity and the Middle Ages, as in the cover image of these volumes, Gregory was often depicted in art as seated at a writing table with a dove nearby interpreting the Scriptures as he writes—the dove, of course, representing the Holy Spirit; see Mark DelCogliano, *Gregory the Great on the Song of Songs*, CS 244 (Collegeville, MN: Liturgical Press, 2012), 27.

³⁰ *Moralia* 26.XL.72–XLVII.85. On his exegetical methodology in Books 1–3, see vol. 2:1–3.

³¹ *Moralia* 24.II.2–III.6.

power, he did not disagree with us in one point, that is in the truth of his appearance.”³² In Book 26 Gregory articulates a different but complementary soteriology when he unfurls what is now called a natural theology, teaching that through the contemplation of creation we can return to the Creator.³³ “The wonderful works of visible creation,” he writes, “are in fact the footsteps of our Creator. . . . we call creation his footsteps, because through the things that are from him we follow and go to him.”³⁴ He notes a certain fittingness or parallelism of the divine dispensation here, in that just as through preoccupation with the visible creation we fell from God, so too through contemplation of that same visible creation we return to God. Such are but a few examples of riches that await the reader in part 5.

The present volume is the penult of the six volumes containing this new translation of the *Moralia* by Br. Brian Kerns, OCSO, published by Cistercian Publications under the editorial care of Dr. Marsha Dutton. To use a metaphor of the sort that Gregory, I think, would approve, in our long journey across the vast sea of these thirty-five books of the *Moralia*, the harbor has finally come into view. Once again I commend Br. Brian for producing such a high-quality translation that preserves the complexity of Gregory’s Latin without loss of clarity and readability, and I remain ever grateful to Dr. Marsha Dutton for her editorial oversight of the project and to Cistercian Publications for their willingness to publish this monumental achievement. Thanks too to Marsha and Hans Christoffersen of Liturgical Press for their flexibility with deadlines, making it possible for me to write this Introduction with at least a modicum of tranquility.

Mark DelCogliano
 St. Paul, Minnesota
 November 25, 2018
 Feast of Christ the King

³² *Moralia* 24.II.3.

³³ *Moralia* 26.XII.17–19.

³⁴ *Moralia* 26.XII.17.

BOOK 23

I. 1. As often as I temporarily halt my discourse to divide this work into separate volumes, so often do I find it necessary to repeat the preface thereof, so that when one starts to read again, the subject of the reflections may be at once recalled to memory, and that the edifice of teaching may arise the more firmly the more carefully the foundation is laid in the mind from considering the source of the material. Blessed Job, who was known only to himself and to God, was to be presented to our notice in a state of tranquility; he was then touched by the whip in order that the odor of his manliness might reach farther just as the smell of perfume is wafted abroad by burning spices. He had learned in prosperity how to govern his subjects mildly and how to keep himself strictly away from evil actions. He certainly knew how to make use of his possessions, but we could not know if he would remain patient when they were taken away. He knew how to offer daily sacrifices for the safety of his children, but it was not clear whether he would offer sacrifices of thanksgiving when he was bereaved.

Accordingly, lest security should hide any of his vices, it was right that sorrow should reveal what he was. So the cunning foe was given permission to tempt the holy man. While the enemy longed to destroy Job's possessions, which were known to many, he also revealed his virtue of patience, which was hidden; the one he thought he was restricting in his persecution he was really making a great example of. Nor was it without a formidable skill that he made use of the permission

he had received. He destroyed herds, caused families to perish, put an end to heirs, ruined the health of a body, and made use of a wife's tongue in order to cast a spear of a more grievous temptation to the point that he might finally cause the strong rigid breast of the holy man to fail and grieve, both through the loss of his possessions and through the words of malediction uttered by his wife.

But the more wounds he fiercely inflicted on the holy man, the more victories he unknowingly helped him to win. Faithful servant of God that he was, caught between wounds and words at one and the same time, he both calmly endured pain in his body and wisely scolded his foolish wife. And so when the ancient enemy grieved at his failure in the domestic context, he went on to seek help elsewhere. He summoned Job's friends, each from his own place, as though for the purpose of showing affection towards him, and he opened their mouths in the guise of comfort. Yet through their mouths he hurled shafts of reproach against Job, so that they might inflict more pain upon the secure heart of the one who heard them inasmuch as they were unexpectedly wounding him under the cover of an affection that was displayed but not practiced.

