**Some Biblical Extracts**

*King Hezekiah is cured by the Prophet Isaiah* (II Kings 20: 1-7)

In diēbus illīs ægrōtāvit Ezechīas usque ad mortem; et vēnit ad eum Īsaias, fīlius Āmos, prophēta, dīxitque eī: Hæc dīcit Dominus Deus: Præcipe domuī tuæ[[1]](#footnote-1), moriēris enim tū, et nōn vīvēs. Quī convertit faciem suam ad parietem[[2]](#footnote-2), et ōrāvit Dominum, dīcēns: Obsecrō, Domine, mementō, quæsō, quōmodo ambulāverim cōram tē in vēritāte, et in corde perfectō, et quod placitum est cōram te fēcerim. Flēvit itaque Ezechīas flētū magnō. Et antequam ēgrederētur Īsaias mediam partem ātriī,[[3]](#footnote-3) factus est sermō Dominī ad eum, dīcēns: Revertere, et dīc Ezechīæ, ducī populī meī: Hæc dīcit Dominus, Deus David patris tuī: Audīvī ōrātiōnem tuam, et vīdī lachrymās tuās; et ecce sānāvī tē: diē tertiō ascendēs templum Dominī et addam diēbus tuīs quīndecim annōs; sed et dē manū rēgis Assyriōrum līberābō tē, et cīvitātem hanc, et prōtegam urbem istam propter mē et propter David servum meum. Dīxitque Īsaias: Afferte massam fīcōrum[[4]](#footnote-4). Quam cum attulissent, et posuissent super ulcus[[5]](#footnote-5) ejus, cūrātus est.

*The Reign of King Amon* (II Kings 20: 19-24)

Vīgintī duōrum annōrum erat Amon cum rēgnāre cœpisset; duōbus quoque annīs rēgnāvit in Jerusalem. Fēcitque malum in cōnspectū Dominī, sīcut fēcerat Manasses, pater ejus. Et ambulāvit in omnī viā per quam ambulāverat pater ejus, servīvitque immunditiīs[[6]](#footnote-6) quibus servierat pater ejus, et adōrāvit eās; et dērelīquit[[7]](#footnote-7) Dominum, Deum patrum suōrum, et nōn ambulāvit in viā Dominī. Tetendēruntque ei īnsidias[[8]](#footnote-8) servī suī, et interfēcērunt rēgem in domō suā. Percussit autem populus terræ omnēs qui conjūrāverant[[9]](#footnote-9) contrā rēgem Amon, et cōnstituērunt sibi rēgem Josīam, fīlium ejus, pro eō.

*Tobit gives his son, Young Tobit, good advice* (Tobias 4:1-12)[[10]](#footnote-10)

Tobīas vocāvit ad se Tobīam, fīlium suum, dīxitque eī: Audī, filī mī, verba ōris meī, et ea in corde tuō quasi fundāmentum cōnstrue[[11]](#footnote-11). Cum accēperit Deus animam meam, corpus meum sepelī[[12]](#footnote-12); et honōrem habēbis matrī tuæ omnibus diēbus vītæ ejus; memor enim esse dēbēs quæ et quanta perīcula passa sit propter tē in uterō suō[[13]](#footnote-13). Cum autem et ipsa complēverit tempus vītæ suæ, sepeliās eam circā me. Omnibus autem diēbus vītæ tuæ in mente habētō Deum, et cavē nē aliquandō peccātō cōnsentiās, et prætermittās præcepta[[14]](#footnote-14) Dominī nostrī. Ex substantiā tuā fac eleēmosynam[[15]](#footnote-15), et nōlī avertere faciem tuam ab ūllō paupere; ita enim fiēt, ut nec ā tē avertātur faciēs Domini. Quomodō potueris, ita estō misericors. Sī multum tibi fuerit, abundanter tribue; sī exiguum tibi fuerit, etiam exiguum libenter impertīrī studē[[16]](#footnote-16). Præmium enim bonum tibi thēsaurizās in diē necessitātis[[17]](#footnote-17); quoniam eleēmosyna ab omnī peccātō et ā morte līberat, et nōn patiētur animam īre in tenebrās[[18]](#footnote-18): fīdūcia magna[[19]](#footnote-19) erit cōram summō Deō eleēmosyna, omnibus facientibus eam.

*The Psalmist sings of the Blessed Man* (Palms I)

Beatus vir quī nōn abiit in cōnsiliō[[20]](#footnote-20) impiōrum,

et in viā peccātōrum nōn stetit,

et in cathedrā[[21]](#footnote-21) pestilentiæ nōn sēdit;

sed in lēge Dominī voluntās ejus,

et in lēge ejus meditābitur diē ac nocte.

Et erit tanquam lignum quod plantātum est secus dēcursus aquarum[[22]](#footnote-22),

Quod frūctum suum dabit[[23]](#footnote-23) in tempore suō

Et fōlium ejus nōn dēfluet[[24]](#footnote-24);

Et omnia quæcumque faciet prosperābuntur.

Nōn sīc impiī, nōn sīc;

Sed tanquam pulvis[[25]](#footnote-25) quem prōjicit ventus ā faciē terræ.

