**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,

In those days was-sick Hezekiah right-up to death and came to him Isaiah son of-Amos

prophēta, dīxitque eī: Hæc dīcit Dominus Deus: Præcipe domuī tuæ[[1]](#footnote-1), moriēris enim tū, et nōn

prophet and-said to-him these-things says Lord God put-in-order house your you-will-die surely you and not

vīvēs. Quī convertit faciem suam ad parietem[[2]](#footnote-2), et ōrāvit Dominum, dīcēns: Obsecrō, Domine,

will-live he turned face his to wall and begged Lord saying I-beseech Lord

mementō, quæsō, quōmodo ambulāverim cōram tē in vēritāte, et in corde perfectō, et quod

remember please how I-have-walked in-prescence-of you in truth and in heart perfect and what

placitum est cōram te fēcerim. Flēvit itaque Ezechīas flētū magnō. Et antequam ēgrederētur

pleased[you] was in-sight-of you I-have-done wept and-so Hezekiah with-weeping great and before could-exit

Īsaias mediam partem ātriī,[[3]](#footnote-3) factus est sermō Dominī ad eum, dīcēns: Revertere, et dīc

Isaiah middle part of-courtyard made was speech of-Lord to him saying return and say

Ezechīæ, ducī populī meī: Hæc dīcit Dominus, Deus David patris tuī: Audīvī ōrātiōnem tuam,

To-Hezekiah leader of-people my these-things says Lord God of-David father your I-have-heard prayer your

et vīdī lachrymās tuās; et ecce sānāvī tē: diē tertiō ascendēs templum Dominī et addam diēbus

and I-have-seen tears your and behold I-have-cured you on-day third you-will-ascend temple of-Lord and I-will-add to-days

tuīs quīndecim annōs; sed et dē manū rēgis Assyriōrum līberābō tē, et cīvitātem hanc, et

your fifteen years but also from hand of-king of-Assyrians I-will-free you and city this and

prōtegam urbem istam propter mē et propter David servum meum. Dīxitque Īsaias: Afferte

I-will=protect city tha on-account-of myself and on-account of-David servant my and-said Isaiah Bring

massam fīcōrum[[4]](#footnote-4). Quam cum attulissent, et posuissent super ulcus[[5]](#footnote-5) ejus, cūrātus est.

a-mass of-figs this when they-had-brought and had-placed over sore his cured he-was

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

Vīgintī duōrum annōrum erat Amon cum rēgnāre cœpisset; duōbus quoque annīs rēgnāvit in

of-twenty two years was Amon when to-reign he-had-begun for-two also years he-reigned in

Jerusalem. Fēcitque malum in cōnspectū Dominī, sīcut fēcerat Manasses, pater ejus. Et

Jerusalem and-he-did evil in sight of-Lord as had-done Mansses father his and

ambulāvit in omnī viā per quam ambulāverat pater ejus, servīvitque immunditiīs[[6]](#footnote-6) quibus

he-walked in every path along which had-walked father his and-he-served unclean-things which

servierat pater ejus, et adōrāvit eās; et dērelīquit[[7]](#footnote-7) Dominum, Deum patrum suōrum, et nōn

had-served father his and adored them and he-abandoned Lord God of-fathers his and not

ambulāvit in viā Dominī. Tetendēruntque ei īnsidias[[8]](#footnote-8) servī suī, et interfēcērunt rēgem in

walked in path of-Lord and-hatched against-him plot slaves his and killed the-king in

domō suā. Percussit autem populus terræ omnēs qui conjūrāverant[[9]](#footnote-9) contrā rēgem Amon, et

house hid struck however people of-land all who had-conspired against king Amon and

cōnstituērunt sibi rēgem Josīam, fīlium ejus, pro eō.

set-up for-themselves king Joiah son his in-place-of him

*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

Tobias called to him Tobias son his and-said to-him Hear son my words of-mouth my and them in

corde tuō quasi fundāmentum cōnstrue[[11]](#footnote-11). Cum accēperit Deus animam meam, corpus meum

heart your as-if foundation make-into when will-have-received God soul my body my

sepelī[[12]](#footnote-12); et honōrem habēbis matrī tuæ omnibus diēbus vītæ ejus; memor enim esse dēbēs

bury and honour you-will-have for-mother your for-all days of-life her mindful truly to-be you-ought

quæ et quanta perīcula passa sit propter tē in uterō suō[[13]](#footnote-13). Cum autem et ipsa complēverit

what and how-great dangers suffer she-did because-of you in uterus her when moreover also herself will-have-completed

tempus vītæ suæ, sepeliās eam circā me. Omnibus autem diēbus vītæ tuæ in mente habētō

time of-life her you-are-to-bury her by me for-all moreover in-days of-life your in mind have

Deum, et cavē nē aliquandō peccātō cōnsentiās, et prætermittās præcepta[[14]](#footnote-14) Dominī nostrī. Ex

God and be-careful not at-any-time to-sin you-consent and disregard commandments of-Lord our from

substantiā tuā fac eleēmosynam[[15]](#footnote-15), et nōlī avertere faciem tuam ab ūllō paupere; ita enim fiēt,

wealth your do alms-giving and do-not turn face your from any poor-person thus surely it-will-be

ut nec ā tē avertātur faciēs Domini. Quomodō potueris, ita estō misericors. Sī multum

that neither from you may-be-turned-away face of-Lord as-far-as you-will-have-been-able thuss be merciful if much

tibi fuerit, abundanter tribue; sī exiguum tibi fuerit, etiam exiguum libenter impertīrī studē[[16]](#footnote-16).