After them young Elihu is also instigated to insult Job, so that at least a person of tender age might indignantly upset the tranquility of such remarkable meekness. But instead, against so many devices of the ancient enemy, Job's steadfastness stood unbeaten and his composure unbroken. At one and the same time he opposed hostile words with prudence and hostile actions with his life. No one therefore should judge holy Job, however openly it had been written about him after these blows, *Through all this Job committed no sin*,* to have afterwards at least fallen into sinful words in the dispute

*Job 1:22;
2:20

with his friends. Satan's aim was certainly to tempt Job, but God, who had praised him on his own part, accepted his intended battle. If anyone then claims that Job did sin in his speeches, what else does that person do but declare that God who championed Job lost the bargain?

2. However, the ancient patriarchs are like fruitful trees, which are not only beautiful to behold but also useful for their abundant yield, so we ought to think about their lives as a story that is admirable for its freshness, in which also allegory finds out abundant uses for us; inasmuch as the aroma of the leaves is pleasant, we gather that the fruit also has a pleasant taste. No one, you see, ever possessed the grace of heavenly adoption except the one who received it through knowledge of the only-begotten Son of God. It is fitting therefore that he should shine through their life and tongue who enlightens them so that they might be worthy to shine. When a lantern is lighted in a dark place, its light causes the lantern itself to be seen first, and then it causes other objects to be seen. So if we really expect to see what is illuminated, it is necessary first for us to make an effort to open our mind's eyes to that light that illuminates.

But that light also flashes among the speeches of our blessed Job, rapidly penetrating even the deep shadows of allegory as if they were the dark shadows of deep night when it is said, *I know that my Redeemer lives, and In my flesh I will see God.** This is certainly the passage *Job 19:25, 26 Paul had found to be light in the darkness of history when he said, *They were all baptized into Moses in the cloud and in the sea, and all ate of the same spiritual food, and all drank of the same spiritual drink, since they drank from the spiritual rock that followed them, and the rock was Christ.**

*1 Cor 10:2-4

If then the rock had the appearance of the Redeemer, why did blessed Job not introduce his special character,

since he foretold him by words and even symbolized him by his suffering? That is obviously why Job is not without propriety called a sufferer, since he expresses his image in himself, about whom Isaiah foretold long before that he bore our sufferings.* We have to know as well that the Redeemer forms one body together with Holy Church, whom he assumed. Of him Paul says, *Christ the Head*.* He writes again about the church: *The body of Christ which is the Church*.* Blessed Job was accordingly all the more truly a type of the Mediator in that he prophesied his passion not only by his words but also by suffering. When in his words and in his deeds he undoubtedly made himself a conduit for the Redeemer, he sometimes was abruptly diverted to signify the body, so that what we believe concerning the one person of Christ and the church we can also see symbolized by the actions of one person.

*Isa 53:4

*Eph 4:15

*Col 1:24

3. As for Job's wife, who incites him to curse, what else does she signify but the perversity of the flesh? Those members of Holy Church who behave like unconverted people make life more unendurable for the faithful to the extent that they are nearer at hand; they cannot be avoided by the faithful, because they are faithful themselves, so they are more grievously endured the more within the church they are. Job's friends, on the other hand, pretend to act as his counselors but instead inveigh against him; as such they play the role of the heretics who under the cover of advice perform the function of seducers. That is why while they mouth words for the Lord against blessed Job they are reprovved by the Lord, since all the heretics obviously offend God while they are trying to defend him. So it is fitting that they are told by the same holy Job, *I want to argue with God, primarily to show you up as liars and followers of crooked teaching*.*