Ideō nōn resurgent[[26]](#footnote-26) impiī in judiciō,

Neque peccātōrēs in conciliō jūstōrum,

Quoniam nōvit Dominus viam jūstōrum;

Et iter impiōrum perīibit.

*Isaiah Prophesises the coming of the Messiah* (Isaias 11: 1-5)

Et ēgredietur virga[[27]](#footnote-27) de radīce[[28]](#footnote-28) Jesse,

et flōs dē radīce ejus ascendet.

Et requiēscet super eum spīritus Dominī,

spīritus sapientiæ et intellectūs,

spīritus cōnsiliī et fortitūdīnis,

spīritus scientiæ et pietātis;

et replēbit eum spīritus timōris Dominī.

Nōn secundum vīsiōnem oculōrum jūdicābit;

neque secundum audītum aurium arguet;

sed jūdicābit in jūstitia pauperēs,

et arguet in æquitāte prō mānsuētīs terræ[[29]](#footnote-29);

et percutiet terram virgā ōris suī,

et spīritū labiōrum suōrum[[30]](#footnote-30) interficiet impium.

Et erit jūstitia cingulum lumbōrum[[31]](#footnote-31) ejus,

Et fidēs cinctōrium rēnum[[32]](#footnote-32) ejus.

*Paul is arraigned by Tertullus before the Governor. After flattering Felix, governor of Judaea, for his good government, Tertullus states that Paul is a pest, stirring up trouble everywhere. The Governor’s assistant, Lysias, forbade the Jews to deal with Paul themselves, and ordered them to appear before the Governor: the Governor can easily find the facts out.*

(Acts 24:1-9)

Dēscendit prīnceps sacerdōtum, Ananīas, cum seniōribus quibusdam, et Tertullō quōdam

oratore[[33]](#footnote-33), qui adiērunt præsidem adversus Paulum[[34]](#footnote-34). Et cītātō Paulō,[[35]](#footnote-35) cœpit accūsāre Tertullus, dīcēns: Cum in multā pāce agāmus per tē, et multa corrigantur per tuam prōvidentiam, semper et ubique suscipimus,[[36]](#footnote-36) optime Fēlīx,[[37]](#footnote-37) cum omnī grātiārum āctiōne. Nē diūtius autem tē prōtraham, ōrō, breviter audiās nōs prō tuā clēmentiā. Invēnimus hunc hominem pestiferum, et concitantem sēditiōnēs omnibus Jūdæīs in ūniversō orbe, et auctōrem sēditiōnis sectæ Nazarēnōrum ; quī etiam templum violāre cōnātus est[[38]](#footnote-38); quem et apprehēnsum voluimus secundum lēgem nostram jūdicāre. Superveniēns autem tribūnus[[39]](#footnote-39) Lysias, cum vī magnā ēripuit eum dē manibus nostrīs, jubēns accūsātōrēs ejus ad tē venīre; ā quō poteris ipse jūdicāns dē omnibus istīs cognōscere, dē quibus accūsāmus eum. Adjēcērunt[[40]](#footnote-40) autem et Jūdæī, dīcentes hæc ita sē habēre.[[41]](#footnote-41)