to-you will-have-been abundantly contribute if little to-you will-have-been even a-little willingly to-give-share-of make-sure

Præmium enim bonum tibi thēsaurizās in diē necessitātis[[17]](#footnote-17); quoniam eleēmosyna ab omnī

Reward for good for-yourself you-store-up on day of-need since alsms-giving from all

peccātō et ā morte līberat, et nōn patiētur animam īre in tenebrās[[18]](#footnote-18): fīdūcia magna[[19]](#footnote-19) erit

sin and from death frees and not will-allow soul to-go into darkness security great will-be

cōram summō Deō eleēmosyna, omnibus facientibus eam.

in-presence-of highest God alms-giving for-all doing it

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

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

Happy the-man who not has-gone-away in the-counsel of-the-wicked

et in viā peccātōrum nōn stetit,

and on path of-sinners not has-stood

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

and on chair of-pestilence not has-sat

sed in lēge Dominī voluntās ejus,

but in law of-Lord [is]will his

et in lēge ejus meditābitur diē ac nocte.

and on law his he-will-meditate by-day and by-night

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

And he-will-be as tree which planted waa beside channels of-waters

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

Which fruit its will-give in time its-own

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

And leaf of-it not will-wither

Et omnia quæcumque faciet prosperābuntur.

And all-things whatever he-will-do shall-be-made successful

Nōn sīc impiī, nōn sīc;

Not thus the-wicked not thus

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

But as dust which hurls wind from face of-earth

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

Therefore not shall-stand the-wicked at judgement

Neque peccātōrēs in conciliō jūstōrum,

Nor sinners in the council of-the-just

Quoniam nōvit Dominus viam jūstōrum;

Since knows Lord the-path of-the-just

Et iter impiōrum perīibit.

And way of-the-wicked shall-perish

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

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

And shall-go-out shoot from root of-Jesse

et flōs dē radīce ejus ascendet.

And flower from root his shall-arise

Et requiēscet super eum spīritus Dominī,

And will-rest upon him spirit of-Lord

spīritus sapientiæ et intellectūs,

spirit of-wisdom and of-understanding

spīritus cōnsiliī et fortitūdīnis,

spirit of-counsel and of-courage

spīritus scientiæ et pietātis;

spirit of-knowledge and of-piety

et replēbit eum spīritus timōris Dominī.

and will-fill him spirit of-fear of-Lord

Nōn secundum vīsiōnem oculōrum jūdicābit;

Not according-to sight- of-eyes he-will-judge

neque secundum audītum aurium arguet;

Neither according-to hearing of-ears he-will-convict

sed jūdicābit in jūstitia pauperēs,

but he-will-judge in justice the-poor

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

and he-will-convict in fairness for the-meek of-the-earth

et percutiet terram virgā ōris suī,

and he-will-strike earth with-rod of-mouth his

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

and breath of-lips his he-will-kill the-wicked

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

And will-be justice the-belt of-his-loins

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

And faith the binding of-loins his

*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

Came-down chief of-priests Ananias with elders certain and Tertullus a-certain

oratore[[33]](#footnote-33), qui adiērunt præsidem adversus Paulum[[34]](#footnote-34). Et cītātō Paulō,[[35]](#footnote-35) cœpit accūsāre

orator who went-to the-governor against Paul and summoned Paul began to-accuse

Tertullus, dīcēns: Cum in multā pāce agāmus per tē, et multa corrigantur per tuam

Tertullus saying since in much peace we –live through you and many-things are-corrected through your

prōvidentiam, semper et ubique suscipimus,[[36]](#footnote-36) optime Fēlīx,[[37]](#footnote-37) cum omnī grātiārum āctiōne.

foresight always and everywhere we-acknowledge [it] excellent Felix with every of-thanks action

Nē diūtius autem tē prōtraham, ōrō, breviter audiās nōs prō tuā clēmentiā. Invēnimus hunc

So-that-not longer however you I-may-detain I-beg briefly you-may-hear us out-of your clemency we-have-found this

hominem pestiferum, et concitantem sēditiōnēs omnibus Jūdæīs in ūniversō orbe, et auctōrem

man troblsome and exciting acts-of-sedition among-all Jews in whole world and author

sēditiōnis sectæ Nazarēnōrum ; quī etiam templum violāre cōnātus est[[38]](#footnote-38); quem et

of-sedition of-sect of-Nazarenes who also temple to-violate tried has whom also

apprehēnsum voluimus secundum lēgem nostram jūdicāre. Superveniēns autem tribūnus

having-been-caught we-wanted according-to law our to-judge coming-uopn-scene however tribune

Lysias,[[39]](#footnote-39) cum vī magnā ēripuit eum de manibus nostrīs, jubēns accūsātōrēs ejus ad tē venīre;

Lysia with forcé great snatched him from hands our ordering accusers his to you to-come

ā quō poteris ipse jūdicāns dē omnibus istīs cognōscere, dē quibus accūsāmus eum.

from whom you-will-be-able yourself judging about all those-things to-find-out of which we-accuse him

Adjēcērunt[[40]](#footnote-40) autem et Jūdæī, dīcentes hæc ita sē habēre.[[41]](#footnote-41)

Added [words] moreover also the-Jews saying these-things thus themselves to-have

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. **sī 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** = “Shoot”, “twig”, “rod” [↑](#footnote-ref-27)
28. **radix – radīcis** f = “Root” [↑](#footnote-ref-28)
29. **arguet in æquitāte pro mānsuētīs 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)