*Job 13:3-4

It is clear then that they whom holy Job accuses as followers of crooked teaching are in fact playing the role of heretics. Job's name, you know, is interpreted as *suffering*, and this suffering expresses either the passion of the Redeemer or the distress encountered by Holy Church; the latter in fact suffers anguish from the weariness of the present life, and Job's friends also indicate the nature of their conduct by the meaning of their names. Eliphaz for one means "contempt for the Lord" in Latin, and what else are the heretics doing but showing pride and contempt for God when they think falsely about him? Bildad is interpreted as "age alone," and "age alone" is what all the heretics are rightly called for what they say about the Lord, since they desire to look like preachers, not with a pure intention but with a longing for worldly honor. They are incited to speak indeed not out of zeal for the new man, but out of the depravity of the old man. Zophar too means a "scattering of hope" or "someone who scatters hope" in the Latin tongue.

So when the minds of the faithful raise themselves up to the contemplation of heaven, the heretics desire to pervert by their words those who contemplate what is right, and in so doing they try to scatter the ray of hope. The names of Job's three friends therefore express three causes of ruin in the lives of heretics. If they did not show contempt for God, you see, they would never think bad things about him; if they did not harbor the feeling of age in their hearts, they would not err in their understanding of newness of life; if they did not ruin the hope of good things, the judgment of heaven would never reprove their guilty words with so stringent a scrutiny. Accordingly, by showing contempt for God, they are held fast in old age, but by being held fast in old age, they wound the hope of righteous people with their evil speeches.

Scriptural Index

BOOKS 23–27, JOB 32:1–37:24

Scriptural References are cited by book and Maurist (Arabic) paragraph. For example, 23.28 refers to Book 23, paragraph 28.

Gen		Num			
2:7	23.28	8:24-26	23.21	21	27.17
3:1	24.14	14:6-9	27.17	22	27.17
3:5	24.14	19:15	23.17	23	27.17
9:25	26.37	22:28	27.2	24	27.17
12:1-4	27.17	24:16	25.25	25	27.17
15:16	25.23	32:4-5	27.25	26	27.17
18:2	27.29	32:6-7	27.25	2 Sam	
18:27	24.49	32:16-17	27.25	6:20	27.77
22:6	27.17	Deut		6:21-22	27.77
22:9	27.17	32:2	27.45	7:23	27.19
22:10	27.17	32:32-35	25.23	1 Kgs	
28:20	23.49	32:35	25.23	13:1-6	23.54
29:15–31:21	27.17	Josh		13:15-22	23.54
32:30	24.12	5:13-16	27.29	21:29	25.13
39:7-9	27.17	6:2	27.17	Job	
Exod		1 Sam		1:8	24.40
2:11-15	23.37	2:10	27.38	1:22	23.1
13:13	27.38	8:5-6	27.17	2:3	23.30
13:17	24.29	10:1	27.17	2:9	23.5
19:3	23.37	10:11	27.2	2:20	23.1
32:31-32	27.17	15:17	25.35	3:19	23.46
33:21-23	25.25	16:1	27.17	7:1	23.41
Lev		16:2	27.17	9:9	27.51
6:12	25.15, 16	18	27.17	13:3-4	23.3
6:13	25.16	19	27.17	16:20	26.3
15:2	23.28	20	27.17	19:25	23.2
26:12	27.19			19:26	23.2