1. **præcipe domuī tuæ**, Here = “Put your affairs in order”, or “Take care for your household”. [↑](#footnote-ref-1)
2. **pariēs -ietis** = “An internal wall” [↑](#footnote-ref-2)
3. **antequam ēgrederētur…mediam partem ātriī:** `before Isaiah left the middle part of the courtyard.’ However, the Hebrew (followed by the KJV) actually means `before he went out into the middle court’. The Greek Septuagint gives the sense `whilst he was in the middle court’ and a variant reading in the Hebrew would mean `before he went out into the middle of the city’ (i.e. the depression between the twin hills on which Jerusalem was built.) See <http://biblehub.com/commentaries/2_kings/20-4.htm> [↑](#footnote-ref-3)
4. **massa fīicōrum** = “A poultice of figs” [↑](#footnote-ref-4)
5. **ulcus, ulceris**  = “An ulcer” [↑](#footnote-ref-5)
6. **immunditiæ, immunditiis** = “Unclean things”; meaning here “foreign gods” [↑](#footnote-ref-6)
7. **dērelīquit** = “Abandoned” [↑](#footnote-ref-7)
8. **tetendēruntque eī īnsidiās:** “they stretched out (laid) an ambush for him” (metaphor from netting an animal). [↑](#footnote-ref-8)
9. **quī conjūrāverant** = “Those who had sworn together” [↑](#footnote-ref-9)
10. The Book of Tobias (or Tobit) is regarded as canonical by the Roman Catholic and Eastern Orthodox Churches but not by Protestants or Jews. No complete Hebrew or Aramaic text has survived but fragments in both language discovered in 1952 amongst the Dead Sea Scrolls indicate the original composition must have been in or before the 2nd. Century B.C. St Jerome tells us that he made his Latin translation from an Aramaic version. There are two different Greek versions preserved in different manuscripts of the Septuagint. See <https://en.wikipedia.org/wiki/Book_of_Tobit> and (for the Greek texts) <http://www.sacred-texts.com/bib/poly/tob004.htm> [↑](#footnote-ref-10)
11. **in corde tuō quasi fundāmentum cōnstrue** = “Make of [them] as it were a foundation in your heart” [↑](#footnote-ref-11)
12. **sepelī** = “Bury” [↑](#footnote-ref-12)
13. **memor enim esse dēbēs quæ et quanta pericula passa sit propter tē in uterō suō** = “You ought to bear in mind those dangers, and how many, she suffered in her womb for you” [↑](#footnote-ref-13)
14. **prætermittās præcepta** = “Break the precepts” [↑](#footnote-ref-14)
15. **fac eleēmosynam** = “Give alms” [↑](#footnote-ref-15)
16. **si exiguum tibi fuerit, etiam exiguum libenter impertīrī studē** = “If you have little, do not fear to give gladly from that little” [↑](#footnote-ref-16)
17. **præmium enim bonum tibi thēsaurizās in die necessitātī** = “It will be for you a good thing stored away [**thēsaurizās** = you place in the treasury] against the day when you need it” [↑](#footnote-ref-17)
18. **nōn patiētur animam īre in tenebrās** = “And will not allow your soul to go into the darkness” [↑](#footnote-ref-18)
19. **fīdūcia magna**= “Great trust” “great savings” [↑](#footnote-ref-19)
20. **abiit in cōnsiliō** = “Take council with” “take advice from” [↑](#footnote-ref-20)
21. **cathedr**a = “Chair, throne” [↑](#footnote-ref-21)
22. **dēcursūs aquarum** = “Running water”; **dēcursus** originally meant `running down’ but also came to mean a channel (e.g. an aqueduct) through which water descends [↑](#footnote-ref-22)
23. Notice the short medial vowel; **dō, dare, dedī ,datum** was originally a fully irregular verb but was later absorbed into the first conjugation whilst still normally retaining short `**a**’ [↑](#footnote-ref-23)
24. **dēfluet** = “will wither” (literally `will flow down’) [↑](#footnote-ref-24)
25. **pulvis** = “Dust” The Hebrew is more accurately translated as `chaff’ (i.e. the husks etc. separated from the corn in winnowing). [↑](#footnote-ref-25)
26. **resurgen**t = here “will be found innocent” (literally `will not rise (again)’). The reference might be to judgement at any time or to God’s Last Judgement, [↑](#footnote-ref-26)
27. **virga** = “Rod” [↑](#footnote-ref-27)
28. **radix – radīcis** f = “Root” [↑](#footnote-ref-28)
29. **arguet in æquitāte pro mansuētīs terræ** = “He will give fair sentences for the meek ones in the land”. The original Hebrew means `poor, lowly’, **mānsuētus** normally means `tame, mild, gentle’ [↑](#footnote-ref-29)
30. **spīritō labiōrum suorum** = “By the breath of his lips” [↑](#footnote-ref-30)
31. **cingulum lumbōrum**: perhaps in context best translated “Belt around his waist”(**lumbī** means both `loins’ and `genitals’; the Hebrew (*mothen*) originally meant `waist’ or `small of the back’ ) [↑](#footnote-ref-31)
32. **cinctōrium rēnum** = “Ties around his loins”(**rēnēs** = kidneys, loins); KJV has `reins’, in the archaic English sense of `kidneys’, `lower part of the back.’ [↑](#footnote-ref-32)
33. **ōrātōre:**usually means `orator’, `public speaker’, but in this context probably = “Prosecutor” [↑](#footnote-ref-33)
34. **adiērunt præsidem adversus Paulum** = “They came before the Governor against Paul” [↑](#footnote-ref-34)
35. **cītātō Paulō**: ablative absolute (`with Paul summoned’, `Paul having been summoned’) [↑](#footnote-ref-35)
36. s**uscipimus**: the basic meaning of the verb **suscipiō** ), **sub + capiō**) is `take hold of from underneath’. In context, it can be the equivalent of, inter alia, `undertake’, `support;, `accept’ or `acknowledge’ [↑](#footnote-ref-36)
37. Marcus Antonius (or Claudius?) Felix was procurator of Judaea in 53-58 B.C. and in fact generally reckoned to have been a corrupt administrator. See <https://en.wikipedia.org/wiki/Antonius_Felix> [↑](#footnote-ref-37)
38. **violāre cōnātus est** = “Attempted to violate” [↑](#footnote-ref-38)
39. i.e a **tribūnus mīlitum**, a young man at the start of his public career who acted as one of the deputies to the commander (**lēgātus**) of a Roman legion [↑](#footnote-ref-39)
40. **adjēcērun**t (=**adiēcērunt**): `added (sc. their words)’ [↑](#footnote-ref-40)
41. **haec ita sē habēre**: `that this was the case’ (literally `that these things had themselves thus’ This is a very common idiom. Compare **Bene vōs habētis**?, `Are you well’ (literally `Do you have yourselves well’). [↑](#footnote-ref-41)