21:9	26.33	33:28	24.24, 25,	35:4	26.16
23:7	26.15		26, 31, 34	35:5-7	26.17
24:23	25.6	33:29	24.25	35:8	26.17
32:1	23.8	33:30	24.35	35:9	26.22, 32
32:2	23.9	33:31-33	24.37	35:10	26.25, 26
32:2-3	23.10	33:32	24.50	35:11	26.27
32:4-5	23.11	34:1	24.38	35:12	26.32
32:6-7	23.12	34:2-3	24.39	35:13	26.34
32:8	23.13	34:4	24.40	35:14	25.12
32:9-11	23.14	34:5-6	24.40	35:15	26.37
32:12-13	23.15	34:7-8	24.40, 42	35:16	26.40
32:14	23.16	34:9	24.43	36:1-2	26.41
32:15	23.16	34:10-11	24.14	36:2	26.41
32:16	23.17	34:10	24.43	36:3	26.41
32:17	23.17	34:13	24.45, 46	36:4	26.42, 43
32:18-20	23.18	34:14	24.47	36:5	26.44, 48
32:21-22	23.22	34:15	24.48, 49	36:6	26.49
33:1-2	23.23	34:16	24.50	36:7	26.52
33:3	23.27	34:17	24.51	36:8-9	26.55
33:4	23.28	34:18	24.52	36:10	26.56
33:5	23.29	34:19	25.2	36:11-12	26.57
33:6-7	23.29	34:20	25.3, 5	36:13	26.58, 60
33:8	23.29	34:21	25.6	36:14	26.62, 63
33:9-11	23.29	34:22	25.7	36:15	26.64
33:12	23.30, 33	34:23	25.12, 18	36:16	26.65, 68, 70
33:13-14	23.34	34:24	25.19	36:17	26.71
33:15	23.37	34:25	25.22	36:18	26.79
33:16	23.40	34:26	25.25	36:18-21	26.72
33:17	23.44	34:27	25.28, 29	36:19	26.75
33:18	23.45	34:28	25.31	36:21	26.77, 85
33:20	23.49, 50	34:29	25.32, 33	36:22	27.3, 9
33:21	23.52	34:30	25.34	36:23	27.5
33:22	23.53	34:31-32	26.2	36:24	27.6
33:23-24	24.2	34:33	26.3, 4	36:25	27.8
33:24	24.5	34:34-35	26.5	36:26	27.9, 10
33:25	24.7	34:36	26.6, 11	36:27	27.12
33:26	24.9, 10, 13,	34:37	26.12, 13	36:28	27.15, 16
	25, 26,	35:1	26.14	36:29-30	27.19
	31, 34	35:2	26.15	36:29-31	27.22
33:27	24.15, 22	35:3	26.16	36:31	27.22

36:32	27.24, 26	17:30	26.24	77:57	27.75
36:33	27.28	17:34	26.24	80:8	26.24
37:1	27.31	18:2	27.35	80:13	26.33
37:2	27.33	21:3	26.34	88:16	24.10
37:3	27.35	26:4	26.80	93:15	26.53
37:4	27.39, 40, 41	30:8-9	26.66	98:4	25.12
37:5	27.42, 43	30:9	26.66	99:3	23.9
37:6	27.44	30:23	23.41	101:10	25.19
37:7	27.47	30:25	26.63	101:29	26.32
37:8	27.49	31:9	26.27, 56	102:14	24.49
37:9	27.51	31:7 LXX	26.26	102:14-15	23.53
37:10	27.52, 53	33:21	23.48	103:6	27.6
37:11	27.54, 55	35:7	27.6	103:20-21	27.49
37:12	27.56, 57	36:23	25.30	103:22	27.49
37:13	27.58	36:27	23.46	103:29	24.49
37:14	27.59	38:2-3	23.18	114:6	27.24
37:15	27.60	38:3-4	23.18	118:15	25.30
37:16	27.61	38:6-7	23.41	119:5	23.41
37:17	27.63	38:10	23.33	125:4	27.53
37:18	27.65	39:6	25.21	130:1-2	26.47
37:19	27.66	40:4	23.46	131:15	23.49
37:20	27.66, 67	41:3	26.70	136:7	25.27
37:21	27.68, 70	41:8	27.48	142:2	24.33
37:22	27.71, 72	42:9	23.52	143:2	26.84
37:23	27.74	43:20	26.54	145:4	25.8
37:24	27.75	44:14	26.42	146:6	25.20
38:2	23.4	44:17	26.75	147:18	27.53
41:25 Vulg	26.44	48:11	26.32	149:5	23.39
		48:13	26.28		
Ps		48:13 LXX	24.15	Prov	
1:5	25.25	50:9	27.44	1:32	26.33, 64
5:5	23.39	57:3	24.32	4:23	25.20
6:8	24.8	67:5	27.19	8:1-2	25.29
8:6	27.29	67:8-9	27.19	8:4	27.6
9:10	26.34	68:16	26.65	9:1	23.6
9:10 LXX	27.36	68:19	26.32	9:17	23.49
11:3	24.32	68:24	25.40	11:21	25.7
16:15	26.70	68:28	25.23	12:5	25.13
17:12	27.6, 15	75:5 Vulg	27.16	14:3	24.40
17:15	27.20	77:49-50	25.23	16:18	25.20

18:3	26.69	26:9	23.39	4:1	27.71
18:12	23.29	33:15-16	23.49	Ezek	
18:17	24.22	35:9	27.49	2:9-10	26.26
20:30	23.40	40:31	24.19	3:12-13	24.19
26:16	23.4	43:6	27.71	3:19	26.10
27:21	26.62	43:26	25.12	4:1-3	26.9
30:13	26.44	46:8	26.61	6:9	25.20
31:23	26.51	49:18	27.63	8:8-10	26.7
		53:1	27.34	23:20	24.15
Ecc1		53:4	23.2	32:19	24.5
2:5	27.6	53:12	26.73	34:4	23.23
8:10	25.25	54:3	25.21	34:32	24.15
8:14	24.14	55:2	23.49	43:10-11	24.18
11:4	27.15	56:10	25.25		
12:11	24.41	59:8	25.12	Dan	
		60:8	27.15	8:12	26.33
Song		60:14	25.3	8:25	26.33
1:1	27.34			9:21	27.6
1:2	24.8	Jer			
2:10-11	27.45	2:16	25.27	Hos	
3:1	27.3	3:3	27.14	5:4	26.28
3:3	27.3	4:14	27.50	5:5	26.28
3:3-4	27.3	5:3	26.57	7:9	25.14
4:5-6	24.17	5:8	24.15	8:4	25.41
4:16	27.63	8:6	25.13	13:11	25.34
5:2	23.38	10:20	27.19		
5:7	27.3	12:3	27.45	Joel	
		15:7	26.57	1:17	24.15
		17:13	25.20	Mic	
Isa		20:9	23.18	2:1	24.32
1:16	25.7	20:9-10	23.18		
1:20	27.34	31:19	24.48	Hab	
3:14	26.51	31:38-39	25.21	3:2	27.33
5:6	27.15	38:11-12	25.17		
5:14	26.68	48:29-30	23.13	Mal	
5:21	26.44	51:9	26.57	3:1	27.19
9:2	27.68			Wis	
9:6	24.2	Lam		3:5	23.52
10:22 LXX	27.26	1:11	23.49	3:6	23.52
14:13-14	23.13	2:6	27.19	3:7	24.49
14:14	24.52	3:53	26.65		
21:14	23.49				

6:6	24.54	22:13	25.22	1:14	25.25
6:17	26.17	23:27-28	26.59	3:8	27.41
7:15	23.31	24:28	27.29	3:13	27.30
9:15	27.45	25:1-13	23.17	3:18	26.50
13:5	26.17	25:4	26.42	5:43	25.34
17:10	27.48	25:34	26.51	6:26	23.49
		25:35-36	26.51	6:41	23.49
Sir		25:41	26.50	6:44	27.23
2:1	24.27	25:42-43	26.50	6:51	23.49
3:17	27.53	26:33	25.28	8:12	24.24
3:22	26.27	26:69	25.28	8:34	25.34
5:4	25.6	26:75	25.28	8:36	24.5
10:13	23.44	27:3-5	25.19	8:47	27.23
22:9	24.8			9:28	23.5
32:1	24.52	Mark		9:39	27.4
		2:11	23.46	10:18	24.3
Matt				11:45-48	27.41
3:2	23.5	Luke		11:50	23.5
3:7	24.41	2:14	27.29	12:19	27.52
3:12	27.54	6:30	27.79	12:31	27.49
5:3	26.49	10:17	23.13	13:23	27.16
5:16	26.62	10:18	23.13	15:14	27.28, 65
5:39	27.79	10:20	25.20	15:15	27.28
6:10	27.65	12:20	25.3	15:22	25.28
7:14	27.61	12:47-48	25.29	15:24	25.28
7:29	23.24	12:48	25.1	16:15	27.34
9:17	23.20	13:25	25.2	16:33	26.26
9:37-38	27.54	13:27	23.7	17:24	27.30
11:25	27.4, 24	17:10	27.62	19:6	27.49
11:25-26	25.32	18:14	23.13	20:17	26.53
11:26	25.32	19:2-4	27.79	20:22-23	27.22, 34
13:4	26.30	21:3	24.13		
14:16	27.22	22:28	27.65	Acts	
14:29	27.16	23:40-43	25.19	2:2	27.34
15:19	25.20	23:43	23.48	2:13	23.20
16:13-14	27.3			5:1-10	26.45
16:16	27.3	John		5:29	23.52
19:21	26.51	1:1	27.46	7:51	24.41
19:28	26.51	1:3	27.34	7:58	23.25
20:13-15	25.32	1:3-4	27.46	9:34	23.46
20:16	25.21	1:11	27.46	10:1-4	27.72

10:26	26.45	3:3	24.42	12:11	24.42
10:34	27.72	3:6-7	27.43	13:4	27.3, 46
11:1-7	27.72	3:7	27.64		
11:3	27.71	3:11	25.27	Gal	
11:18	27.72	3:18	27.79	2:20	24.48
14:11	23.28	4:4	24.33	3:1	24.41
17:18	23.28	4:7	23.13		
18:9-10	27.56	4:21	24.42	Eph	
20:26-27	26.10	5:3	24.41	1:18	26.55
28:8	27.37	6:3	26.31	1:18-19	23.41
		7:33	26.44	2:8-9	23.13
Rom		7:35	26.44	4:15	23.2
1:14	24.39	8:1	26.43	4:18	25.8
1:20	26.17	8:2	27.62	4:23	25.14
1:21	25.22	9:27	23.41	Phil	
1:24	25.22	10:2-4	23.2	1:23	26.55
1:26	23.5	10:12	25.21	3:7	26.55
2:4-5	25.5	10:13	24.31	3:13-14	26.80
2:12	26.50	12:12	25.12	3:18-20	26.31
2:15	24.32	13:12	23.41	3:20	23.9
2:16	24.32	14:22	27.36		
3:5	25.21	15:9	23.41	Col	
7:23	23.21	15:20	24.24	1:24	23.2
7:23-24	23.41, 53			2:8	26.27
8:15	27.34	2 Cor		3:5	26.7, 27
8:34	24.2	1:12	23.17		
12:12	26.26	1:23	26.45	1 Thess	
12:16	26.44	2:15	24.17	2:6-7	24.53
13:4	26.45	2:29	26.10	2:7	26.45
14:12	26.3	3:3	24.15	2:16	25.23
15:9	27.58	4:5	24.42	2:18	27.56
		4:7	23.20	5:4-5	25.3
1 Cor		5:1	23.41		
1:4-5	24.41	5:6	23.41	2 Thess	
1:5-6	24.41	5:13	27.44	2:7	23.24
1:7	24.41	5:14	27.44	2:10-11	25.34
1:10	24.42	5:21	26.53	3:2	27.23
1:10-11	24.41	6:10	25.25		
1:25	27.46	6:11	26.42	1 Tim	
1:27	27.79	10:10	27.60	1:13	23.13
1:30	26.15	12:9	23.34	2:5	24.5
				4:11	23.24

5:23	27.37	13:22	23.29	1 John	
6:16	25.9	Jas		1:8	24.33
2 Tim		1:17	25.9	2:19	23.11
2:19	27.23	3:2	24.33	3:2	25.21
3:2	26.62	1 Pet		3:21	27.48
Titus		1:4	27.29	Rev	
1:16	25.25	2:9	25.15	3:19	26.37
2:15	23.24	2:10	27.58	3:21	26.53
Heb		3:15	23.24	3:22	25.20
4:13	25.7	3:16	23.24	3:27	23.13
11:36-37	25.17	4:17	26.37	5:10	25.15
12:1	25.17	2 Pet		19:10	27.29
12:6	26.37	3:10-12	27.33	20:12	24.16
13:7	25.17	3:15-16	24.20	22:9	27.29
				22:12	25.23